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ZION'S LANDMARK

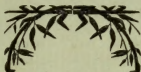
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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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May grace, mercy and peace be multiplied to all lovers of truth.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

SINNING WILFULLY.

If a wilful sin is committed by a child of God he will be punished for it. His transgression will be visited with the rod and his iniquity with stripes Ps. 89:32; Amos 3:3. He will be cast into darkness, and will have a certain fearful looking for of judgment and fiery indignation. Heb. 10:26-31. The same sinful act committed by one who has not divine life will not cause him to feel any godly sorrow, nor to realize any fearful apprehensions. If one does feel godly sorrow for any sin committed by him, this proves that he is a living soul. Every sin committed by one of the Lord's children was atoned for by the dear Savior when He died. But he who sins wilfully after he has received a knowledge of the truth cannot feel the assurance that he is one of the Lord's children until he has received the punishment of which he shall be thought worthy by the Lord, who alone shall judge His people.

In the place referred to, Heb. 10:26-31, the Apostle is speaking of the Lord's people. No others can have a knowledge of the truth. This knowledge is foolishness to the natural man. The Apostle is speaking of the fiery indignation which a child of God shall fearfully look for when by transgression he shall fall into the hands of the living God, who is then manifest

as the Judge of his people in a Gospel sense.

Let it be remembered that only a child of God can mourn on account of sin, or hunger and thirst after righteousness. We know, also, that a man cannot break a law that he is not under. The children of God are under the law of Christ and they only can transgress that law. 1 Cor. 9:21. They are under the law of the Spirit of life in Christ which has made them free from the law of sin and death. Rom. 8:2. The Father says of the Son: "If His children forsake My law, and walk not in My judgments, * * * then I will visit their transgression with the rod and their iniquity with stripes. Ps. 89:30-32. To disobey the law of Christ, even if only to forsake the assembling of ourselves together, is to trample under foot Him who gave that law, and do despite to the Spirit of grace. The punishment which follows such disobedience of those who are under law to Christ is much sorer than was that of those who transgressed Moses' law, Heb. 10:29. That was death to the body, this is a death to the fellowship of the church; a separation from the unspeakable joys and comforts of the Gospel, with a certain fearful looking for of Judgment and fiery indignation, which shall devour the adversaries. These adversaries include all the evil propensities and lusts of the flesh

They turn against us with fearful power. To have been left to the will of the flesh and to have ceased watching so that these selfish desires had their way with us for awhile, now brings them upon us with all their fearful and abhorrent power.

Now we know afresh and with terror, the awful nature of sin. The Apostle, here and elsewhere, is telling us the fearful nature of sin. Knowing the terror of the Lord they persuade men, the men of God, to turn away from the fleshy lusts which war against the soul. 2 Cor. 5:11. They are talking only to living souls. "The life that we now live in the flesh we live by the faith of the Son of God, who loved us and gave Himself for us." Now to be separated from all the sweet power and heavenly comfort of this divine life, with the holy, Spiritual emotion that belongs to it, is a sorer punishment than mere physical death. No flow of the comfort of life and love in the soul; no answer to prayer; none of that spiritual gladness which the Lord puts in the heart, "more than the time when their corn and wine increased," and which worldly sorrow and trouble do not diminish. To be separated from these spiritual blessings, and left in darkness and coldness and distress: this is indeed a sore punishment to the child of God. Surely the Lord shall judge His people.

He who is experiencing this sad result of wilful sinning has no doubt that every sin of every child of God was atoned for when Jesus died and that all their sins will therefore be forgiven. But he cannot bring into his soul the assurance that He is one of those blessed children. The temptation of the enemy will be meeting him at every turn: "If thou be the Son of God." Over and over he will be say-

ing to himself, "there remaineth no more sacrifice for sins," "no more sacrifice for sins." In this fearful experience there is a "destruction of the flesh," "a devouring of the adversaries," which appear to have taken possession of our hearts. Paul delivered a certain transgressor "unto Satan, for the destruction of the flesh, that the Spirit might be saved in the day of the Lord Jesus." 1 Cor. 5:5 and others "that they might learn not to blaspheme." 1 Tim. 1:20.

The Apostle John speaks of a sin unto death, which I suppose would be a sin requiring the withdrawal of fellowship from the transgressor. This death cannot be experienced by one who has not divine life. It is because one who has spiritual life is liable to this death that the Apostle exhorts them so tenderly and urgently to watch and pray, and not to live after the flesh. "If we live after the flesh we shall die, but if we through the Spirit do mortify the deeds of the body we shall live." Rom. 8.

If I should meet one who has sinned wilfully and is suffering the terrors of the Lord, I could not say to him, you committed the sin wilfully, with your eyes open, after you had received the knowledge of the truth, knowing it was sin, and now the door of hope is shut against you, and you can never be forgiven. I could not say that. I would have to say, I think you have felt a godly sorrow for your sin, which has worked repentance unto life; and therefore I believe your sin will be forgiven. And you will be made to see and feel that forgiveness in the Lord's own good time. It is a fearful but alas a blessed thing to fall into the hands of the living of God. I would have to say to that poor, sorrowing soul, heartbroken on account of his vile transgressions, notwithstanding your sense of the terrible vileness of

your iniquity I still feel myself to be the chief of sinners. If I have been mercifully kept from the transgression which you feel the guilt of, I have felt the principle of it in my heart; and my hope of salvation is alone by grace, through infinite mercy.

The will which causes any sin to be a wilful sin is the will of the flesh. The new man, the Spiritual life, never wills to sin; never consents to sin, and never ceases to oppose it. The old man of the flesh and the new man of grace are always opposed to each other. The flesh always lusts against the Spirit, and the Spirit always lusts against the flesh. When the fleshly principle prevails we sin. We know when we sin wilfully. We know that what we did was sinful. It was the will of the flesh to which we yielded. Now comes the night of sorrow and mourning. "I will bear the indignation of the Lord because I have sinned against him, until he plead my cause. He will bring me forth to the light and mine eyes shall behold his righteousness." Micah 7:9-11.

Nothing can be done by us, or for us, in the way of a sacrifice for sin, that can remove our guilt and bring us again into the favor of God. When the dear Lord's appointed time comes to give us deliverance, it will by a new revelation of Jesus as having borne, not only all our sins, but as having borne this sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

"The word of the Lord to His people is: You only have I know of all the families of the earth; therefore I will punish you for all your iniquities." Amos 3:2.

SILAS H. DURAND.

COMMUNICATION.

Dear Brother Gold:—I often decide

that I will write no more for publication, but sometimes my mind gets so burdened that I feel that I must speak and my opportunities for preaching being limited I have to resort to the papers. This is all right provided such writing edifies, comforts and has a tendency to unify the people of God, otherwise they do more harm than good, and sometimes I think there are too many papers, and especially too many editors, and it seems to me that the present trend of the times is a tendency among old Baptists to depend too much on the views of editors as to the correct interpretation of the scriptures, when as a matter of fact, editors as a class know no more than other people. I seriously doubt the propriety of an editor publishing his articles of faith in his paper. The scriptures are the only "rule of faith and practice" by which the people of God should be governed. If all our editors agreed in their interpretation of the doctrinal sentiments of the scriptures it would be all right, but it must be admitted that the differences in the doctrine as published in our periodicals is confusing to the minds of many of the people of God. As old as I am and as long as I have had a name and place among the Baptists, and though I have been an ordained minister among them for 32 years, I must admit that I often become confused and bewildered in so much that I hardly know what I believe myself and feel that it would be better for me to become quiet, better for me to cease to either write or preach at all.

I regard the Landmark as a conservative paper and am glad to say that it is one paper that has no published articles of faith for the Baptists to subscribe to and that it avoids extremes either in regard to predestination or to what is called "Common" or "Time Salvation," or, as some call

it, "Conditional time Salvation." I have been identified with the Primitive Baptists over 40 years and I never heard such expressions as "The absolute predestination of all things," or "Conditional Time Salvation," used by old Baptist ministers till about 27 years ago. It is true they preached election and predestination and "Salvation by Grace," and also admonished those who had obtained a hope in Christ to obedience, and that there was a blessing and a "found rest" in this obedience, but they were never told that the Lord would reward them for their obedience; and recently the question has arisen in my mind, as to whether our preachers of the present day know more than our fathers did.

The language found in Phillippians, I believe, "Work out your own Salvation," etc., is often quoted and commented upon, but it seems to me that one particular point in that quotation is often overlooked and that is: "For it is God that worketh in you." It does not say that God gives his people power and ability in regeneration to work out this salvation perpetually. But it is "God that worketh," not did work, but "worketh" in you—working now, "to, will, and to do, of his own good pleasure." Thence the admonition to work out this salvation which God is working in you and for the life of me, I can't see any conditions in it. It is like Jesus said, "My Father worketh hitherto and I work," or as Paul said, "Not I, but the grace of God which was with me," or, "Nevertheless I live yet not I but Christ liveth in me."

So I think such extreme positions as are often taken are calculated to lead the people of God astray and to make them believe that the Lord will reward or pay them for their obedience.

It is time that there is rest and

sweet peace found in the path of obedience but this is also the gift of God. It is true that there is a "great reward for the suffering people of God" in the kingdom of heaven," but this reward is for their sufferings and afflictions, and not for what they do. "By faith Moses chose rather to suffer afflictions with the people of God," "For he had respect unto the recompense of reward." Clearly then the reward was for the "afflictions" he suffered. "Blessed are ye when men shall revile you and persecute you, etc.," "for great is your reward in the kingdom of heaven." Here again the reward is for the suffering and is the result of what others do, and not for what they do themselves.

Now, as I have said this much on this side of the sentiments and expressions that gender strife among old Baptists, I want to say that I think some have gone to an extreme on predestination. Whenever a man says that everything both good and bad that transpires in this world is according to God's will, I regard that as extreme and not supported by the word of God. And when a man says that God predestined all the wicked acts of men such as murder, theft, adultery, fornication, etc., and that they that do such things are doing God's will and can't help it, I consider that a very extreme position, and such preaching never did nor never will honor God nor edify and comfort the Lord's people, nor unite them together. It is such extreme positions, and extreme declarations as these that have brought the predestination of all things into disrepute among old Baptists.

It does seem to me that if all our ministers and writers would just drop all those extreme positions and assertions and preach nothing but "Gospel of the grace of God," the result would soon be "great joy" throughout all

the borders of Zion. May God speed the time.

And I wish that brethren would quit calling each other such ugly names as: "Absoluters," "Conditionalists," etc., but alas some seem to think, judging from their manner, that they are appointed special agents to fight "absolutism" or "conditionalism," as the case may be.

With a heart-felt desire for the peace of Zion.

H. J. REDD.

Avondale, Ala.

A GOOD LETTER.

Atlantic, N. C.

Elder P. D. Gold.

Dear Brother:—I am sending you a very good letter written by Brother L. H. Hardy which I received a few days ago. Please publish same in Zion's Landmark.

MRS. CHAS. HILL.

Fort Myers, Fla.

Dear Sister Hill:—Your good letter to me will be read to all the church when we meet today. We are truly glad to hear from you, but sorry that you yet have sickness in your family. The ways of God in His providence are strange to us, much so as in His grace. If it pleases the Lord to afflict us and then sanctify it to our spiritual good, what a blessing it is to be afflicted! One said, "Our light afflictions here, which are but for a moment, shall work out for us a far more exceeding eternal weight of glory." If it pleases the Lord to give us such a glorious inheritance as that, how should we rejoice?

We are glad that you remember us in our meetings. Indeed that is our confidence in you. We never meet that we do not think of you and miss you from our congregation. We miss your face and your voice in our singing.

We know, also, that you miss us and we feel for you.

Distance can separate us in view and hearing, but in that sweet spiritual love of God neither distance, life nor death can separate us. We are a band of believers in the Lord that are bound up in one bundle of the love of God. That love is shed abroad in our hearts by the Holy Ghost. He is our constant companion and guide. He will never let us go and we shall follow His teachings.

There are many other religions in the world—religions of men and of the falsely religious world and of devils. These do not unite their followers in but one thing; that is, against the Lord God of our salvation and His people whom He hath chosen. They hate and fight at each other, but they all unite against the people who are called of God to be saints, and who have to depend wholly on His word and His power.

Herod and Pontius Pilate were such enemies that they had no dealings together, but when the devil rose up in to His full status against the Son of God, Herod and Pontius Pilate made friends. It is even so today: "The religions of the world are enemies to each other in everything but one, that is in their enmity to the truth. There they unite in friendship.

These often come into our homes and take our children and make of them bitter enemies to their parents, especially if their parents are well enough established in the truth of our God, that they will remain faithful to their calling and profession and refuse to be led by such disobedient and truth-hating children. Under the law of God which He gave to Israel, if a son or a daughter or any of the near of kin should say to the parents, "Come and let us go worship with this people who are near by us," that parent should

not give heed to that son or daughter, nor near of kin. On the other hand, these parents should bring their own children before the judges and accuse them and the judges should condemn them to death and the hand of that father who had been tried should be the first to cast a stone at that offending kindred, and then all the congregation should rise up and stone him with stones that he die.

In this day we see members of the Primitive Baptists who are guilty of having their children go into the religious institutions of the day and they lead off in the religions that hate the truth. That we have experienced. Truly the Primitive Baptists are the spiritual Israel of our God. Thus the Holy law of our God is transgressed even by those who are with us. Then when we are faithful to speak of those evil ways and rebuke them as the Lord has commanded by Jeremiah when he commanded him to shoot at Babylon and to spare no arrows, these transgressing Israelites take offense at us and say that we have nothing to do with those things. Thus we are placed between the fire of duty on the one hand and the persecutions by our brethren on the other. By this you see what a strait the faithful servant of God is in.

Then the question comes, who is to be our judge: unfaithful Israel or the God of Israel? It is becoming in us to be faithful to our heavenly Master and to cry aloud, spare not, show my people their transgressions and the house of Jacob their sins.

So far, our meeting has been good and peaceable. The Lord has called home our sister, Kissiah Mason, and some of our old members are sick and not likely to be with us any more. There are some around the fold whom we are constantly looking for, but who appear to have so little confidence in

their fitness for so holy a place that they remain out in the world where they have neither home nor companionship.

We pray Almighty God to be with you and your family and bless you to fully trust Him in all things. The grace of God be with you. Your loving brother and pastor.

L. H. HARDY.

Reidsville, N. C.

EXPERIENCE.

Elder P. D. Gold.

Dear Brother:—Will you allow one so unworthy as I feel to be to write a few lines of what I hope is my experience. When I was very small I heard my father and others talk of death, and heard them sing the beautiful hymns, and oh, how it would make me feel. I would almost choke, for I feared death. When we lived at Worthville, N. C., (think I was about 11 or 12 years old), and one evening I was carrying wood into the house and singing, "I want to be like Jesus in my heart," and a strange feeling came over me. I felt like I wanted to pray and tried to pray but could not.

This did not last long. I would find myself often repeating, "Oh, Lord, have mercy on me. What will become of me?" I used to go to parties and take a part in them, but at times I would feel that I was doing wrong. About four or five years ago I lost all interest in them. One day I was at home working in the field and something seemed to say to me: "You are going to die in a short while."

I did not tell anybody my feelings.

When I was about eighteen years old I came to High Point to work, feeling at times I was forsaken by everybody.

I would attend protracted meetings and cottage prayer-meetings trying to

find some relief. One night I went to a protracted meeting at the Reformed Church. Here I felt some relief. When I went home my sister asked me if there were many there. I told her I thought the Lord was there. I soon found myself in the same condition as before. They wanted me to join the church, and my friends asked me several times to join the Methodist Church, but I did not feel like I would be satisfied if I did. I wanted more evidence and felt like I wanted to talk to the church if I ever joined. I tried to pray to God if I was ever changed to show me the right church.

One night I dreamed there was going to be preaching at Suggs' Creek Church, and the crowd began to gather and I looked a little ways from the church and saw several people sitting out in the woods having prayer-meeting, but they did not come up to the church. I would attend preaching at the Primitive Baptist Church, and often wish I was one of them, but felt so vile and so sinful.

One year ago, last September, I went to the communion meeting at the Primitive Baptist Church here. I could not help but shed tears while they communed, for I wanted to be with them, but felt too unworthy.

I would often go to bed wondering if I would ever see another day pass. It seemed that my time in this world was not long. Last fall I intended to visit one of my friends at Thomasville, N. C., on the third Sunday in December, but on Thursday before the third Sunday a different feeling came over me. I was not of a notion going, so I went to preaching on Saturday and enjoyed it more than ever before. Bro. Ashburn gave out the hymn, "Oh, happy day when saints shall meet," and they all began to sing and my eyes were filled with tears. My whole heart seemed to overflow. I went to preach-

ing the next day and enjoyed it. That evening a crowd gathered at Brother Goodman's house across the street from us. Most of them were members of the Primitive Baptist Church. They asked some to tell their experience, and after a while they asked me to tell my experience, and I did not feel like I could say anything. But I told them a part of what I hope is my experience, and to my glad surprise they gave me the right hand of fellowship. I felt like singing with them.

What a mercy is this,

What a heaven of bliss,

How unsearchably favored am I;

Gathered into the fold,

With believers enrolled,

With believers to live and to die.

I was baptized last January in the ice water, by our dear pastor, Elder J. A. Ashburn. For fear I have made my writing too lengthy I will stop. Pardon such a wandering letter. Your unworthy sister,

BESSIE CORNELISON.

High Point, N. C.

COMMUNICATION.

Dear Brother Dodson:

Your highly appreciated letter of the 5th received. I did enjoy it. I am glad you wrote it.

I am not able to give you so rich a letter as you gave me. But the Lord only can enable us to comfort each other. It is not in our power to reach out and procure the Gospel promises and apply them to our brethren, or even ourselves. The Spirit, the Holy Comforter must do this. And should this Holy Comforter take this poor worm and enable him to write of the things concerning Jesus and then open your eyes to see them, then it is well with us both. Then we have nothing to boast of, for it is all the work of the Holy Spirit or Comforter. The

glory belongs to God. No other people it seems to me can love God like we do, for we feel that He gives us all things, while others feel that they must merit their blessings.

I am so glad that John in speaking of and writing to the church, so often used this expression:

"Little children." It seems to me that this is significant. Little children are helpless things. You spoke in your letter about our helplessness. It made me wonder if you really thought how strong an evidence that was that you were a member of that Heavenly Kingdom. I am sure you had not thought of it concerning yourself. Christ, himself said: "Verily, I say unto you whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

Now Brother Dodson, we must receive this Kingdom as a little child. How does a little child receive anything? Can it perform any duties? Can it go to it? Then it must be administered unto, in other words, it must be given. And we might change it again and say, it must be grace, grace is an unmerited favor. Hence this about covers the ground and shows us plainly that if we are dependent creatures and fully realize our dependence, in other words, feel as helpless as a little child, then we must be a subject of Christ's Kingdom. Oh, I so often get to the point where I want to be a man and merit something, or go search for some of this pleasant fruit that abounds in the Land of Promise. And this man searches too, but ere long he faints by the way, and then he becomes as a little child, and again he is a fit subject to be taken up and fed with the sincere milk of the Word. Now, again the little child, I mean a natural child, resembles the Spiritual child in another way. When the child

is hungry, it cries until it is fed, and when it has been nourished it usually goes to sleep. So true is this the case when I am blessed to eat of the good things of the Kingdom and sometimes am filled to overflowing, then I go to sleep, and it seems that I forget it all. Can't stay bright and talk of it afterwards at all. But maybe, we are growing while we sleep, gaining some strength spiritually. In one place we are commanded to feed thereon and grow—feed on the word of truth.

Dear Brother: In regard to our union I feel that we were blessed to have a union indeed and in truth. The preaching was attended with power. Why do I speak so positively about it? Well, I'll tell you. Our introductory sermon was preached by Elder Pridgen, who does not know a letter in a book, can't read of course. Naturally you would expect little. The brethren appointed to preach were not Man appoints but God disappoints, was true in this case. Brother Pridgen was selected to preach. He made or prayed a sweet, good prayer, so fervent. He called for the brethren to sing a certain number in our hymn book. And when we turned to it, it was appropriate. He then quoted a scripture and began to preach Jesus. So strange did it seem though to see a preacher without a hymn book or Bible. And in a short while you could look around and see the little ones eating and drinking and even outsiders, said it was wonderful to them. Then to see and hear him makes us remember and realize in a sense, that God is able to raise up of these stones, seed unto Abraham. It was wonderful. Wish you could have heard it and enjoyed it as I did. Then we had others to follow, Brother Lancaster, Brother Boswell, Brother Hart. (The poetical wonder) Brother Farmer, Brother Denny and our Pastor,

Brother Gardner. They all had a feast. The preachers got high and lifted up. And there was not a cross or a jar in all the meeting that we heard of. Seemed that all was love and peace. I hope we are all little children, not large enough to get to pulling and trying to devour one another.

Brother Dodson, I know you think I am a poor scattering correspondent, and you are correct. But I am too weak spiritually to comfort you, I think. But may the Lord bless you and yours with every needed blessing is my desire. Come to see me.

Yours in hope,

C. B. HALL

Goldsboro, N. C.

P. S. Send us that photo, we are still expecting it. Wife joins me in love to you. Yours C. B. H.

COMMUNICATION.

Dear Brother Gold and Brethren and Sisters Everywhere:

I feel somewhat impressed to write you all some of my feelings of late, while I know I can't express them as I wish to but I will do the best I can and that is all that will be required of me. I very often feel that if I would do that in all things that I would feel better than I do, but I am so slothful and neglectful and so prone to do that which I ought not to do. It is so seldom indeed that I ever see myself as I wish to be. It seems my precious brethren and sisters that I come forth lacking in everything which is good. My walk is so contrary to which I feel that a child of God's should be. I am often made to mourn and grieve over it, and I often grieve because I can't feel as I used to. I get so low in the spirit, but I am never carried as high as I used to be. I love to think back at those sweet rejoicing

seasons that I have had in the past, oh how the past was brought so plain before me last Saturday and Sunday while at our church, just 24 years ago last Sunday I was baptized, and while sitting in our church at Mill Branch I could scarcely keep the tears from gushing forth from my eyes, my whole life was presented before me. The many sorrows and the many blessings and the happy seasons that I had been blest to enjoy all came forth and I felt, oh, that I could just tell it. I sat there still. My mind continually went back to that memorial day with me 24 years ago, when our dear beloved pastor, then raised me up out of the water, I was happy, the sun shined so bright, I felt like I had been asleep a long time and had just awoke, but so soon did the tempter come which he will do to every poor child of God. He will destroy their peace if possible. I then thought of so many of the dear precious old Saints that so lovingly embraced me in their arms at the watery grave, and now the most of them gone to their long eternal home, some I would like to make mention of. My dear companion and mother, father, our dear pastor and several of our dear brethren and sisters whom I loved with all my heart, what a sad thought it was to me. I can never describe my feelings while sitting there, my mind was taken off of the preaching for awhile and carried back over those 24 years, the many ups and downs that I have passed through and how the good Lord had wonderfully blest me all along, had delivered me of so many burdens that I could not carry. Bless His Holy name. I would have sunk in despair long ago had He not borne me up with His loving arms. I often feel that my time is short here and my hope is that I will then be embraced in His everlasting arms there to dwell and praise Him forever and

ever. I then will be free from all toil, pain and sorrow. Happy thoughts to a sorely tried child of God.

May the Lord continue to bless us all is my prayer. With much love to you all, I am, I hope your little sister in Christ.

MATTIE LUPER JARRELL,
Rocky Mount, N. C.

REPENTANCE.

This has been much in my mind for some days. There is a question with it. Is the person sinned against under any obligation to forgive the repentant one? With all my thoughts I cannot see the obligation. This has caused me some concern and brought out things of which I had not thought before.

When the publican cried unto the Lord there were no demands in his voice. It was the voice of supplication. Luke 18:13. He had no demands on the Lord but a petition from his deeply troubled heart.

The leper did not make any demands nor show any signs that he had any reasons to expect anything at the hands of the Lord. He was greatly distressed and came to Jesus with his troubles. Mat. 8:2. In the same chapter is the account of the centurion who came petitioning but there is no evidence that he knew anything but his necessity and the Lord's power to heal. Mat. 5:7. The Lord said, "Blessed are the merciful: for they shall obtain mercy."

There is one sweet thing here, if one is truly a penitent sinner he is also a merciful sinner. His own knowledge of sins in his own heart and the necessity he feels for mercy from God will make him look lightly on the sins of his fellow and forgive his sins. Yet his fellow who has sinned

has no right to make any demands nor to even expect such forgiveness. When one is convinced of sins he is anxious for forgiveness and will plead for it, because he suffers pain and sorrows which causes him to cry. To be denied that forgiveness is hell to him and yet he knows it to be but just and therefore he cannot bring any complaint against the one who holds him in bonds.

True repentance is not in words and tears, but in deed and in truth. The thief is very sorry when he is caught and can make wonderful promises and cry, but is he repenting the thief? Or is he only sorry he is caught? If he is really repentant he will steal no more. Repentance leads one away from wrong to do that which is right. If one has been drunken and the Lord has given him repentance he will do all in his power to shun the evil of drunkenness.

Thus it is with one to whom the Lord has given repentance. He tries with all his might to flee from sin and with an humble heart to present his case before the Lord. But though he come and come again and the Lord does not appear to hear him, he does not feel that he has cause of hardness against the Lord. The justice of God against him as a sinner is so clear that to be turned away once, yes, even twice or more times only makes him feel the more sensible the exceeding sinfulness of his sins and a greater sense of the justice of God in rejecting him. The more of ones sins are felt the more that one is humbled before the Lord and with more readiness does he confess the justice of God in his condemnation. This appears to be God's way of leading him into a greater depth of repentance.

One thus led will one day bring forth the greater praise to God. He will never say, I repented and therefore God

had to forgive me. That would destroy the very sense of mercy. Repentance does not make any one of the elect vessels of God's mercy, but it is a sure sign that that one to whom the repentance is given is one of these vessels. When the Lord opens the heart to experience his wretchedness it is to the purpose that He will more fully reveal in him his iniquity and then His saving mercies.

Thus by the eye of faith we see our sins, and the goodness of God, faith leads us to repentance, and through the channel of repentance we are led to God with full and free confessions. It is He who has begun this good work. It is a work of love for the poor sinner. He has done this by His grace and not because He was under any obligation to us. Also when He has thus led us to feel our need of Him and to cry unto Him by reason of the burden on our hearts, by the same grace He, in mercy forgives our sins, heals our poor souls. It is grace, mercy by Jesus Christ. No such poor soul is ever sent empty away. The Lord loveth those who are of a contrite heart and who call on His Holy name.

Even so if one of us come to another with a heart of true repentance and beg forgiveness and the other is doubtful, or for any cause he will not hear us, it will remain a fact in our minds that he is under no obligation to us; he is under obligation to the Lord, to accept us. We have no just cause to feel hardened towards him for the sin is still ours. If there is sin in his rejecting us it is between him and the Lord. He only treats us with justice without mercy.

If one sin against the church, unless his sins be of such nature that there can be no confidence put in him, the church will hear the voice of repentance. Not because she is under ob-

ligations so to do from a standpoint of justice but from a standpoint of love and mercy. We are given to receive this feeling by having been thus led to the Lord, and having received mercy from Him. Yet if the church sees fit to defer the matter and the sinner is truly repentant it will not harden him against the church but will have a tendency to bring him into the deeper repentance and a more humble posture before the Lord and brethren. Also when such a one is received it will make him feel more the loving mercy which he has so graciously found in the hearts of the brethren.

These are things which I find in my own experience as being true.

The Lord bless us to love and serve Him through Jesus Christ, our Lord.

Yours in hope of love and mercy.

L. H. HARDY.

Reidsville, N. C.

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ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

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EDITORIAL

LAMBS AMONG WOLVES.

"Behold I send you forth as lambs
among wolves," Luke 10:3.

Two qualities should be in a gospel
preacher so controlling his conduct and
character that he should be wise as
serpents and harmless as doves. He is
in the midst of enemies. He should
beware of men, for they will deliver
him up to the councils.

It calls for the highest quality of
wisdom to so guide one who, knowing
he is in the midst of enemies as ready
to devour him as the wolf is to destroy
a lamb—for a wolf is the inborn, natu-
ral enemy of the sheep—and the sheep
has no physical strength or ability to
defend himself against the wolf, yet

so possesses his soul in patience. Sure-
ly for one to be harmless as a lamb
among wolves—having no ill-will to
fight or harm them, but on the other
hand to pray for his enemy and to do
good to them that evil entreat him,
proves that he has the spirit of meek-
ness and harmlessness that prevents his
doing evil, but that prompts him to do
good, and that he is guided by a right-
eous spirit that God only can give.

It is natural for a man who knows
that his enemies are round about him
to nurse principles of ill will towards
them, and to retaliate by regarding
them as his enemies, and therefore
he will do to them as he expects they
intend to do to him.

But to pray for them that hate you
and spitefully use you would not be
as men do. If one overcomes evil with
good that shows a principle of love so
great that it wins the esteem of even
an enemy. God makes His sun shine
on the unjust as well as on the just,
and we are to be as our Father in
heaven. That is the effectual way of
proving that the doctrine we preach is
from heaven, and that the preacher is
not seeking the property of the peo-
ple he is preaching among, but that he
is seeking their true happiness.

If one has a malicious mind toward
another he could not preach the gos-
pel to him. We must pray for them
that spitefully use us. We cannot
fellowship their unbelief, nor their
wicked conduct though. If we go
forth to preach with bitterness or en-
mity in our hearts it is not the gospel
of peace that we preach, nor can we
as a sheep before his shearers is dumb
hold our peace in the day of opposition
to us. We must be not only helpless
as a lamb, defenceless as a lamb, but
harmless as a lamb, yet speaking the
truth in love. The truth always hews
its own way in and through opposition

and difficulties, and overcomes every enemy and opens a way of deliverance.

What is the wisdom of the serpent? Sometimes we can better illustrate a subject by showing its negative, or what it is not. The wisdom of the serpent is not its poison or its bite. It is not its skill in destroying its enemies, but it is art in escaping them—avoiding them, eluding them, not exposing itself to them. For the serpent knows that there is enmity between the seed of the woman and it. Therefore to keep out of reach of men, to be hid or concealed so that they may not get hold of it, flee from them as it becomes exposed to them. When they persecute you in one city flee to another. Keep within the line of truth always. If you do violence or wrong to any man you put yourself in his power so he can harm you. When you sin you are powerless and without defense. But if you act so wisely always in the right the enemy cannot harm you. Your wisdom consists in your abiding in the doctrine of Jesus.

You know that the nature of man is as enemy of Jesus Christ, and that if you offend you become powerless, and are in the hand of your enemy; but if you walk in that wisdom that is first pure, then peaceable, gentle, easy to be entreated, full of good works, without hypocrisy, without partiality, you are not only blameless but strong in the faith, and the enemy cannot harm you.

The Lord makes and keeps his preachers. What a wonderful thing to preach in the charm of the gospel. The deaf adder charms never so wisely. If you are such a servant of Jesus as to be deaf, not hearing the charges made against you, so blind as not to see them—that is nothing turns you away from faithfulness, and your gift so full of truth and holy zeal as to charm

men, or if the gospel of truth you preach is so full of the unction of truth as to disarm men, and as "Agrippa said unto Paul "almost thou persuadest me to be a Christian," then there is no spirit in the accuser to destroy. There is always a sure defense to him who puts on the whole armor of God. If as Stephen whose defense was unanswerable though it provoked his enemies, who yet was more emboldened in a holy defense of truth so wonderful that their opposition only showed their guilt, and his boldness so triumphed that while praying that the Lord would not lay this sin to their charge he went home to glory is one of the most marvelous triumphs of the gospel preacher.

P. D. 4

46THE VOLUME OF ZION'S LANDMARK.

Job said "Oh that mine enemy would write a book."

But it was a friend of Job that wrote the book of Job. Such a friend wrote it as told the truth without partiality or flattering—one that did not misrepresent Job in any way and it is a book so marvelous in its accuracy and strength that its interest endures.

No ordinary man could write such a book. There are no such men living now as Job was. When men so exceptional as Job was appear one equal to the task of writing according to his worthiness stands up to record his worth.

The canon of the Bible has long since been written. No man of right mind writes to add to nor take from that Book. Then why do people write? If peradventure to expound, explain or enforce some of its blessed mysteries to the warning, reproof or comfort of the Lord's people. Even Peter, an

inspired Apostle said he wrote to stir them up by way of remembrance of the blessed things of which he was an eye witness.

We must have seen, tasted, felt and handled something of the blessed things he wrote, or they would be no comfort to him to write, nor any profit to the readers.

We testify of the things we have seen, heard and felt. While we know not what a day, nor an hour may bring forth, yet we know that the things whereof we write are enduring. The truth shall never fall. The doctrine that Zion's Landmark contends for cannot be overthrown, for it is the doctrine of God our Saviour. When we earnestly contend for the faith once delivered to the saints, we are following in the footsteps of the flock of God.

It has been in my mind for years to write to the saints of the things they feel and handle, love and believe. Hence we commence a new volume of this paper.

There is nothing new under the sun. In six days God created the heaven and the earth. Whatever occurs or appears since, or comes to pass is but an unfolding, an outgrowth, or development of the creation of God in the six days, which ended on the seventh day.

Many strange things seemingly new occur or appear, but they were but an unfolding what was wrapped up in the folds or curtains of the heavens or earth not yet stretched out.

What about miracles? They are as much embraced in the purpose of God as the ordinary events of earth. What about that new thing, "Behold a Virgin shall conceive and bring forth a son?" That was also purposed and provided for before the foundation of the world.

When we write it is not to put forth

new theories, or something not contained in scripture. If what we write is in accord with the letter and spirit of scripture, which is a true declaration of the will of God, this is not to advance something unheard of or unknown, but we write of the things commonly believed and reported to and among the saints of God.

The Landmark is a common medium of correspondence for the household of faith, the family of God, where we have all things common. Let each one so minded communicate of what God has taught him, for it will be good for others.

We are encouraged by the associate editors and other contributors to the Landmark and welcome them to write as they feel impressed.

P. D. G.

THE GOSPEL OF JESUS CHRIST.

There are expressions dropt out by men concerning the truth of God not warranted by the scripture.

What is the use of scripture? All scripture is given by inspiration of God and it thoroughly furnishes the man of God unto all good works. Then every one that is properly exercised by the Lord speaks according to the scripture.

One says the gospel of Jesus Christ is as old as Jesus Christ is, or is from everlasting.

Now what does the scripture say about the Gospel of Jesus Christ? Look at Mark 1:1-3 "The beginning of the gospel of Jesus Christ, the Son of God as it is written in the Prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee." Then the beginning of the gospel of Jesus Christ was when John the Baptist began to preach, "Prepare ye the way of the Lord, make

his paths straight. John did baptize in the wilderness, and preach the baptism of repentance."

Jesus born of woman was born thus about thirty years before this. When Jesus was baptised he began to preach his gospel which is good news, glad tidings of great joy, which shall be unto all people, for unto you is born this day a Saviour which is Christ the Lord. When he entered on his public ministry preaching, working miracles and fulfilling all that was prophesied of him he was manifesting the purpose of his coming into the world, or as Paul declared, "Moreover, brethren I declare unto you the gospel which I preached unto you which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: And that he was buried, and that he rose again the third day according to the scriptures," 1st Cor. 15:1-4. "And he said unto them, go ye into all the world, and preach the gospel to every creature." Mark 16:15.

These scriptures show that the life of Jesus Christ and his death and resurrection, together with all he was, said and did, is the gospel, and that its beginning was when John the Baptist began to preach it, saying, repent ye for the kingdom of heaven is at hand. The law and the prophets were until John. Sin then the kingdom of heaven is preached.

Paul calls it his gospel because there was a revelation of Jesus Christ in him for him to preach. It is also called the gospel of God, see Rom. 1:1-4. Separated unto the gospel of God, which he had afore promised by his prophets in the holy scriptures concerning his Son

Jesus Christ our Lord, which was made of the seed of David according to the flesh, but declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead." And I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So as much as in me is I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ, for it is the power of God and the wisdom of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith, Rom. 1:14-15.

Then Jesus Christ manifest in the flesh, preaching his everlasting gospel, performing miracles, fulfilling the scriptures, crucified and risen, the wisdom of God and the power of God unto salvation, or God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, is the way, the truth and the life by which we come to God. We preach Christ crucified, the wisdom of God and the power of God unto salvation. This is the gospel of the grace of God that brings salvation. With the heart man believes unto righteousness and with the mouth he makes his confession unto salvation. He that believes and is baptized shall be saved.

P. D. G.

Everman, Ken.

Dear Brother Gold, will you please tell me something about Sunday schools the Arminians make so much ado about. I am unable to know just where it started; but cannot find it in Holy writ.

Any information will be highly ap-

preciated.

C. F. CLESE.

The reason you cannot find Sunday schools in the Bible is because they are not there. In the encyclopedia Britannica a standard authority among scholars is found the following statement, "Robert Raikes the founder of Sunday schools, was the son of Robert Raikes a printer in Gloucester and proprietor of the Gloucester Journal, and was born on 14th of September 1735. On the death of his father in 1757 he succeeded him in the business which he continued to conduct till 1802. Along with some others he started a Sunday school at Gloucester 1780, and on his giving publicity to the enterprise in the columns of his journal the notice was copied into the London papers and awakened considerable attention. For nearly thirty years he continued actively engaged in the promotion of his undertaking, and he lived to witness its wide extension throughout England. He died on 5th of April 1811."

This is about the time modern missions sprang up. Andrew Fuller, an Englishman with a few others in Oct. 1782 originated that enterprise which has spread so much over the world.

We are fiercely condemned because we do not join in with the worldly denominations worshipping Sunday schools and modern missions. To us it seems that all things that should be observed by Baptists are authorized in the scriptures which thoroughly furnish the man of God unto all good works. A curse is pronounced against any that add to or take from that which is written therein. The highest test of true discipleship is obedience unto God.

The obedience of faith marks the character of the true worshipper of God. He who obeys the Lord Jesus proves that he has been with Jesus and has learned of him.

But why do the nations of earth that endorse Sunday schools, and the general institutions of modern times, so greatly flourish, while the Primitive Baptists are the fewest of all people, and so unpopular with the world? Is not that clear proof that God is against them? They say look and see how we prosper, and what great things we are doing for the Lord? Is it not evident that God is for us because all the world believes as we do? See how we have the control of the earth with its wealth?

By their fruits ye shall know them we say. How are the morals of the world? Almost all the young people are members of some denomination. Look at the idleness in the world, the dissipation the disregard of obligations, the frivolity, profanity rampant in the world. Where is the proof that the meek and lowly Jesus dwells in them? What do they show of revealed religion? Where is the love of truth displayed? What is the proof that they are crucified to the world and that their treasure is laid up in heaven?

Who are the people evil spoken of for their religion? Who are the people hated for Jesus sake? Who are the people that wholly ascribe salvation to the Lord? Who are the people that suffer the loss of all things here for Jesus' sake? Where is the sect every where spoken against? Who are the people counted as the filth and offscouring of the world and not even reckoned among the nations of the earth? Who are the people that believe that salvation is by grace, is the revelation of Jesus Christ as their hope? Who are the people that do not depend at all on works of the creature, but trust alone in the arm of the Lord revealed for salvation, and who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh?

Primitive Baptists that follow Jesus

desire to bring up their children in the nurture and admonition of the Lord, and show in their families every day humble conduct that God dwells in them, and that they are taught of the Lord. They desire to acknowledge the Lord every day before their children. The Lord gives them day by day their daily bread. They are not depending on worldly schools of any sort to save them or their children, but they are depending on the Lord alone.

P. D. G.

Elder P. D. Gold:

Dear brother, you find enclosed a brief statement of my tour in Virginia and North Carolina among the churches and associations. I together with my wife and daughters left Indianapolis, Ind., the latter part of July for Virginia. I visited churches in the month of August in Virginia and also one association, the Staunton River held with the Caine Creek church in Danville, Va. It was a delightful meeting. The blessed Lord was in that meeting. Here I met several of the Lord's servants from different parts of the States of Virginia and North Carolina. All preached Jesus. Leaving my wife in Virginia I came to North Carolina to visit churches and associations. I attended the Upper Country Line. This was a tent meeting together with a sweet Spiritual meeting. If God was not there I am badly deceived. I did receive a hearty welcome at this meeting. All were good to me. I visited a few churches I came on to Durham; had a sweet meeting. The brethren at Durham are precious children. They were so good and kind. I attended the Seven Mile Association, met the Lord's dear children there and had a glorious meeting. Before getting to this association I had the sweet privilege of stopping

in Angier, the home of Elder Adams a precious man of God. Here we had a meeting that awoke the town up I think from its senter to circumference. I think the people of that town will never forget the occasion. The blessed Lord was with us and a revival was the result. We also visited the town of our precious brother. Coats, whom we esteem as a man of God, and also an able preacher. I wish I could mention all of the names of our ministers, but time and space forbids. I also attended the Little River Association. This was one of the best associations I ever attended. All the ministers preached Jesus in love and that to the comfort of his dear children. The people were well cared for and love and fellowship was the picture of this meeting. I will never forget it while I live. I visited a few churches on the way to Norfolk where the Kehukee Association was held. I stopped at Tarboro on the way there and also on the way back. Just allow me to mention just here, the meeting at Tarboro. Some of the members went to the Association at Norfolk. I never had a better meeting than we had at Tarboro. Here I met sister Thigpen and her husband, both young members and active and zealous children of the King. Sisters Fly, Whitehead, Hurst and others I forget all so good and kind to poor me.

The Association at Norfolk was a delightful meeting, the Lord blessed the brethren to tell the story of the cross sweet, the honey with the honey comb all in one piece. Brethren were there from Baltimore, Washington, D. C., and other parts. We also visited the Contentnea Association, the White Oak, the home of our precious Brother Isaac Jones. He is God's servant, and a man to be esteemed for the truth's sake. I had a sweet visit at home with him and companion. These people

are God's dear children. All I met in these associations were so good to me. I can't tell how much I love them. I also attended the Black Creek Association held close to Wilson, N. C. The home of our precious Brother, Elder Gold, and Farmer and others. I had the sweet privilege of putting my feet under the table of Elder Gold's humble home together with his good Christian companion and son and other relatives that were there, and shared their kindness. They were so very kind to me. The Black Creek Association will never be better until it meets in Heaven. Oh what a Heaven on earth to the loved ones from different parts that I had met and greet them again on that occasion: it was like death to say good bye to those dear sweet children. Oh when shall we meet again, meet never to part. We had a sweet meeting in Wilmington, N. C. This is the home of our precious and much esteemed Elder E. E. Lundy a sweet preacher, a star in the vineyard of the Lord. All I met here were so good to me. It was hard for me to say good bye to them. I went on to the Mill Branch church where the Mill Branch Association was held, all lovely and here was the end of my tour. The dear Lord blest me to get to all my appointments, and to visit the Lord's children in this part of the country, finding them in fellowship, having no use for new things, their ministers all at each others feet and peace reigning throughout the State. I have never met better people on earth and never expect to. I feel just here I want to express my thanks from the depth of my poor heart to all of the dear people I met, for your much kindness. I must say here I have never met with such a warm reception as I have in North Carolina, and I have traveled thousands of miles. I hope

to meet all again. May God be with you until we meet again. Pardon all mistakes.

Submitted in love.

J. R. WILSON.

Martinsville, Va., Box 143.

EMANUEL SNIDER.

Elder P. D. Gold,

Dear Brother: Please publish the death of my dear uncle, Emanuel Snider, youngest son of Elder Philip and Mahala Helms Snider. He was born in Davidson county, N. C., near Tom's Creek church, August 17, 1854, was married to Miss Alice J. Harrison, of same place July 22, 1875, received a hope in Christ in early life, joined the Primitive Baptist church at Abbott's Creek the first Sunday in Oct. 1905, was baptized by Elder J. A. Ashburn on Saturday before the fifth Sunday in same month and died at his home in Davidson county, N. C., near Abbott's Creek church May 28 1912, age 57 years, 9 months and 11 days. He was buried at the High Point Primitive Baptist church May 30, 1912. Elders J. M. Crews and Wm. R. Galbreath preaching a comforting discourse to a large congregation.

His walk was humble and orderly. He often spoke of the power, love and mercy of God and the weakness of man.

He talked freely to his family and friends a few days before his death and told his son, who is a dear member in the church: "My hope is in Jesus, sure and steadfast, and you will have to be saved just like I am, by grace and grace alone; it is not of him that willeth nor of him that runneth but of God that sheweth mercy."

He leaves a wife, three sons, three daughters, eighteen grandchildren and a host of relatives and friends to

mourn their loss. His children feel to say:

Dearest father how we miss thee,
Since from us thou art gone;
May we all in Heaven greet thee,
Around the great White Throne.

May the bereaved ones and all the redeemed be led forth by the right way that they may go to a city of habitation whose Maker and Builder is God, is the sincere desire of

HIS NIECE.

PATMON STERLING CHANEY.

While it is sad indeed I send to you for publication the death of my dear brother. Just five months from his father's death he departed this life. He was the son of H. Watson and Fannie J. Chaney and was born Aug. 5, 1878, dying Feb. 17, 1912, making his stay on earth 33 years, 6 months and 12 days. He was raised by Old Primitive Baptist parents.

Brother was kind and gentle to all, always obeying his parents, being devoted to them and seeking their advice in all things. He led a moral and Christian life, praying to the Lord to direct his steps. Our grief is more than I can describe, but God numbered his days and when he had filled them took him away to Him.

All the acts and kindnesses that he was to show to us were fulfilled and he could never have shown us another token of love. Yet it is hard to give him up—how hard it is for me, a poor vile sinner, to say "Lord Thy will be done and not ours." It was a comfort for us to know there was not a spot on his character.

Brother was not a member of any church but was a professor of religion for more than twenty years of

the Old Baptist faith. He told us that members of the Old Mt. church looked like angels to him. He said we must work out our own salvation with fear and trembling.

One of his brothers died when he was a boy and he said he prayed to know if his brother was at rest, and he dreamed that his brother came to him and told him he was in heaven. And the thought came to him that he too had to die like his brother did.

He never told us of his hope until about five days before he died. He said he intended telling rather about it but had not thought of father's dying so soon. He then thought of telling mother of it and said his sickness might have been sent upon him because he did not tell of his hope.

Brother was in bad health for about one year before he died but was not confined to the house. His disease was consumption.

We were all in the room a little while before he died and he told us to open the doors as he suffered from shortness of breath. He said, "I had better tell you all good bye," and mother told him not to talk that way. In a few minutes he looked toward the door and said, "Yonder is the Lord." He told his brother Charles he was dying and said he was going home and wanted them all to sing.

He called his father's name a few minutes before he died and I believe that papa came to meet him on his snowy white wings and that brother went with him to his eternal home. I want to say as Job did, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

He leaves a mother, four brothers, five sisters besides other relatives and many friends to mourn their loss, but our loss is His eternal gain.

"Far from affliction, toil and care,

The happy soul has fled;
His breathless clay must slumber
there,
Among the silent dead.

Now he resides where Jesus is,
Above this dusky sphere;
His soul was ripened for that bliss,
While yet he sojourned here."

Written by his sister at mother's request.

NANNIE B. TURNER.

ELYA LAWRENCE.

It is with a sad and broken heart I attempt to write the death of my dear father, Elya Lawrence, which occurred Oct. 2, 1911 at the age of 54 years, 6 months and 7 days. Father was married to Rebecca A Lawrence, Dec. 16, 1886 to which union were born five children, three boys and two girls.

He was a fisherman and died on the beach away from home only one member of the family, his youngest son, being with him at the last, his two oldest boys being in Florida.

Tongue cannot express the sorrow we felt when Robert came home and told us "father is dead, try to do the best you can for he is better off than he was last night." He suffered only four hours after he was taken.

Oh how sorrowful it was to see them bringing his coffin home and father in it looking like a babe, and how heart breaking to remember that just eleven days before he had left us in good health as we thought. Little did I think when we parted that morning it would be forever on this earth—no more to hear his voice or foot steps and no more to see him come. But the Lord knows best, "He giveth and He taketh away, Blessed be the name of the Lord."

Father was blind for twenty years, but he was a kind and loving father, a good neighbor and was liked by all who knew him. He did not belong to any church but was a believer in the Primitive Baptist faith.

He leaves a kind and loving wife, five brothers, five children and a host of friends to mourn their loss.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled.

Dearest father thou hast left us,
And thy loss we deeply feel;
But 'tis God that hath bereft us
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life has fled;
Then in heaven with joy to greet thee
Where no farewell tears are shed.

Written by his daughter who loved him.

NELLIE G. LAWRENCE.

Otway, N. C.

Martha Anderson.

By the request of Sister Martha Bullock and the family of Brother H. H. Anderson I send to Zion's Landmark a sketch of the death of Sister Martha Anderson, who departed this life March 28, 1912. She was born December 3, 1850, making her stay on earth 62 years. She was married to Brother H. H. Anderson, a deacon of Salem Primitive Baptist Church and a very godly man, many years ago. I cannot give the date. To this union there were thirteen children, only seven living at present, all married but two. Brother Anderson died thirteen years ago, leaving the family to the care of Sister

Anderson. She raised them in credit, setting a godly example for them. She lived to see two of her daughters unite with Salem Church, Sister Mattie Bullock and Sister Della Green. His life, together with her dear husband, will ever be a living epistle to her children. I am pastor of her church and have been for nearly forty years. I baptized her and husband and children. I don't know a better home for Primitive Baptists, and a more high-toned family in the cause of our blessed Savior. May the blessed Lord, who tempered the mind to the shock of life, keep them all blameless, and may they imitate the godly life and pattern left them by their parents and may they all be sweetly united in our Father's home above, is the desire of the unworthy writer.

J. A. T. JONES.

McCullers, N. C.

TOURS TO PANAMA, JAMAICA AND CUBA.

The Evangeline Will Make Eight Trips Through the Tropics.

The Atlantic Coast Line announces that in connection with its splendid through Pullman Service to Key West, the Peninsular and Occidental Steamship Company will operate eight personally conducted tours with the new steel twin-screw steamship "Evangeline" from that point to Colon, Panama Canal Zone, Kingston, Jamaica and Havana, Cuba.

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The tour will consume eleven days, and the cost for the entire trip, including meals and berth at sea and in port, will be \$110. Tickets will permit stop-overs so that a longer stop can be made at Colon, Kingston or Havana, for passengers desiring to do so.

Sailing dates, itineraries and information regarding reservations, connections, etc., may be obtained from Atlantic Coast Line representatives, or by addressing T. C. White, the General Passenger Agent of that line, at Wilmington, N. C.

CHURCH HISTORY.

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the cost; but through the kind Appeals of Elders J. R. Respass, Wm. L. Beebe and P. D. Gold, in the Gospel Messenger, The Signs of the Times, and Twelve Copies for a Dollar.

SYLVESTER HASSEL,
Williamston, N. C.

North Creek M. H. in Beaufort Co.,
N. C.

This meeting house was built about 107 years ago. The last Association was held there in 1827. Elder D. W. Topping has been pastor of that church 44 years. There are about 25 members there now.

The old house is down. The brethren and friends need about \$150.00 to rebuild. Can we help them? Elder Topping about 40 years ago was called the boy preacher, and visited the Country Line Association then. Some of the old members perhaps remember him.

P. D. G.

Contributions sent Elder D. W. Topping, Pantiego, Beaufort County, N. C.

Elder J. A. Shaw has been helped about one-third of the indebtedness on his home.

Will the brethren and friends continue their contributions to him? A little from many will settle his home on him.

Mrs. J. J. Kerner \$1.00.

Contributions to Editor to help him send Zion's Landmark to people that desire to read it, but are unable to pay for it.

Ernest Dodson \$5.00.

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In Kinston, N. C., a good lot with a meeting house on it is offered to the Primitive Baptists. Can our friends help somewhat in buying this place for preaching there? Any help sent to Brother John H. Dawson, or sister Sac Sutton will be applied to that purpose.

P. D. G.

\$8.05.

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

PREACHING, DINNER AND FEET-WASHING.

"When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind." Luke 14:12-13.

I had read this scripture occasionally for several years and always in reading it the inquiry would arise in my mind, "have you ever known or heard of its literal observance?" The reply to this inquiry was always, "no" but my observation is that whenever a dinner or a feast is given, those whom the Lord says call not are always invited, while those whom He says call are generally neglected." Finally about three years ago I felt impressed to try to literally observe this scripture. Accordingly my wife (who as soon as I mentioned to her my impressions, seemed to enter into the spirit of it with me) cheerfully prepared a good dinner and we invited about forty to come. When the day arrived I "went out and brought in" some and with the kind assistance of a dear brother (one of our deacons) others were "brought in."

About half were white and half colored. All of the invited guests were from the lower walks of life, some from the "county home."

Dinner being announced the white members repaired to the dining room and the colored members to a separate house (being admirably arranged for such a purpose as this) and our cook, though not a member, took great delight in waiting on all.

I think the pleasure and enjoyment of eating and serving were mutual. After dinner, assembling ourselves together, I referred to the fact that when I was a child my grandmother had invited a colored man (a worthy minister, and the first colored Primitive Baptist preacher raised up in this section, I think, and in whose memory the first colored Primitive Baptist church organized in this section is named) to preach at her home, my mother living with her at the time, and quoting 2d Timothy, 1:5, I said "I am sure that those of you who were acquainted with my grandmother and know my mother sitting over there (pointing to her) will agree with me that they have the faith spoken of by the inspired Apostle and I hope that I have the same unfeigned faith and therefore I am not ashamed but rather it is a pleasure for me to follow their example and I asked Bro. Williams to preach to us, if the Lord will bless him to do so."

Whereupon Elder Jonah Williams (a very worthy colored man and highly esteemed by the white people who knew him) "a good minister of Jesus

Christ." 1st Timothy 4:6 and a bold defender of the doctrine of salvation by grace came forward and preached an excellent sermon, so that we were "comforted and knit together in love." Colossians 2:2 and made to "rejoice in hope of the glory of God." Romans 5:2.

At this meeting we had a lovely and pleasant foot-washing service. I referred to some of the sayings of our Savior as recorded in St. John 13:14-17 verses stating that it was my mind to wash feet, and that preparation had been made for this purpose; that foot-washing was not a matter for brethren to fall out about but an act of humility, and should be done in love and the fear of God, and if any desired to join us in following this example given us by our Savior they could do so and if any preferred not to do so, still we would be brethren. "letting every one be fully persuaded in his own mind," Romans 14:5. To my surprise every one expressed a willingness to wash, though a very few on account of physical infirmities asked to be excused. The foot-washing and preaching came as an agreeable surprise to the brethren as none of them knew anything about it beforehand. My wife writes, "there was much love and fellowship manifested on this occasion, and the whole company expressed themselves as having had a good time and thought it a day not to be forgotten. I feel that I shall always cherish in my heart the sweet memory of it." Thus passed one of the most pleasant and enjoyable meetings I have ever known.

J. F. FARMER.

MEDITATIONS.

I feel that I want to sketch some of the sweet meditations of my mind, but I must confess that I know not

how to begin. They have been sweet to me and I want the brethren to share the joys with me. I have made a few jottings and have them by me, but find myself as totally dependent on the Lord's spirit for what to say first, last and all the time, as if I did not have them.

Elder Hassel's introductory at the Kehukee Association on the sovereignty of God was sublime in my estimation, and I want to show the same reverence to His greatness in all that I may say now and hereafter.

The first chapter of the Gospel of John begins: "In the beginning was the word and the word was with God and the word was God. The same was in the beginning with God. All things were made by him: and without Him, was not anything made that was made. In Him was life: and the life was the light of men. And the light shineth in darkness and the darkness comprehendeth it not."

Now let us go back to the beginning of creation when God made the heavens and the earth, the sun, moon and stars, all living and moving creatures, creeping things and fowls of the air, every tree and plant and last of all, He made man of the dust of the earth. Seeing it was not good for man to be alone, He made of a rib from Adam's side, a woman and gave her to him to be one with him and a help meet for him. Thus the heavens and the earth and all the host of them were made and God declared all things that He had made very good.

What I want to show by this is as follows: If all He made was good there was none of it bad. By man sin entered into the world and death, by sin, Jesus tells His followers that an enemy sowed the tares in the field and that the field is the world. Who would dare dispute the testimony? Let every

one that names the name of the Lord, depart from iniquity.

Now Jesus is the word that John speaks of for the word was made flesh and dwelt among men and we hope we have seen His glory as of the only begotten of the Father, full of grace and truth. God being a sovereign as has been so beautifully declared by others, was able to manifest the word in the person of His son as John declares, to take away sin. He fills immensity and is therefore a present help in time of need: all powerful and therefore suffers nothing, by the hand or craft of wicked men or devils to take place against his bride elect that he is not able to work out for her a far more exceeding and eternal weight of glory.

The Scriptures furnish us many accounts of instances where the purposes of wicked men have been frustrated by a mightier hand and forced to work to the good of God's people: for instance, Joseph's brethren wickedly and maliciously sold him into slavery, causing much sorrows and weeping to the dear old father and to himself, but God, being a sovereign was able to bring much good out of it for the entire family. Jesus the word that was made flesh, was by wicked hands, taken and crucified, but God, being a sovereign, having all power, was able to raise him from the dead, and set Him at His own right hand, with a name above every name and power to conform those predestinated to his image.

Is it not unspeakably glorious? Time and space forbids that I should speak here and now of the great suffering this glorious salvation for his people, cost Him. Read the prophets and the Gospel as recorded by the writers and get an idea. Did they not seek his life from His birth? O the wickedness of man! God be merciful to us, poor sin-

ful creatures.

is there anything too wicked for carnal man to do, the heart of man being deceitful above all things, and desperately wicked? Paul says more than that, the carnal mind is at enmity for enemies may become reconciled and be friends. He says it is enmity which implies to my mind the embodiment of antagonism in its entirety.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all Spiritual blessings in heavenly places in Christ Jesus, and made us to rejoice with joy unspeakable and full of glory. He speaks to the sleeping dust of Lazarus and he comes forth to the praise of His glory. He puts His law in our minds and writes it in our hearts, causing us to mourn, but thanks be to His name, He turns our mourning into joy by revealing Himself to us, the end of the law for righteousness and grants us faith by which we embrace Him, the chiefest among ten thousand, the one altogether lovely. He teaches us to love the brethren surpassing that of the natural love of women. He can open his hand and satisfy all living and make us to rejoice in tribulation. He can cause us to pray for our enemies while they slay us. God pity him who has endeavored to do it. Yea, there is nothing too hard for our God, He can bring us to the grave in great peace and give us rest in the grave from our enemies. And being the resurrection. He can bring us up from the grave in triumphant glory and all His elect will be there, from the first to the last one, that will sleep in death: and none will think it too short. Those remaining till the end, will be changed and all will be as one, a glorified body, without spot or wrinkle, or any such thing. And being ushered into the glorious sun-

burst of the eternal morning around the great white throne and in the inconceivable presence of the eternal God, and all the heavenly host they will sing throughout one eternal day, to the praise of the glory of His grace, O death, where is thy sting, O grace, where is thy victory?

Yes my beloved brethren I am not ashamed to call you brethren, for God has shown me by His power, in some mysterious way, that you and every one for whom Christ died and arose again, will be there. There is not one, by reason of sin or otherwise, too remote for his grasp and there is no heathen too exalted for His touch. He can say to the ends of the earth, look unto me, and they look. Who are the ends of the earth, but those who have looked and found Jesus the end of the law? Who comes to Jesus but they who have learned of the Father? We read, they shall all be taught of God. Jesus says, every one that hath learned of the Father, cometh to me, and he that cometh, I will in no wise cast out. Who buys wine and milk without money and without price, but God's children? Who else hungers and thirsts after God's righteousness? and who else has the promise of being filled? but God's faithful children, who choose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season?

We believe that God has a church in the world and that Christ is the head and the members are all sinners saved by grace, and we believe that the harlot that rides the beast, together with her daughters and granddaughters, are anti-Christ, and that they are arrayed against Christ's bride elect, the true church. And we further believe that there are subjects of God's grace among those daughters, hence the call, come out from among them,

my people. It may take fire to move some of them, but having all power and doing all His pleasure, He will bring them.

J. DALE.

Kinston, N. C.

TRIBULATION.

Elder P. D. Gold:

Very dear and precious brother: I read in the Primitive Baptist, "As ye go preach." And the question asked, How many preach in this walk? I answered in my heart, one I know, and that is Elder P. D. Gold, for by example he preaches and there is nothing rude about him. Others have done well but Brother Gold hath done better, I have heard many say that Brother Gold is the most godly in his walk, but I received the knowledge of Bro. Gold, and did not borrow it from others. Abraham made his servant swear by the Lord, the God of heaven, and the God of the earth, that he should not take a wife unto his son, of the daughters of the Canaanites. For they were not a kin to Abraham "by blood" That is they were not in the atonement. They seemed to be unhappy, their face too long, their countenance sad, and not "comely" and their voice not sweet. But they make an ugly complaint. We have been a long journey, and prove it by their offerings of wornout shoes and mouldy bread. No such long faced Canaanites or unregenerates—shall be used in the figure of the church of Jesus Christ. Then what must her qualifications be, to be a wife unto Isaac? She must be a kin to Abraham, the father, she must have faith to believe or she will not hear. But if she hath the kinship she also hath the hearing. And will lift up her countenance to the message that shall be delivered unto her. The gospel

shall be preached unto her in all the world for a witness. She shall be very fair to look upon. Nothing rude about her but beautiful. The figure of holiness. She must be a virgin, clean, undefiled. And her face is the face of innocence for Christ's sake. And for the cause's sake, neither hath any man known her. Therefore we see in the beautiful figure that the church of Jesus Christ shall not be defiled by nor with the institutions of men. But to retain her countenance which is comely he must live free from all adultery. Moreover she must be of a ready mind, willing to do, for it is God that worketh in you both to will and to do of his good pleasure. Also she must be active (have life) and she Rebekah hasted and let down her pitcher on her hand and gave him drink. And she hasted and emptied her pitcher into the trough, and ran again to the well. Look what a business woman Rebekah the figure of the church was! Her industry makes her desirable. Therefore the church must have usefulness about it. For see that thou make all things according to the pattern. The servant seeing that—Rebekah had the intelligence to relate her kinship (the experience of grace) he presented to her the ear ring of God which had both riches and honor in it. And the two bracelets the token of the great wealth she was given to handle with her hands as an heiress to all this honor and wealth by becoming the bride of Isaac. Rebekah was so delighted with the message and the jewels of gold that she ran and told them of her mother's house. That is very much like some good active sisters coming to the church and telling how the servant of God had stimulated their hope in them, and they are therefore ready to go with this man, the servant of God. So the people that were prepared of the Lord were made

ready to meet Jesus by going with John the Baptist. Rebekah alighted off the camels (beastly offerings) and veiled herself. This veil is her robe or the wedding garment. For she being baptized of John, the man sent from God, Jesus also was baptized of John, putting on the same veil or wedding garment. And as Isaac took Rebekah into his mother's tent, even so hath Jesus taken his bride into the house of God, to share with him, all the blessings, of the riches and honor of God's house. So let us give glory to God in our walk, and in our talk. For as God hath poured out His spirit upon us, and has had compassion on us, even so may we glorify Him in our spirit and in our bodies. To glorify to make known the state, feeling, and love for the brethren is to have love one to another, and take care of the feelings of the dear brethren and sisters. For while we take care for them, we also take care how we speak and what we say, so that nothing rude may escape our lips to wound or offend one of the little ones. Jesus said to the church, ye are the light of the world." So as it (the church) cannot be hid. No evil should appear in our midst. But that love to one another should always abound for Christ's sake.

Brother Gold, I have not been out to church but very few times for twelve months. My health has given way, but I am somewhat improved now.

I hope that you are well and that dear sister Gold may be by this time. Your brother in Christ, I hope.

My former post office, Tifton, Va., is abandoned. and my address is

D. SMITH WEBB.

Hillsville, Va.

R. D. F. 1.

Remark: I cannot see myself as brother Webb sees me, yet I am glad he sees me that way. I would love to

be that way. My wife is somewhat better in health. My health is good. The Lord's mercies to me are wonderful.

I desire that our brother Webb, so gifted and blest in the ministry, may be favored with health and continued usefulness.

Please write for the Landmark more.
P. D. G.

COMMUNICATION.

Dear Brother Gold:

How are you and sister Gold? The last I heard from sister Gold she was in High Point. Hope she is still improving.

I am well, but still wretched and vile, with no hope of growing better. It seems I am made to see more of my vileness and made to abhor it more and more each day I live, and my daily experience is, "The good that I would I do not and the evil that I would not that I do." I see nothing good in myself, but everything hateful. I find them in me, that is, in me there dwells no good thing. I fall so far short of living the life I desire to live that of following in the footsteps of my Lord meekly, humbly and submissively, through evil as well as good report. I find so much weakness in my being. O for strength that I might endure hardness as a good soldier, ever looking unto Him who is the Author and Finisher of our faith, that I might run with patience the race that is set before me.

Instead of growing in grace and in the knowledge of my Lord and Savior I seem to grow in weakness and ignorance and to know less of Him and more of my own vileness each day I live. O that He would keep me by His power and teach me His ways, that He would draw my mind away from the things of earth, that it might be centered up-

on things heavenly and divine: for how perishable are the things of time, together with their joys. They are of only a moment's duration and soon fade away.

But how lasting are the joys of eternal and how happy the state of all who are in possession of this blessing. O am I one of that happy number? How serious the thought and anxious the questionings.

Elder Thomas Bell was in our country recently and I was blessed to hear him three times, went down to Wadesboro and heard him at night then at our church and at Pleasant Grove. He was on his way to Mill Creek, S. C., and could not tarry long, but I feel that the Lord was with him and enabled him to speak comfortably unto Jerusalem, crying unto her that her warfare is accomplished, etc, and that the weapons of her warfare are not carnal, but mighty through God, to the pulling down of strongholds. I was made to feel that surely the Lord sent him to comfort me, for I had been so cast down and the persecutions of the world had taken such effect on me, that I was about to be swallowed up of overmuch sorrow.

What a tender, compassionate, heavenly Father is our God. He hides His face from us, or a cloud receives Him out of our sight for a season that we may realize our own weakness and from whence our help must come — and we find Him a very present help; for, just at the moment when we feel that despair is ready to seize us and we are enabled to look unto Him because we have nowhere else to look He comes to our relief pouring the healing balm and oil of joy and gladness into our soul, making our heart leap for joy and filling our mouth with praise to Him who has done so much for us.

I desire an interest in your prayers.

that I may be kept numble and at the feet of sovereign mercy. And may the presence of the Lord cheer you through the remainder of life's journey and crown your journey's end is my desire.

With love I am unworthily, but in hope.

LOUISA A. EDWARDS.

Marshville, N. C.

AFFLICTIONS.

Dear Brother Gold:

As I have been deprived most all the summer of writing any of the dear children of God only what few came to see me, I feel that I want to write a few lines to them and you can do as you see fit about having them published.

My dear brother, I was taken very sick the last of July, having chills and full of malarial, and also have had nervous spells. I was confined to my bed most of the time, for two months. The last of September I went to the Seven Springs and was greatly benefited, but I am not well. I suffer a lot with my heart and nerves, I can't tell any one what I have suffered, it seemed to me at times that I was right at death's door, but the Lord's time had not come to take me home.

I have a sweet hope my dear brother that when his time does come that He will take me in His loving arms and carry me gently across the cold river of death to my long eternal home above where all is peace and happiness, where all sorrow, pain, and tears will be over. I often feel glad that this world is not my home.

I get so weary of my life sometimes that I am almost ready to give up all in this world and depart and be at rest but I have earthly ties yet that binds me here and causes me to want to stay

awhile longer. I sometimes feel like I am no service at all here and I don't know how they will all get along with me and bear with me, and then sometimes I hardly see how they would get along without me. I am so feeble, a good part of the time and so low in Spirit, too, that I have no life sometimes for anything. I feel that if I could stay with a good lively crowd of Baptists for awhile that surely I would revive. It has been some time since I could go and rejoice with them, and hear them tell of the goodness and mercy of our Redeemer and I feel that I am almost perished out.

Brother Gold, that is my life here and has been for twenty-five years or more. I feel that I would almost pine away and die if I was deprived of being with them at all. While I don't feel worthy of such a blessing, yet the Lord has greatly blest me in meeting often with those I love (if not deceived) with my whole heart, but for some cause he has so afflicted me of late and deprived me of meeting with them so often, it has seemed a little hard to me at times, but I know it is alright and hope I feel thankful, it is no worse than it is, I want to be reconciled to the Lord's will, but I can't be at all times. I know He knows best about all things and will not do wrong and that was some consolation to me while I was sick. I knew it was His will to afflict me and he was the one I begged to. He blest me in sending his people to visit me, my dear pastor, Elder M. B. Williford would often come in to see me and his visits would always revive me, he would always speak some very comforting words to me. I feel that we should visit the sick more than we do. I feel it more now than ever.

May the Lord greatly bless you Brother Gold in your old age is my de-

sire and I hope you will pray for me that I may hold out faithful until the end.

With much love to you and sister Gold.

Your very little sister if one at all.

MATTIE LUPER JARRELL.

Rocky Mount, N. C.

FAINT, YET PURSUING.

Dear Brother Gold:

I was indeed glad to get your letter and was waiting to see whether I could go to your Association before I would write you. I had some hope that I could go, but that is all blighted and in sorrow I must submit.

I am often made to remember how I was blessed last fall and it is of very much comfort to me yet, but surely I did not know how to appreciate it or that sweet privilege would not have been taken from me.

I have just endured one of the hardest crosses in regard to attending my meetings that it has ever been my lot to endure. I had looked forward with the cherished hope of hearing Elder McMillon when he came and when I asked for five and one half hours to go a distance of three and one half miles to hear him Tuesday and was denied the privilege, it is impossible to describe my feelings. I went about my work with a heavy heart while tears flowed freely and my soul refused to be reconciled. But through the kindness of Baptist friends I was blest to spend the night in company with him and his dear companion who is a Baptist indeed and whom I feel loves the cause of Christ dearly; but was compelled to return to my work and could not hear him that day.

But thanks be unto His name, who can comfort a poor soul even when all the world is arrayed against it, as the dear Lord would have it, for I do feel

that He purposed it, there was an appointment made for him that night at the missionary Baptist meeting house here and I was blest to hear him preach that precious doctrine which sustains the children of God through life and comforts them in death, that doctrine which I feel will stand when all things else will fail.

Bro. Gold I do feel that this precious doctrine is my life, the joy and comfort of my soul and in spirit I feel that I can say, I know that these are my people and that their God is my God, and I will trust in Him forever and will not be afraid, though the world may mock and scoff and speak all manner of evil against me. As the poet says, "Let the world deride or pity, I will glory in thy name." What joy I should count it to be accounted worthy to suffer for His dear name's sake; and I can count it joy only when I am strengthened in the inner man and the flesh is put out of the way.

How ignorant the world is of that precious tie which binds together in one bundle of love all the children of God, that three-fold cord which is not easily broken, the drawing of which is only known by those to whom this love is made known. Herein is the comforting consolation that these things are hid from the wise and prudent and revealed unto babes.

I was glad to know that sister Gold had so much improved in health and glad to be remembered by her through you and also sister Mary Stewart.

How glad I would have been to have been with you all.

Bear for me that I may be strengthened to the patient endurance of such trials as shall be my lot and portion.

With love, I am your little sister in hope of eternal life.

LOUISA A. EDWARDS.

Marshville, N. C.

LETTER.

Mr. J. D. Brown:

Wilmington, N. C.

My Dear Brother: Your greatly appreciated letter came duly to hand and was read with pleasure. It was balm to my weary soul, 'twas so very encouraging.

I have not but few families that impressed me so pleasingly as yours and I love them all from little Olive up to and including J. D.

I don't know what your dream means, but I would be more than glad to be there in company with Brother I. Jones. I was much and very favorably impressed with his appearance though I did not hear him preach.

You mentioned your easiness to be vexed and get out of humor, Dear Brother while this may be your besetting sin and need great care in overcoming it yet you are not alone in possessing a weakness. Every one has need of great care in overcoming some weakness, some perhaps needing more than you. All do not possess the same weakness, if they did it would be impossible for the strong to bear the infirmities of the weak. Rom. 15:1, as all would be alike. But the weakness of one is not the weakness of all, therefore where you are weak some one else is strong. Read what Paul says in Rom. 15:1-11. But the good Master realized all our troubles and gave us a remedy for our special weaknesses which everyone possesses in some degree which Paul calls the besetting sin. Heb. 12:1-2-3. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith,

who for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself lest ye be weary and faint in your minds. When we consider Christ's endurance for our sins and of our sins we should be encouraged and press forward with new vigor and continue patiently to endure the hardships of the holy war. For our burdens are light compared with Christ's and we are commanded to consider him as an example and we should never think to give up the battle with a light skirmish. For Paul says, "Ye have not yet resisted unto blood, striving against sin." That is we have not yet shed our blood in resisting sin as Christ did, as many of the old patriarchs and many of the saints have done since our Lord died.

This certainly should be stimulating to us. We sometimes feel that our burdens are unbearable and no doubt you, dear brother, have felt it is no use to try to overcome them and almost despair. But when we consider the blessed Lord and ancient worthies we should feel encouraged to renew our efforts to overcome and even dare to die if need be, in the interest and for the cause of Him who did so much for us when we were His so great enemies. Oh that He would give us will and strength to follow on in adversity as in prosperity, and as you said in your letter, be anything for His sake. Would to God I could serve Him better.

You lament your dark seasons. My dear brother our dark seasons are as profitable to us as the light ones and I sometimes think we profit more by them for we have more of them. And Paul seemed to be of the same opinion. Our dark seasons are not from

natural causes but are the result of the Lord withdrawing His presence to chastise us. Paul said, "And ye have forgotten the exhortation which speaketh unto you as into children, my son, despise not thou the chastening of the Lord nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." Heb. 12:5-6. Again in verse 10 in speaking of our earthly parents, he says, for they verily for a few days chastened us after their own pleasure; but he (Christ) for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down and the feeble knees.

Paul seems to think our dark seasons or chastisements should be a cause of great rejoicing. Oh how good the blessed Lord is to make even our troubles work for our good as Paul says in Rom. 5:3, "And not only so, but we glory in tribulations (troubles) also,

knowing that tribulation (trouble) worketh patience." Ah dear brother, the very thing we desire to be exempt from is the greatest benefit to us. It is not the most joyous but the most profitable. It works patience and patience experience; makes us know our dependence and drives us to Jesus. Without our dark seasons we would never feel our need of Him nor turn to Him.

Bless the Lord for our dark seasons. This assures us we are His for in these seasons we mourn, and His sweet promise is, blessed are they that mourn. In them we hunger and thirst after righteousness and His blessed promise comes, blessed are they that do hunger

and thirst after righteousness. In them we call upon the Lord, and His blessed promise is that whoever shall call upon the name of the Lord shall be saved. Without them we would neither mourn, hunger nor thirst, nor call upon the name of the Lord. Again, may I bless the Lord for our dark seasons and God forbid, dear brother, that I should pray that they be removed. But may He give us grace to endure afflictions as good soldiers and ever remember and fly to Him for help who never says us nay but is a very present help in every time of need. May His special grace and choicest blessings rest upon and accompany you and yours to make you happy in His spirit and meet for the Master's use.

Remember me to all your family and all who may perchance speak of me. However I am not worthy of being thus remembered, but the very kind treatment I received there, if for no other reasons, I love that people and your family especially, if there are any specialties. Remember me in your prayers to God and may it please Him for me to visit your home and the good people of your country again.

Write again when you feel disposed as I enjoy your letters so much. Tell Olive I say, "howdy."

Love to all. Your loving brother, I hope.

J. B. HARDY.

Croft, Kans.

CORRESPONDENCE.

Dear Brother Gold:

I am sending you a letter I received from Brother C. B. Hall which I feel is fit matter for the Landmark. I have enjoyed it immensely and trust others of our faith will also. I met Brother Hall several years ago at Wheeler's meeting house and have loved him as a brother ever since.

Your brother in hope.

E. A. STANFIELD.

Farmville, N. C.

My Dear Brother:

Yours of recent date received and was glad to hear from you and to know that you had a desire to visit us. I am sure we would be glad to have you with us. While I feel very unworthy of the company of God's people, yet, I like to have them come to see me and I trust the Lord will open the way for you to come.

Now I had no idea that you were going to dive so deep into "I will go." This is wonderful, yea too wonderful for a little one like me, yet I should like to sit down and hear you tell of the beauties set forth in that whole chapter.

Yes I see Rebecca as the church and Isaac as our Lord Jesus Christ the husband of this lovely bride and she is lovely too, already adorned for Isaac before she ever saw him, so is the Child of God. These old natural garments (self) is destroyed and we are naked and when we are clothed in the righteousness of Jesus then we see Jesus in the face of all the dear saints, and feel that we want to go with him. Now we want to be married to Jesus and we want to live and die with him as our husband, shepherd and friend.

Now we will notice where this bride was to be found. Over in a land from whence Abraham had come. Mesopotamia meaning between two rivers and in the city of Nabor, which means snoring, seems like a restful city, a place where you could sleep and snore. But when the angel of the Lord led this servant of Abraham he led him to a city of sleepers, strange is it not? The world would have you think that you must wake up and go out to meet

the Lord, wake ready and invite him to come. Leave off your sins and court this man and love him to marry you. But see how different this case was. Isaac was not present, in person, nor did he have choice as we have any record of. But Abraham typifying the Father of our Lord and Isaac a type of Jesus. Abraham sends out for the bride, in other words, God gave the church to Christ, and now about the camels. There were (10) ten of them, so were there (10) ten commandments representing the law. The law is the schoolmaster that brings us to Christ so then Rebecca being a type of the church was carried to her husband on the law (or ten camels). Now I am getting too fast, Brother Stanfield, for the servant of Abraham only asked one woman for water, the right woman came to the well first. Predestination and election, no chance here was there? She gave the servant water and not only did she give him water, but she goes to work to quench or satisfy the thirst of the (10) ten camels (law) and she hastened to do this, did you not get busy and in a hurry to satisfy justice the law? Now see here energy never failed for she watered them all. It does not say she satisfied them all. It does not say she satisfied them all and she was given an ear ring and bracelet. Now these to my mind are emblems of love, a ring having no end is a type of a never ending love.

So the bracelet is on the arm, it is without an end, mark you these jewels were presented before she was asked to go. But God's people are willing in the day of his power and our God speaks and it is done, commands and it stands fast. So now, when Rebecca goes out and mounts the camels (the law) she goes out with the mark (jewels) that she is the bride to be, of

Isaac, so when we see that one is trying the law and at the sametime see the mark (earring) hearing God's servants preach the word, then we know which way they are bound, and who they will be married to.

Now, Brother Eugene, you know I cannot tell you anything good that you do not already know. But you read Gen. 24 for yourself and you will get more than I can tell you. But we will pass on and notice Rebecca again on her arrival to the south country. What does this south country mean? a warmer climate where we have perpetual summer. Do we not have a warm time when we are with Jesus? (Isaac.) The poet has said the midsummer sun shines but dim, the fields strive in vain to look gay, but when I am happy in Him (Jesus) December's as pleasant as May.

So now Rebecca was carried to the south country, a congenial climate.

Now when this bride saw Isaac she lighted off the camels, so it is with the dear child of God when he sees Jesus he gets off the law, for that is the end of his camel journey. For Jesus is the end of the law. So now Isaac takes her into his mother's tent and she became his wife, and he loved her. Is it not enough if we can tell that Jesus (that spiritual Isaac) loves such poor worms as we, and is comforted in us? The Lord be praised forever for His goodness and mercy to the children of men.

Come to see us. Yours in a good hope if we are members of the bride Rebecca.

C. B. HALL.

Goldsboro, N. C.

Dear Brother Gold:

I should have sent my remittance for Landmark earlier, but I wanted to write you a letter and have waited to

feel better physically and more composed mentally.

I am and have been in very feeble health for quite awhile and accordisg to what my doctor says my recovery will be tedious. My nervous system is in a very shattered state and sometimes I feel like I hardly care to live, but I desire to wait patiently on the Lord for relief.

Oh, how sweet it would seem to feel cheerful and well once more. Sometimes I feel I never shall feel cheerful again. If I could feel all the time the strength and assurance of the sweet promises given me long ago:

"When through fiery trials thy pathway shall lie. My strength all sufficient shall be thy supply," etc. I would not grow so despondent. Yet I desire to wait patiently on the Lord.

Waiting is a trying thing to human nature, and it seems to me one needs divine help to wait patiently.

I am not attempting to write a letter so I must soon close, but there is one thing I have wanted during more than ten years to tell you so I believe I will try and relieve my mind on that point. I was spending the night with some of my pupils in May 1902 and the next morning I was awakened suddenly it seemed, by a natural voice speaking these words: "The scent of all flowers is in the king's cup." I looked all around but no one was in the room with me, but so natural the voice seemed I have never forgotten its tone. It made a deep impression on my mind and I have always wanted to ask you what you thought about it. So if you feel you can give me any explanation and it is not asking too much of you I would be glad to hear from you.

Love to Sister Gold and yourself.

MRS. EMMA GILBERT.

Benson, N. C.

REMARKS.

The scent of flowers is their fragrance. The smell of all flowers in the king's cup yields a rich perfume because the king is emmanuel—God with us. His cup is the cup of blessing, and such as sup at the king's table, and are regaled with the sweet odors of his palace, and the royal dainties of his banqueting house, are supported with flagons of wine—a gracious cure for love sickness.

Cups are vessels for drink, and they also represent the Lord's people. All vessels from flagons to the smallest cups are hung on that nail (the Lord Jesus) and are surely supported: and

the sweet scent of every flower is found in these cups in the king's hand.

Flowers are the most beautiful display of all the plants in the king's garden, and are the promise of the fruit that follows.

Much use is made of the cup in the king's hand. The chief butler bore Pharaoh's cup with wine. Joseph interprets the dream of the Butler while in prison for offending Pharaoh. But Joseph interprets the butler's dream when blossoms shot forth fruit, and Joseph's interpretation placed the scent of hope to the butler to whom was restored the cup that he should serve the king with. What a blessing to the butler that this scent of sweetness was in this cup.

Joseph's cup was that with which he divined. The scent or strength of the flowers that bloomed in the ruling of Joseph, and the spotted character of his brethren, as they appeared humbled and confounded before Joseph whose bow abode in strength, displays the prevalence of the blessing of heaven that rested on the head of him

who was separate from his brethren, but whose branches ran over the wall and yielded the wine of the best beloved that goes down sweetly, causing the lips of them that sleep to speak with hope, giving glory to the king who is held in the galleries. Many have drunk of the perfume of that cup in the hand of Joseph. All the king's household are partakers of the godly smell of the blessed ruling of Joseph, and every vessel of mercy has the scent of all flowers of the Lord's garden. Every one has of this sweet odor. For in the Lord's garden every vessel has the flower of promise of Jesus that ripens unto the glorious harvest of plenty. For this is as a field that the Lord has blest that gives forth a goodly smell.

There was a cup given to Jesus to drink full of the bitter fruit of sin unto death. His persecutors gave him gall and vinegar to drink. But how wonderful that in the sweat and blood of the face of Jesus our head we shall eat bread in the kingdom of God, and drink of the fruit of the new covenant—the cup of blessing—the New Testament in the blood or life of Jesus which the scent of all flowers, or of every promise of God to every one that eats the flesh and drinks the blood of the Son man refreshes.

Here is cure for all our weakness, sickness and sorrow unto death. We eat bread at the king's table all the days of our life. This gives us patience. Here patience has her perfect work. Every vessel is holy in this temple. The cup-bearers receive all their strength from the king, and every one appears in his holy temple to eat and drink and give thanks. Hence every one is alike. All shall be in the likeness, flavor, goodly smell of Jesus in which there is no death. All are embalmed with the anointing of his holy

oil, so that there is no schism in any part of the body.

Whether we drink milk out of the lordly dish, or a cup of cold water as a disciple of Jesus. Whether we taste or smell the odor of the pomegranate or of the mandrakes that give a goodly smell, or take the cup of salvation and drink of that wonderful cup it is all saving and glorious. How rich the scent of the lilies of the valley. Not even Solomon in all his glory was arrayed like one of these.

It is a garden enclosed with all the odors of saints, every one appearing before the Lord, vessels of mercy, cups full of sweet incense praising the Lord.

P. D. G.

WAS ADAM A PERFECT MAN?

Rominger, N. C.

Dear Brother Gold:

There have been some questions bearing on my mind about twelve months which I desire you to answer.

Was Adam made perfect or imperfect? If Adam was made perfect he could not have sinned, it seems to me. The Bible says whosoever is born of God sinneth not.

It seems to me there was a place in Eve for the conception of sin before she ate the forbidden fruit. Is lust sin? When lust is conceived it bringeth forth sin.

J. N. PRESNELL.

REMARKS.

Adam is a mystery. So often he does what is a matter of surprise to himself. If one thinks well of Adam the flattery often entangles him. If he sees Adam as he is then he despairs of mercy for himself. To know what Adam is requires more than the pow-

er of Adam can discern.

Was Adam in his creation what he is now? God made man upright says Solomon the wise man. In Gen. 1st, chapter, God said let us make man in our image, after our likeness. So God created man in his own image.

God is perfect. Now man reasons if God is perfect and man is made in his image man is also perfect. But the image or likeness of a thing or person is not the thing or person itself. For instance there may be so exact a picture of a sheep that one says that is a perfect picture of a sheep, yet it is not a sheep. One may take the portrait, fiction or likeness of another, and you say it is a good likeness of him; yet it is not the person himself, but only a likeness.

Lust is desire, and lust when it conceives brings forth sin; yet it is not sin until there is a bringing forth. Sin is an act. Sin is the transgression of the law which is holy. Sin is not a created thing or a creature.

As long as Eve abode as she was created there was no trouble. It was when she hearkened to the temptation of the devil or serpent, and took the forbidden fruit from him, and did eat, that she sinned and died. For the wages of sin is death.

Was there any covering or excuse, any vindication or defense that was offered or could have been made? The serpent was cursed above all beasts of the field. Eve felt her guilt and so did Adam. Neither could make any defense or justification. While we regard this matter in the light of Scripture or as the word of God sets it forth we must consider that man is the sinner, and God is holy in all this matter, as in all his works and ways. The word of God shall stand forever. Adam was not a spiritual man. Nor was he born of God in his creation,

but he was the creation of God, and was pronounced good, as every thing the Lord God made was good.

The first Adam is of the earth earthy: the second man is the Lord from heaven. Adam is the figure of him that was to come. As by the disobedience of one man (Adam) many are made sinners, or all of Adam's offspring are made sinners by his one act of disobedience because all sinned in this one of Adam, and so death passed upon all Adam's offspring. So by the one obedience of Jesus all he lived, died and rose for are made righteous in his one obedience which is perfect. God made him who knew no sin to be sin for us that we might be made the righteousness of God in him. Of God are ye in Christ Jesus, who is made of God unto us wisdom, righteousness, sanctification and redemption, so that all our glorying is in the Lord. In this sense Paul explains Adam as the figure of him that was (then) to come.

As long as man seeks an excuse or justification for his sin he is against God, but when he abhors himself he justifies God.

In this view of the matter we feel God cannot do wrong. If he hardens Pharaoh's heart it is for a wise purpose. When man is truly humbled he offers no plea for his sin against God, but ascribes righteousness unto his Maker and takes shame and confusion of face unto himself.

P. D. G.

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EDITORIAL

IN THE BEGINNING. GEN. 1:1.

"In the beginning God created the heaven and the earth. Anterior to that time the heaven and the earth that God created had no existence. If that is clear in your mind then you are not muddled with the notion of the existence of some vague, indefinite form, or want of form, of some matter before that time.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which appear. This could not be understood by carnal or natural reason. For we cannot by natural reason understand how things visible, or which do ap-

pear, could be made out of things that do not appear, or that do not exist in some form—for we cannot understand that something can be made of nothing. To form the heaven and the earth or something material and bulky, as the heaven and the earth, the largest objects we have ever beheld is altogether contrary to all our senses, judgment and perception. But faith counts things that be not as though they are, and sees things invisible, yet there must be the existence and certainty of those things. For faith possesses a surer sight than any natural sense, and is never mistaken in its visions. It beholds as seeing him that is invisible. Faith can never be deceived or mistaken, but any of our natural senses may be deceived. Isaac purposed to put the blessing on Esau, and thought he had so done, but being blind he put the blessing on the proper one, for the natural senses can not see where divine blessings shall go. But there is no instance occurring, nor even can be, where the faith of the Son of God could ever be deceived or mistaken. Hence through faith we understand that God created the heaven and the earth out of that which did not appear, or had no visible, actual existence.

It does not mean that there was matter without mover, order or beauty pre-existing before the time that God created the heaven and the earth, and that out of this chaotic, unshaped matter God created the heaven and the earth.

What was there in the space where the heaven and the earth are before God began the creation of them? There was nothing—space—no object. God unaided by any thing pre-existing created them. Creation proceeds from God who is uncreated, self-existent, eternal, and who upholds all things by

the word of his power. He speaks and it is done.

We cannot comprehend this creative power. Marvelous as may be the products of man's industry, and rapid and varied as may be the operations by which they are accomplished, yet not one of them is a miracle. There never is nor can be a miracle performed except by the Almighty God, nor is there any thing he does that is not a miracle. Nor can man ever do any thing as God does it, nor can man claim any honor with God in creation or providence.

Thought is the most rapid, uncontrollable act of man, yet God's thoughts are as high above man's thoughts as the heavens are above the earth, nor is there any sense in which man's thoughts are as God's thoughts. Therefore none can by searching find out who God is. It is by revelation only that God is known for in his light only we see light.

God quickens the dead giving life, peace, understanding, healing, joy, love, hope to him who had no existence, and therefore God borrowed nothing from him, nor could he supply God with any thing in the creation or quickening of him. Then what can man supply now? Is God Almighty less powerful than he was in the beginning of creation? Has man learned any since the days of Solomon the wisest man, who said God turned the heart of the king as he turns the rivers of water, and that the preparations of the heart and the answer of the tongue in man are of God; or does he know more than David the prophet did who said, he still and knew that the Lord he is God.

What comfort, peace, quietness, stability, assurance, rest and salvation is found in trusting in the eternal God who is the refuge of his people and

who is the everlasting arms underneath his people?

In these last days God has spoken unto us by his Son who is the brightness of his glory, and the express image of his person, and who by himself purged our sins and enthroned in glory at the right hand of God appears and ever lives as our high priest having all power in heaven and earth. Why if man can perform any part of this wonderful salvation was it necessary that the only beloved and eternal Son, of God should be found in fashion as a man in the likeness of sinful flesh, and suffer the just one for the unjust, be made sin for us, give his own spotless, holy life for the life of the sinner, go down into death to destroy its power and lead captivity captive, and making a show of these things openly bring life and immortality to light through the gospel; and power be given unto him over all flesh in order that he should give eternal life to as many as the Father has given him?

God has not delegated any of his indivisible, unsearchable power to mortal man, nor given his glory to another. Salvation is of the Lord.

P. D. G.

Mrs. Mournen A. E. Adams.

It is with a sad and lonely heart I attempt to write something of our dear precious mother, Mrs. Mournen A. E. Adams.

She was the daughter of Kitchen Edwards and Martha Ann, his wife, was born December 14, 1858, in Wilson County, N. C., and peacefully fell asleep in the arms of Jesus May 25, 1911. She was married to our father, Lott Adams, December 23, 1875, and lived very happily together until March 23, 1900, when the blessed Lord called him home to rest, I hope.

He was 46 years and 21 days old when he died. Oh, how we did miss dear papa. Many sad and lonely hours mamma has spent, she being surrounded by her dear fatherless children. O, how sad and lonesome we feel to be now. Dear mamma, too, has gone and left us. No papa now, no mamma to speak to, or give us any advice, nor cheer us on our way. O, Lord, will thou hear our sad and humble cries. Dear father and mother are gone, but their kind and tender cares are not forgotten. Unto them were born eight children, four boys and four girls. The oldest boy and girl are married, leaving six children sad and lonely at home. Mamma leaves eight children, five little grandchildren, a loving mother (her father died about ten days after papa's death), two brothers, one sister and a host of relatives and friends to mourn their loss. We believe it was her eternal gain. Mamma said just before she was taken to her bed, she was suffering and in so much pain sometimes that she wanted to go to sleep and wake up at her home. I believe she is at her happy home now, where papa and all the loved ones are, and is there with her dear Savior, where they will have no more pain nor suffer any more.

Having been suffering so long from what she thought was indigestion, she was taken to her bed. She called on Dr. Moore of Elm City to see her. He pronounced her case one that medicine would not cure, so he advised her to go to Richmond for treatment. I can't express my feelings then to think of parting with our dear loving mother. And in fear she would never see or speak to us again. Believing would be beneficial, Dr. Moore and Brother Vance took her to the John son & Willis Hospital at Richmond, Va., where she underwent an operation, her disease being a cancer of the stomach. Vance stayed with her

there. She said she was glad he went and stayed there with her. She said she had great attention paid her by the doctors and the nurse. They said they did all they could for her.

Mamma stayed there only eighteen days, then she came back home on a stretcher, because she was so weak she could not even sit up alone. We felt so bereft of her, but oh, how soon our bright hopes were banished.

Dear readers, you do not know how glad and thankful we all were to see our dear sweet mamma once more. But we felt so sorry for her to see her in such a condition. She did look so humble and pitiful toward us. She was so patient during her long suffering, and so willing for the Lord's will to be done. Mamma said she was glad to see us all. She lived with us all only nine days after returning home. Then she heard that welcome voice, "Child, yer r' turn er calls come home, where sickness and sorrow, pain nor death are felt and feared no more." I believe she is at that happy place, dear friends, raising God and walking the golden streets that she would so often sigh about. For she left such bright evidences. Mother and father both were members of the Primitive Baptist Church at Upper Town Creek, Wilson County, and were baptized by their pastor, Elder Wm. Fly, the third Sunday in July, 1899, and remained constant members until their deaths. Mamma was always glad when meeting days would come, so she could go to church, it being her greatest pleasure going to hear preaching and meeting up with her dear members and hear them telling and talking about the goodness and tender mercies of God. I don't remember her to miss attending her home church meetings but two or three times during her membership with them until her last meeting. Winter or summer, cold or

warm, wet or dry, she was always present there.

She was well known by a great many people, and was loved and esteemed by many. She is so greatly missed at her home church by me and many others. She was such an attentive and faithful member, her seat is vacant there and everywhere she was accustomed to go.

As a neighbor, she was loyal and true, ready and willing to assist them when in need in any way she could. She had great sympathy for the sick and would often go to see them, far or near. She was a subscriber to Zion's Landmark and looked forward at its coming as one of her greatest pleasures. Mamma was a good home provider, always trying to make home comfortable. Her home was a welcome one to all friends, especially the Primitive Baptists, the people she so dearly loved. One time while thinking over her afflictions, these words came so forcible to her mind. Many afflictions have the righteous. A few days before she departed she would often say, "In this world ye shall have trials and tribulations, but in me peace." She died strong in that faith. She lived out the first verse of this hymn, as if she wanted to sing it: "In thy great name O, Lord we come,

To worship at thy feet;
O, pour thy Holy Spirit down
On all that now shall meet!"

On that morning she departed, mamma called me to her bedside and said, "Lay your arms around my neck." I did. It was more than I could hardly bear to bid my dear, darling mamma the last farewell on earth. My eyes filled with tears, we parted in hope of meeting again in that happy land far away. Oh, it was so sad to see her kissing and telling her dear children good-bye forever more here. She call-

ed several others bidding them the last farewell on earth. She told us to do the best we could. She was most all the time up until about five or ten minutes before she died. But, being so, she could not speak above a whisper about two days before. All was done for her that doctors, nurses, relatives and friends could do, but none could stay the cold hand of death. But I feel to say praise the Lord for He does all things right.

Mamma's funeral services were conducted at her residence by her pastor, Elder A. M. Crisp, Friday evening, May 26, (closed at the grave by Elder W. B. Williams), afterwards she was gently borne to the family burying ground in the presence of many sorrowing relatives and friends, and tenderly laid to rest by the side of papa, to await the resurrection morn. (Written by one of her bereaved daughters.

DORA C. ADAMS.

Sharpsburg, N. C.

MRS. IRENA CATHENNA JOHNSON.

Sister Irena Johnson, wife of deacon L. C. Johnson, of Gilliam, Ark., was born, December 31, 1861, died Sept. 2, 1912.

She was taken sick in July and kept her bed until the second day of September when she calmly passed away. We believe she fell asleep in Jesus. The home of Brother Johnson is left very lonely.

Several years ago when it was desired to have a church organization at Gilliam, Sister Johnson so desired and with her husband was one of the charter members. In all the difficulties through which the little church passed, she has nobly stood for truth and righteousness and she believed that God mercifully directed her to see and know what was the right, and she

scripturally followed it out. God in heaven in a vision pointed out to her one who was a great enemy to her and to the church.

Her influence for honesty and Bible order, will be felt in the community and by the church in the years that are yet to come.

Brother Johnson is bereaved of a noble wife, the children have lost a loving mother and the church a devoted member.

These are some of the ways of an allwise providence, and we must bow in submission to His holy counsel.

May the God of Salvation, comfort and teach the bereaved ones in all these dealings. I have lost a kind and precious sister and dear friend.

J. H. FISHER,

Graham, Tex.

BARBARA LUCRETIA TOMPKINS.

On April 8, 1912 the Angel of death entered the home of Mr. J. W. Tompkins, Whitmell, Va., and took therefrom his beloved companion, Barbara Lucretia Tompkins who was born, Sept. 4, 1847. She was a Miss Johnson prior to her marriage on Oct. 13, 1870. She joined the Primitive Baptist church at Mt. Ararat, Pittsylvania County, Va., and was baptized by Elder Dameron, April 24, 1875.

She was a firm believer in salvation by grace and loved much to mingle with those of like precious faith and took a special delight in entertaining them in her home. She is sorely missed by her devoted husband and other loved ones but they sorrow not as for one who died without hope. Besides her husband she leaves three sons and three daughters also many other relatives and friends to wend their way to the eternal crossing without her presence to cheer them.

R. B. TOMPKINS,

Vinton, Va.

APPOINTMENTS.

Elders R. H. Pittman and J. F.
Farmer.

Chapel, Saturday, December 7th.

Chapel, 2nd. Sunday, Dec. 8th.

Goldsboro, 2nd. Sunday night, Dec.
8th.

Wilson, Monday night, Dec. 9th.

Elm City, Tuesday, Dec. 10th.

Falls, Wednesday, Dec. 11th.

R. H. PITTMAN.

Hopeland, Thursday, Dec. 12th.

Williams, Sat. and 3rd Sunday.

J. F. FARMER.

Robersonville, Friday, Dec. 13th.

Tarboro, 3rd Sunday, Dec. 15th.

J. P. Via.

Spray, Dec. 9th at night.

Wolf Island, Dec. 10.

G. M. Trent arrange for Pleasant
Grove Dec. 11.

Gilliams, Dec. 12.

Burlington Dec. 13, at night.

Harmony Dec. 14.

Mt. Lebanon, Dec. 15.

Eno, Dec. 16.

Durham at night.

Raleigh, Dec. 17.

Willow Spring, Dec. 18.

Middle Creek, Dec. 19.

Fellowship, Dec. 20.

Rehoboth, Dec. 21.

Clement, Dec. 22.

Smithfield, Dec. 23, at night.

Pine Level, Dec. 24.

Cross Roads, Dec. 25.

Chapel, Dec. 26.

Memorial, Dec. 27.

Lower Black Creek, Dec. 28.

Upper Black Creek, Dec. 29.

Beulah, Dec. 30.

Creches, Dec. 31.

Salem, Jan. 1.

Cedar Grove, Jan. 2.

Dutchville, Jan. 3.

Camp Creek, Jan. 4.

Surl, Jan. 5.

Roxboro, Jan. 6.

Storics Creek, Jan. 7.

Ebenezer, Jan. 8.

Wheelers, Jan. 9.

Prospect Hill, Jan. 10.

Lynch's Creek, Jan. 11.

Arbor, Jan. 12.

Country Line, Jan. 13.

Oak Grove, Jan. 14.

Moon's Creek, Jan. 15.

Conveyance needed.

ELDER J. R. WILSON.

Thursday night, January 16, 1913—
Danville.

Saturday and 3rd Sunday—Pros-
pect Hill.

Monday, 20—Lynches Creek.

Tuesday, 21—McCrays.

Wednesday, 22—Gilliams.

Thursday, 23—Arbor.

Friday, 24—Pleasant Grove.

Saturday and 4th Sunday—Reids-
ville.

The above appointments are made
at my request while I am expecting to
be confined in the hospital from two
operations which I am expecting to
have on the last day of December.

Affectionately,

L. H. HARDY.

E. E. LUNDY.

Pungo, Wednesday, after 4th Sun-
day in Dec.

Belhaven at night.

Thence to Eastern Union at Beau-
lah.

North Creek, Tuesday.

Portsmouth, Tuesday night after
2nd Sunday in Jan.

Hunting Quarters 3rd Sunday night.

Davis Shore, Tuesday night.

North River, Saturday and 4th
Sunday.

Straits, Sunday night.

Morehead City at Town Hall, Tuesday night.

Newport, Wednesday.

Hadnots Creek, Thursday.

Sheffield, Saturday and 4th Sunday.

New Bern at court house Sunday night.

T. C. REYNOLDS.

of New River Association.

Rock House, Thursday, Dec. 5th.

Pine Grove, Friday, Dec. 6th.

North View, Sat. Dec. 7th.

Pine Ridge, Sunday, Dec. 8th.

Winston-Salem at night Dec. 8th.

Saints Delight, Monday, Dec. 9th.

Sardis, Tuesday, Dec. 10th.

Pleasantville, Wed, Dec. 11th.

Wolf Island, Thursday, Dec. 12th.

Reidsville, at night, Dec. 12th.

Spray, at night, Friday, Dec. 13th.

Martinsville at night Dec. 14th.

Yours as ever,

J. A. ASHBURNE.

JONAH WILLIAMS.

Monday, Dec. 9—Durham at night.

Tuesday, Dec. 10—Mill Grove.

Wednesday, Dec. 11—Pine Hill.

Thursday, Dec. 12.—White Oak Grove.

Thursday, Dec. 12.—Greensboro at night.

Friday, Dec. 13.—Philipi.

Saturday, Dec. 14.—New Center.

Sunday, Dec. 15.—Danbury.

Sunday, Dec. 15.—Reidsville at night.

UNION NOTICE.

Dear Bro. Gold:

I wish you would put notice in Landmark that the next session of the Black Creek Union will be held at White Oak church, Wilson county.

Any one coming on Norfolk Southern can write H. S. Ward and they will be met at Appin siding and conveyed to the church. Those wishing to be met in Wilson can write Eld. Thos. Felton or brother J. H. Gardner.

Very sincerely,

H. S. WARD.

Walstonburg, N. C.

The Skewarkey Union will be held Friday, Sat. and 5th Sunday in Dec. with the church at Zion near Hobgood, N. C.

The Dutchville Union is to be held with the church at Roxboro, Saturday and 5th Sunday in Dec.

The Linville Union will meet, the Lord willing, with the church at Pine Davidson County, N. C., on the 5th Sunday and Saturday before in December, 1912. A cordial invitation is extended to all lovers of the truth and especially ministers.

Trains will be met on Friday evening before the meeting. Those coming by the way of the southbound train and stopping at Lexington, N. C. will notify Eld. J. R. Gallimore, Lexington, N. C. Those coming to Cotton Grove will notify Bro. J. M. Williams, Linwood. Route of the Southern railroad and stopping at Linwood will write to Bro. A. G. Snider, Linwood Route. Those coming to Spencer will write to W. P. Williams, Jubilee route No. 1.

Please notify the brethren a week before the meeting and all will be conveyed.

W. P. WILLIAMS.

Church Clerk.

ORDINATION.

On the 3d Sunday in Oct. Elder G. W. Boswell and myself, with the aid of deacons of the church at Content-

nea and others set apart brother Robert H. Boswell to the full work of the Gospel ministry.

P. D. GOLD.

NEW ZION.

Near Concord, N. C., is a newly organized church called New Zion. The church needs money to build them a house of worship, and request help of brethren and friends. They will be glad to receive aid for this good work. Send what is in your heart to Sister (Mrs.) D. B. Parrish, R. 6, Concord, N. C.

NOTICE.

Dear Brother Gold:

The brethren at Elm City desire traveling preachers to make appointments there when going around. There are not many members there but they love to hear preaching.

Yours in Christ, I hope,
J. F. FARMER.

MARRIED.

Mr. J. M. Gold and Miss L. S. Gold at his father's residence by Elder P. D. Gold, November 10, 1912.

A FREE WATCH.

Send us 4 new yearly subscriptions to the Landmark at \$1.50 each, or 4 new yearly subscriptions to the Semi-Weekly Times at \$1.00 each, or one new yearly subscription to the Daily Times at \$4.00 per year, and secure a good watch free.

\$8.85.

To WASHINGTON, D. C. and return.

On account of the National Rivers and Harbors Congress, the Atlantic Coast Line will sell round trip tickets at very low rates from all points on its lines on December 1st, 2nd and 3d limited returning to reach original starting point not later than midnight

of December 15, 1912.

The fare from Wilson will be only \$8.85.

The rate is open to the public and half fare will be made for children 5 years of age and under 12.

This excursion offers a splendid opportunity to visit the Nation's Capitol at a very interesting period, and at a fine season of the year.

For further particulars, schedules, reservations, etc., apply to

O. W. JOHNS,
Ticket Agent.

Wilson, N. C.

or address

W. J. CRAIG,
General Passenger Agent or
T. C. WHITE,
Passenger Traffic Manager,
Wilmington, N. C.

The Ninth (the most important) Chapter of my Church History Revised and Brought Down to Date.

Scripture Truth about the Church, as Stated by the Greatest Scholars of the World, and by the Ablest Primitive Baptist Ministers. Sixty Closely Printed Octavo Pages.

The Church History, now out of print, was written and published to disseminate the Truth, and was sold for Two Thousand Dollars less than the cost; but through the kind Appeals of Elders J. R. Respass, Wm. L. Beebe and P. D. Gold, in the Gospel Messenger, The Signs of the Times, and Twelve Copies for a Dollar.

SYLVESTER HASSEL,
Williamston, N. C.

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ZION'S LANDMARK

Ed Taylor Feb 11

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

COMFORTING LETTERS.

Dear Brother Gold:—Below you will find two very comforting letters which our dear sister, Jeanette Willis of the Hunting Quarter Church has written for publication and sent them to me. I will now copy them and send them to you.

Yours in hope but in much tribulation,

L. H. HARDY.

Dear Brother Hardy:—Last Saturday after preaching I felt just like I wanted to talk with you, not that I could speak any thing that would be of interest to you, but for the pleasure I hoped to receive in talking with you. I tried to hope that I would be favored with the opportunity of seeing you that night but every thing seemed to work against me, and all at once something whispered in my heart, can't you write? Yes, oh Lord, my soul replied. It is sweet to write things that are of the Lord. How well do I remember when I arose out of bed at the hour of midnight to write to you. It has been thirteen years ago yet the sweetness of those sacred days is precious to me now. When I heard dear brother Isaac Jones tell how he had seen, by divine revelation, the church of God in his worship I believe the spirit of the Lord in my soul said, That is the Amen truth, and I thought

if he could see the Hunting Quarter church and her pastor as I have seen her and him, how quickly his soul and mind would be drawn towards her and him and he would come to see us oftener.

Thirteen years ago I was in the spirit. Just as I arose from prayer the time became sweet and sacred to me, and the church came in my sight in her worship, and I saw you, dear brother, standing in the midst and I knew you. I saw you transfigured. Your face and eyes shone brighter than our meridian sun ever shone across the face of this globe, and when I had turned my eyes to look among the brethren I saw more of a fullness of the brightness shining in dear brother Allen Hamilton than any one among them, and while I was thus gazing upon the holy sight these words filled my whole heart with love and seemed to fill the earth and sky with sacred sweetness,

“Lo what an entertaining sight are
brethren that agree;

Brethren whose cheerful hearts unite
in bands of unity.

“When streams of love from Christ,
the spring,

Descend to every soul;

And heavenly peace, with balmy wing,
Shades and bedews the whole.

“‘Tis like the oil divinely sweet,
On Aarons's priestly head;

The trickling drops perfumed his feet,
And o'er his garments spread.

" 'Tis pleasant as the morning dews
That fall on Zion's hill,
Where God His mildest glory shews,
And makes His grace distill."

For three days and nights the whole earth and skies did shine beyond that of the sun, and if an evil thought crossed my mind during the three days I don't know it.

Since then the Lord has blessed me through you to see it was the different gifts I saw shining in the church. The pastoral gift and that of the Deacon. My mind was especially directed to dear brother Hamilton. I thought he would understand what I felt, I was so burdened to tell him, and I can see how his dear sweet face looked when I was through talking to him. He arose from his seat and said, "Sister Willis, I feel in my heart that what you have said is of the Lord." By this shall all men know that ye are my disciples if you have love one to another. I saw no fault, no spot in her. She is comely when Jesus is in the midst of her.

Dear brother, I believe that it is the same brightness I saw shining in the church that lights up the eternal city where God forever dwells.

I want to ask dear brother Jones to come again. We all enjoyed your preaching. We feel you came to us in Jesus' name, and it is sweet thus to meet and each other thus to greet. The Lord bless all who love His appearing.

Brother Hamilton's gift in the church has ever been for the unity, the oneness of the brethren, and his appearance in the church has reminded me of the beloved John who leaned on Jesus' bosom at the supper, and also spoke of the humblest act of our dear and precious Lord while here below,

and after His ascension to glory He took this same John upon the mountain top of everlasting praise and showed him more divine revelation than He ever showed any other living man. Things he was not to write. Thus the humble are exalted.

Dear brother, the heavenly vision of you has made a tenderness in my heart for you that many troubles have not destroyed. I saw wonderful things that, like many, I have kept pondered in my heart. What a God is our God who fills the whole earth and skies with His glory?

P. S: I had rather tell brother Jones the little that I have written than to have all the pleasures of this world.

THE BANNER OF THE LORD.

I feel like beginning in the middle, in the never ending place, Jesus, the praise of our Lord. Jesus said, My peace I give unto you, not as the world giveth. Now, it is the heavenly peace that Jesus thus spake of. It is that which I so delight to talk about and it is in obedience to Him that we have His sweet and holy peace in our souls to cheer and comfort us on our journey through these low grounds of sorrows.

I feel like referring to the first scripture that was made sweet and sacred to me. Dan. 12th, 3. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." They that be wise in the discerning wisdom of God, to see His will and purpose concerning themselves and others beforehand doth shine in the church, in the city of our God as the brightness of the firmament in obeying the Lord and keeping His commandments, in doing what the dear and precious

Lord has commanded His children. Thus they shine in the heavenly peace of God our Saviour where the favor of God lights up their countenances. I have felt at times for the past year so burdened to talk to the church through the Landmark that I would go to visit my sister near to my home and talk to them trying to get rid of the message that burdened my soul. On one occasion sister Barbary Smith said to me, "Why don't you write for the Landmark saying she would be better satisfied if some one among us would write, and that if no one else would write I could." I replied that it is much better to write nothing than to write something that is not of the Lord. I saw her countenance change, look sad as she answered, "That is the truth." In that way I tried to bluff her off. I have been asked the same question many times but not with the same effect. I began to feel so ashamed. I remembered that my dear and sweet Jesus had sent me a morsel of honey through that sister to encourage me to walk in His commandments and I had told her the truth and not one drop of honey in it. Here I was melted into tears and my soul was bowed within me trying to ask the Lord in His love and mercy to forgive, remember and bless me with one drop of honey from His holy sanctuary that would comfort and cheer that dear old sister.

Sometime ago I dreamed that I went to see Mrs. Jane Smith and to my surprise I saw she held a new-born baby and I loved the baby, took it in my embrace and kissed it. The love I had for the little child made me love Mrs. Smith. The mystery I saw was that the child had made her healthy and improved her looks in every way. I thought her husband was angry with her because of the child, and I tried to

console him. Thus I awoke. The first thought that came to me was that the Lord was going to change Mrs. Smith, and the little child was her soul born from above, born of the heavenly parent, the Father of lights and the Holy City the New Jerusalem, the Mother of all the faithful; begotten of the Father before this world began and in due time born of the mother. My mother-in-law was sleeping in my room, I called her and told her the Lord was going to change Mrs. Jane Smith and told her my dream. She replied, "The Lord is able to do anything." I said, being able is not all. He is going to make her a little child in himself and I shall enjoy her company. Mother told some of the sisters what I had dreamed and in a few months the news began to be whispered around that Mrs. Smith loved the church and her husband was angry with her because of that love. (The little baby.) Nevertheless she offered to the church and was received and baptized by our dear pastor last December. I went to spend one of the Christmas holidays with her and behold it was the Sabbath, an holy day, yea, the Lord's day to me. I spent the most of the day with her, but before I had the dream if I went to her house on business, I left as quickly as I well could. Her company was worth nothing to me. Now I loved to look at her because she was comely.

Twelve years ago we had a bad storm which drowned many people both at Wit and Stacy, (our nearby neighborhood.) During three days and nights of the storm my husband with three other men stood on Shell Island holding on to the oars which they stuck in the island to keep them from being washed away. My husband said when he came home he did

not feel hungry during the storm. This hymn was sweet and sacred to me,

"Give me thy spirit Oh my God,
Then I can well all trials meet;
Deny myself and all my pride,
And wash thy weakest servant's feet."

I tried to sing this hymn over and over. I could do nothing else. The last day of the storm one of my friends came to see how I was making out and found me trying to sing. I felt ashamed. I thought what would that man think of me when he expected my husband was drowned and gone from me? Just the same I could not help trying to sing the rest of the day. When night came, all at once in a moment the sweetness was gone out of that hymn and I began to take a view of where I seemed to stand. My poor heart was stirred within me. I began to fear that I had not treated my husband right and for that cause the Lord had or would take him from me. Now my whole soul was poured out in prayer to my God to have pity and remember me and save my husband's life and show me my duty to him: if in any thing I had failed to treat him right show me that failure for Jesus' sake. I cried and asked Him to help me to make amends a thousand times a day. What did that friend think of me who came to my home with tears in his eyes to comfort me? He surely thought that I did not love my husband. Thus I spent the night. On that never to be forgotten morning I was startled to my feet with great lamentations made by the people along the shore of Atlantic, such as I have never heard before nor since. After that, if I have not been deceived, the dear and precious Lord showed me that He

would give me a spiritual companion, in His gift I should rejoice and that my last days should be my best days; and the glory some have sought they shall not receive; and the glory I sought not God would bestow on me. Some times I can say with Paul when I am naturally minded according to the flesh, I could wish that I were accursed from the fulfillment of the Lord's purpose in me; but when I am in the spirit my whole soul burns with love and a longing desire to see my dear sweet Lord's purpose ripen in my behalf in the glory of His divine foreordination. A few nights ago I was so burdened with this message I tried to ask the Lord in prayer to show me if what I have written here should be printed, would it comfort the little children of God? When I awoke in the morning I had nothing but the burden. The following night the burden was removed. I felt calm and sleepy and went to sleep without even asking the Lord to remember me; and I dreamed I went to the post-office and got a copy of the Landmark and what I have written here I saw in print. On my way home I saw sister Barbary Smith standing on the road holding a copy in her right hand. She waved her hand at me then held the Landmark above her head. Then I saw my home church gathered around her till she stood in the center. Then I beheld and saw many people come from the East, from the West, from the North and from the South until the company was beyond my numbering. Then I saw the holy banner of the Lord and the effect thereof and I awoke weeping like a little child with these words in my soul: "The exalted shall be abased, but the humble shall be exalted."

Now, my dear sisters, God bless and sanctify what I have written to the

praise of Himself in your hearts: yes may it be one drop of honey from His holy sanctuary.

My home church has been enjoying a sweet harvest for sometime, yes, a feast of fat things in our hearts for which we feel to return thanks to the dear Lord for His wonderful remembrance of us in sending us such a pastoral gift. Yes, it is milk and honey to the weak, bread and meat to the strong, and to the thirsty waters from the living Fountain which maketh glad the city of our God.

I want to say to those with whom I used to correspond, Awake: I would be glad to get a sweet letter from any little one of you.

Dear Brother Gold, after reading this scribble if you do not feel it is of the Lord kindly tell me so and it will all be well. When I talk to you I speak unto the wise. Judge you what I say. The scriptures say, Judge not lest ye be judged by the same judgment. Again, ye shall judge the prince of this world.

Now if the sprit judgeth in you it is the Lord that judgeth and His judgment is true. Yes, I feel you are among those who shall shine as the stars forever and forever.

I want to be remembered in the prayers of all who feel that the Lord is in this message.

Your little sister in the Lord, I trust,

JENNETTE WILLIS.

PREPARATION.

"The preparation of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16:1.

The children of God are compared to wheat. Where a great success is made in the cultivation and raising of that grain there must needs be a

thorough preparation of the soil. Deep fallowing is necessary. The surest and best way to have a deep soil is deep freezing, then deep plowing, harrowing and fertilizing.

The preacher said, "Awake O north wind, and come thou south: blow upon my garden." Why the north wind blow upon the garden of the Lord? Will not the spices flow out without the chilling blast of the north wind? That is what the Lord has said and it is necessary or He would not have spoken it.

In the more northern countries the freezing is deep and hard, the soil is also deep and productive; in the southern climates the soil is shallow, dry and not so productive. It is true that there is no success in raising wheat in the light, shallow soils of the south.

Our Lord is a great Husbandman. He knows how to prepare the soil to bring forth fruit in the spirit. The heart must be prepared. He sends great coldness, chilling winds with snow and ice and sleets hard freezing. This is particularly true of God's ministers. They must bear fruit to feed all the flock under their care. A special preparation is necessary and therefore special freezings are sent on them, with heavy clouds and tempestuous winds and storms of snow and ice. Even the brethren, at times, turn a cold shoulder to them to, "Freeze them out." They mourn, they groan with heavy sighing and would pour forth streams of tears if they could but in their distress the fountain dries up and the waters sink deeply down. Oh the coldness, the freezing, the deep groaning of that poor soul! None can know it unless they have been in that place.

What is this for? Surely God has a use for that servant and He is pre-

paring him for that use.

When the Lord was pleased for the gospel to be preached among the Gentiles persecutions came on the disciples among their brethren the Jews. The Lord had said, "When they persecute you in one city, flee ye to another, and as you go preach." Thus He prepared them for a greater field of labor and more fruit. Persecution was to them the seed of increase. Persecution was their vehicles of travel and the gospel of God was the bread of heaven to them. All these preparations were from the Lord. They could not give men nor devils any credit for them. The purpose of God had to be done, it was done in the way God had purposed it, and yet the sins of those who committed them were no less their sins.

Job received all his afflictions from the Lord. He gave no credit to satan for anything. To his wife he said, "What, shall we receive good at the hands of God and not evil?"

The children of God must suffer the chastening of their Father. The Lord learned obedience by the things He suffered. Paul was made strong in his weakness. Jesus received the blessing when He was weakened from active manhood into a permanent cripple.

When the Lord will have one to bring forth more fruit and better fruit He sends an him more and severer trials. He breaks his heart that he should have no confidence in the flesh. He so weakens every arm of the flesh that all his dependence may be in the Lord and in Him to the glory of the Father.

How terrible a preparation is this to that poor tried one but it must be so for the Lord has said, "In the world you shall have tribulation."

This is sure for the mouth of the

Lord has spoken it.

These tribulations are for the preparations of the heart. Do they come from the brethren most beloved? they are that much more severe, the soil is the more deeply prepared, and the yield of fruit will be the greater and the more to the praise of the Husbandman whose is the heart and the freezing as well as the fruit to be produced.

The first Sheaf was tried even unto death and that by His brethren. He resisted unto blood. Shall not all the harvest suffer the same as He gives them capacity? Suffer in their measure? How else can they fellowship Him in His sufferings? He did nothing to bring on that suffering, we suffer justly. Even though suffering is brought on us unjustly by those who bring it. Yet is it not as the Lord suffered? Then we should bear it for His holy name's sake. Patience is endurance. If patience has her perfect work in us the fruit will be holy unto the Lord.

Harrowing the lands is also a form of preparation that wheat lands much need. It smoothes the soil and moves it about and mixes it so the tender plant can grow even to maturity.

Nothing can so unite the people of God as for them to be tried together. They may be cold and distant and become careless, not meeting together often, but if they come to feel a harrowing in their souls you will see them coming together on a level and each one telling of the things of his experience. Thus a revival springs up in the inner man and the Lord is praised. If the tongue has been hushed so it could not speak forth the praises of God it is loosed.

Faithfulness tied the tongue of Zachariah until the fulness of the promise of God came and then he

preached the wonderful word of the Lord and magnified Him with his whole soul and body, and spirit. He had not only received the preparations of the heart but the answer of the tongue also. All, all is from the Lord and therefore the praises go up to His holy throne.

We should rejoice that in Christ Jesus we shall have peace because He has overcome the world.

Once, while reading the expression of Joseph when Ephraim was born, "The Lord has made me fruitful in the land of mine afflictions," my whole being became as a fountain and I could not control the overflow for some time. I was on a car, it was well loaded with people but I turned my face to the window and it was so sweet to weep because of the remembrance of the mercies of God to me, a poor unworthy sinner.

Oh, the goodness and mercy of God, how I love and desire to serve Him!

In the blessed hope of the gospel.

L. H. HARDY.

Reidsville, N. C.

LETTER.

My Dear Mrs. Whitley:—Dear Mama received your welcome letter and generous gift of \$1.00. We all thank you from the depths of our hearts. Words seem so empty when I try to thank you. May the good Lord forever bless you. Please pardon my long delay in writing and thanking you. I fear you think I am careless and ungrateful, but not so; if you could know what a time I have, I feel sure you will pardon me. I am only 14 years old, my health has never been good and I have all the cooking, house work, scrubbing, washing, ironing, sewing and mending to do with no one to help me, and my dear mama to wait on. She is as help-

less as an infant, can't even feed herself. She can't sit up, and can't lie in any way only on her back. She suffers so much all the time with rheumatism in her hands, arms and shoulders, yet she is so patient and good, never complains or gets cross.

I don't mind to wait on dear mama, it is a pleasure to me to do for her, but it nearly breaks my heart to see her suffer so. Her appetite is very poor; I do wish I could get what she wants and could relish. I have never been to school but three weeks, so you must please pardon poor writing. It was so good of you to write to mama and send her the generous gift, and I can assure you it came in the time of need. The rain drowned out our crop so papa didn't make enough cotton to pay his fertilizer bill, the land is poor and sandy and has to be fertilized. We have a hard time but dear mama says it could be worse, and she is thankful that all is as well with us as it is. Mama doesn't get many letters since she can't write any more.

Elder Hassell sends her the Gospel Messenger and she enjoys it so much.

Since her hands have got so bad she can't hold, nor read her Bible. She said tell you if you take a Primitive Baptist paper, by name, Signs of the Times, when you are through reading it would you please send to her, if not too much trouble.

I must not write any more as I have so much to do, I must stop.

Please pray for us all. May the good Lord bless and repay you a thousand fold for being so good to my dear mama.

Your true and loving little friend,

CLEONE MOORE.

Houston, Fla.

DEAR KINDERED IN CHRIST.

Our sister in Jesus has been confined

to her bed many years and in a sense represents Lazarus. Can any of us find it in our hearts to refuse the crumbs that fall from our tables naturally or spiritually?

She needs both food and raiment. I do not take the Signs of the Times, I wish I could, as I would have sent it immediately on receiving this letter.

Let us all stamp down pride of high living, both of food and raiment and think to deny ourselves for the many poor in our midst.

Very affectionately,
BETTIE Z. WHITLEY.

LETTER.

Elder P. D. Gold, My Dear Brother:—I have a letter which I want you to please publish. I enjoyed reading it and I think others will also enjoy reading it.

She is a real smart girl and was raised by good Baptist parents. I hope you and your wife are well.

Your little sister, if one at all,
R. E. CROSS.

My Dear Cousin:—I will try this eve to answer your nice letter just received today. I was in bed when it came. I have not been well lately and I had to come from work this morning and go to bed, I was suffering so badly. I don't feel very good now, I am so weak and nervous and in so much pain, but I felt like I wanted to write you a few lines.

I am so sorry you have not been well. You have my sympathy. Of course, I do not suffer naturally all the time, but I believe I know what it is.

"Afflictions though they seem severe,
In mercy oft are sent:
How're forsaken or distressed,

How're oppressed I be.
How're afflicted here on earth,
Oh Lord remember me.
And when I close my eyes in death
And creature helps all flee,
Then Oh! my great Redeemer God
I pray remember me."

Last fall before I joined the church I had intended going to Thomasville to see a newly married friend of mine on the 3rd Sunday in Dec., but on Thursday before the 3rd Sunday a different feeling came over me and I was out of a notion of going at all and I did not know why. I got up from my machine and went down to Mrs. Brown's machine. She is sister Crouch's sister and told her I was not going to Thomasville. She asked me why? and I told her I was out of notion. I felt like something was going to happen. Then on the 3rd Saturday I was sick though I did not suffer very much. It was raining but I went on to preaching and I don't think I ever enjoyed preaching any better before. Bro. Ashburn got up and began singing, "Oh happy day when saints shall meet, To part no more the thought is sweet."

My eyes were filled with tears and I just can't tell you how I felt. I wanted to scream aloud. We all went home from preaching as usual and I was up rather late that night and did not sleep very much after going to bed. I was in so much pain I rolled and groaned nearly all night. Mary got up about five o'clock and worked with me and Mrs. Brown came up stairs and helped her doctor me. They put irons and hot water and hot towels to me and it seemed like I was not going to get any better. I tried to pray to the Lord to relieve me for I wanted to go to preaching. I just had to give up. It was then I found the

Lord had all power, for it seemed that Mary and Mrs. Brown had done all they could. In a little while I began to get better and they brought my breakfast up to me. When I had eaten breakfast I began to feel a little better. I dressed and went to preaching and enjoyed it, but was feeling badly. That evening after preaching a crowd gathered at Bro. Goodman's across the street from here. Most of them were members of the church and Bro. Shaffer told his experience though he was already a member and then Bro. Ashburn and others said they wanted to hear from some of the others and they asked me to talk some. I told them I could not say anything and after a while I began telling some of what I hope is my experience and they asked me if I wanted to join the church. I told them I would love to if I felt worthy or being with them. To my glad surprise they received me that evening. They sang "How Happy Are They Who Their Savior Obey." I felt that there was not a person on earth that I hated. I was baptized the 3d Sunday in January. I guess it is about time I was bringing this scribbling to a close as I did not think of writing so much when I began. I'm afraid I have already written more than you care to read.

Hope you will get to preaching next Sunday.

Your little sister,
BESSIE CORNELISON.

High Point, N. C.

PLEASANT VISIT.

Elder P. D. Gold.

Beloved in the Lord, I hope.

After five weeks visit among my kin in the flesh and also in the spirit I hope, or at least some of them, I returned home Friday, Oct. 18th and found dear father able to be at the

train to meet me and found Mammie as well as usual. I felt in my heart to praise the Lord for His goodness to poor unworthy me. How I wish I could find words to express what I hope I have felt of the goodness, love and mercy to this poor vile sinner. Oh! dear Brother how I have been made to wonder at God's mysterious way in leading me and causing poor me to be the recipient of such wonderful blessing as to attend all of two associations and one day at another one. While on my visit I was blessed to hear 37 sermons. Heard 4 tell the dealings of the Lord with them and saw 5 baptized.

All the preaching was in one accord preaching Jesus and Him crucified. The churches seemed to be in peace and much love manifested among the brethren. Oh! dear me, when I was in the hall at Norfolk looking over such a noble set of brethren I was made to feel my nothingness so senseably that I expressed myself to a sister that I didn't feel worthy to be among such a people, but felt it a wonderful blessing from God to find a warm reception in the hearts of those with whom I met. How humble I was made to feel. I was a stranger in the flesh to most of those present, but hope not in the spirit. I was made to feast upon the good things the Lord had upon His table. The Psalm of David 23d chapter is sweet to me. "Is the Lord my Shepherd" is a question often arisen in my mind.

I have been so low in my feeling this year at times that I felt surely the Lord had forsaken me and I felt I would be banished from His presence. But I hope and trust the Lord has revived my drooping spirit and caused me to once more rejoice in His holy spirit. Oh! that I could praise and adore Him as I desire, but I find sin mixed with all I do or say, so am made to cry unclean, unclean. I have many times this past

summer been made to feel it would be far better to depart and be with Christ if I could know that I was one of that mystical body, but I know not and at times my hope would be so dim that I would almost give up in despair when the Lord, I hope would again appear with healing in His wings. Is there no balm in Gilead? Is there no physician there? I have been made to feel of late there was balm in Gilead and the Lord was my physician. He is the only physician that can heal the sin sick soul. In Him I hope I put my trust. Ever-looking to Jesus as the Author and Finisher of our faith who for the joy that was set before Him endured the Cross, despised the shame, and is set down at the right hand of the throne of God. I hope I trust in a God that does all things after the council of His own will and needs no help from poor mortal man, but blesses His chosen people with unmerited grace. I desire to praise Him for His goodness and mercy to me, a poor sinner saved by grace if saved at all.

On my return home I found a letter laden with gospel truths from Brother Levi Mewborne and as you will see he left it with me to dispose of as I wished. I have decided to send it to you as I hope some one else will enjoy it as we have. That same scripture he wrote from has been on my mind but had not been able to grasp the understanding as I desired and when I read his letter it comforted me. The scriptures say "Comfort others with the same comfort where with ye yourselves have been comforted. I feel Brother Mewborne did that for me, so I desire to pass it on to others.

Father joins me in love to you and wife.

Your sister, in hope,
IRENE M. YOUNG.

"Is there not a cause." 1 Sam xvii,

29. This is language used by David, the stripling shepherd boy, the sweet singer of Israel and king of Israel chosen by the Lord to rule over His people. David used this language when he went down to king Saul's army to see how his brethren did who were in the army and while being reproved by his brethren for leaving those few sheep in the wilderness, etc. And David said: "What have I now done? Is there not a cause?" Yes, I feel there was a noble cause, a two-fold cause. One cause was his Father sent him to see how his sons did, etc., another was, he was sent by the Lord, this was the greatest cause: this cause was to defend the chosen people, the peculiar people of God. We might ask were there not hundreds of men in Saul's army more able to go fight the champion of the Philistines, than the stripling boy, doubtless there were many, men trained as soldiers. Saul himself was a soldier and was head and shoulders higher than other people, just such a man as the people desired for a ruler or leader, one that they could look up to, the same principle is in the people today, especially in religious matters, but God does not look upon (as men do) the outside appearance or the qualifications derived through man's influence or training, but He sees the inworkings of the heart and He chooses the weak to confound the wise, then David could say: "Is there not a cause?" When this matter was rehearsed to the King, then Saul sent for David and arrayed him in the usual military armory, but David refused to go in this soldier's equipment. Why we might ask? There was a cause and a good one too, he had not tried and proved them to see whether they were true so he laid them aside and choose those that he knew were true and had not failed him in time of dire distress. Then he could go trusting in the Lord.

Saul inquired of his chief captain to know who the stripling lad was. Now, see what the giant Goliath said when he saw David coming to meet him: "Am I a dog that thou comest to me with slaves? And the Phillistine cursed David by his gods." The Phillistine disdained David and thought David was making fun coming to him with such weapons as people carry to knock dogs with, then the Phillistine said to David come to me, and I will give thy flesh unto the fowls of the air; and to the beast of the field, see what boastful language used boasting in man's ability, etc. But let us see the reply David used and compare them: "Thou comest to me with a sword and with a spear and with a shield." (the sword and spear are not only weapons of defense but weapons of attack, also the shield is for protection) "but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied" * * * that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's and He will give you into our hands." Is this not noble language? Oh that people would put their trust in and praise the Lord for his wonderful works towards the children of men, then we find that there is a cause, a cause why the women—should sing praises and say that King Saul had slayed his thousands and David his tens of thousands. No cause why Saul should hate David. Saul had been respected of God and David accepted by God, no wonder David could cry, "One day I shall be slain by Saul. How many of God's little ones are made to cry to the Lord? and feel that there is only one step between me and death? Oh Lord undertake for me or I am lost. Right when everything looks like the darkness of Egypt and no way of escape

and to get where the Hebrews were at the Red Sea no way of escape, then the Lord appears and speaks peace to them. They are enabled to take hold of the sweet promises and sing praises to the Lord (as the Hebrews did after they had passed through the sea and saw the Egyptians all drowned. Those Egyptians whom ye see today we shall see no more forever: those sins that are been so long, and so burdensome ye shall see no more. And yet, though some desire to go back and see if they cannot tell how that heavy burden left, but they cannot get back again neither could the children of Israel cross back over the sea to feast on the filthy food of Egypt any more. When we can feel the presence of the Lord in leading us we do not want to go back. I find in myself the nearer I try to walk with the Lord or the nearer I try to follow the impression of my heart, the better I feel. Oh that I could ever feel His presence and His hand to lead me.

Yours Unworthily,
L. J. H. MEWBORN,

To Miss Irene M. Young:

Dear Sister: You with others wished me to write more, anything I might write would not be worth anything unless the Lord was the dictator and author. The above subject got hold of my mind and I am now even able to trace it as I wished or desired to do, it is at your disposal to do what you wish with it.

Your brother, I hope,
L. J. H. MEWBORN.

PLEASANT TOUR.

Dear Brother Gold:

To the many brethren, sisters and friends among whom I traveled and preached in my late tour in the eastern part of the State in April and May. I desire to write a short sketch of the same, hoping it may be blessed of the

Lord to the comfort and satisfaction of many:

I left where I call my home Angier N. C., Friday evening before the 1st Sunday in March, attended the Smith Union meeting at Steubany, 11th Street, had a good, pleasant and harmonious meeting, much love, union, peace and fellowship were manifested among brethren and friends.

Elder Simpkins preached the introductory sermon on Saturday. The poor writer followed. On Sunday Brother Simpkins preached ably. I did the best I could by the help of the Lord. From this meeting I went to Cross Roads on Monday and preached at the home of dear old Sister Massie, as she was not able to get out to the church. She was much comforted and interested in my feeble effort to preach Jesus as the one who can do us good in all our sufferings, and afflictions in this poor world. I went from here to Goldsboro, stopped with our beloved brother, J. W. Gardner and preached at the church at night to a small number of brethren, sisters and friends. I felt that the Lord blessed our meeting to our comfort. I enjoyed the little meeting very much. From here I went to Newport where I spent a week among these dear people preaching around in the country during the week as Brother C. Mann had arranged. I was glad that he had so arranged for me to visit and preach at the homes of some of the aged and afflicted sisters who were not able to attend the meeting at the church Saturday and Sunday. We had a most joyful and interesting meeting Saturday and Sunday. The membership of this church is large and a more faithful and loving band of brethren I seldom meet. I will never forget their loving kindnesses to me, unworthy as I felt to be of such. I greatly rejoice to see our people show their faith and love toward each other—not only in word only, but in deed

and in truth, Oh! that we all would, or could be more faithful and obedient.

I see I will have to omit speaking of many things which I would like to, as it would make my letter too long. Suffice to say that all the churches: Morehead, North River, Marshallburg where I met with our dear brother Eld. L. H. Hardy, stopping at Davis Shore with our dear brother and sister Davis and on to Hunting Quarter church, all these churches seem to be in harmony and love. There we had a joyful meeting and how good and pleasant for brethren to dwell in love and peace. Much love and interest were manifested. Elder Hardy is their faithful pastor and is much loved among them for the work's sake. From here I went to Hog and Cedar Islands where I spent a week preaching among these dear people, whom I have been visiting for over years. I will never forget their care, love and kindness to me. The old heads have most all passed away. Brother Josiah Daniels, J. L. Goodwin and many others. From here I went to Goose Creek Island then through Hyde county, had good and pleasant meetings. Took the Steamer Alma at Fairfield for East Lake, Dare county where I enjoyed meeting the people again and then to Kitty Hawk where I spent nearly a week with these dear people. They are a loving band of Baptists and faithful. In fact all our people around on the eastern coast are worthy, true and kind to strangers especially the Lord's strangers and pilgrims in this world, as all our fathers were sojourners in a strange land of whom the world was not and is not worthy—a peculiar people who should be and are zealous of good works. I visited the brethren in Pasquotank county, Elizabeth City and Flatty Creek church, found our dear Brother Elder Charles Meads in feeble health. I visited the church in Tyrrell Co. Bethlehem and Concord in Wash-

to the county and on to the church at Morratock, but one member out, Bro. Julian Harrison, then to Jamesville and to Smithwick's Creek 4th Saturday and Sunday the yearly meeting where there was a large turnout of brethren from the sister churches. This was a glorious meeting. Eld. Strickland was with us and did some good and able preaching. Then to Bryery Swamp and to Flat Swamp and to Robersonville the last appointment.

I spent the night thereafter preaching to our dear aged brother and sister Outerbridge. I was glad to find them well and cheerful as they are. They have been faithful and worthy members for many years but their race as well as mine is almost run. How blessed it is to see the old soldiers of the cross faithful to the end waiting that crown of righteousness which is laid up for all the dear faithful people of God.

In conclusion I wish to say to all the dear brethren, sisters and friends. I remember you all with love and thankfulness. I hope to God that I was blest to visit you all once more, it may be the last time. Let me say finally brethren farewell, live in peace and love and the God of peace be with you all.

Remember me at a throne of grace. Your poor servant in hope of a better life.

J. E. ADAMS.

Angier, N. C.

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Send us 4 new yearly subscriptions to the Landmark at \$1.50 each, or 4 new yearly subscriptions to the Semi-Weekly Times at \$1.00 each, or one new yearly subscription to the Daily Times at \$4.00 per year, and secure a good watch free.

ZION'S LANDMARK

"Remove not the ancient landmark which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

WHAT IS THE MEANING?

Dear Brother Gold: I have been taking the dear old Landmark about 30 years. Well do I remember the first copy I ever saw. If it had not been very dear to me I would have stopt it long ago.

Brother Gold, I have been thinking a long time I would write you a long letter; but not having any education I will not write much.

I want to know if the Bible teaches that the seed of the woman should bruise the serpent's head? If so where will I find it? I see where God talking to the serpent told him that he should go on his belly and that God would put enmity between the serpent and

the woman, and between his seed and her seed. It shall bruise thy head, and thou shalt bruise his heel.

Now if God had said to the serpent, I will put enmity between thee and the woman, and said it shall bruise thy head it seems to me that we would all know what the word it meant. But God said, I will put (it) between thy seed and her seed. (It) shall bruise thy head, and thou shalt bruise his heel.

I want to know what it was that was to do the bruising, the seed of the woman, or enmity that he said he would put between them. I would love to have your views on the subject.

Your poor, old brother, I hope, though in much trouble.

J. R. KIRBY.

REMARKS.

It seems to me the meaning is that the seed of the woman shall bruise the head of the serpent—that old serpent the devil—and that the seed of the woman that should do this is Jesus Christ. The woman does not bring forth the enmity, but the woman brings forth the seed. The enmity is the warfare that has existed and will exist between the children of God and the children of the wicked one, between life and death, between sin and righteousness, between light and darkness, between flesh and spirit.

Eve was corrupted in the transgression, and hence nothing but that which is corrupt could she bring forth. Adam was also corrupt, for death passed upon him and all his offspring. By man (Adam) came sin and by sin came death, so death passed upon all men for or because all sinned in Adam. Hence the seed of Adam is defiled or corrupt.

It was the purpose of the devil to

separate man and wife which God had joined together. But the serpent dug a pit into which he fell himself. His cunning is beneath God's wisdom; the subtle one is taken in his own craftiness.

The seed of the woman should bruise satan's head—not the seed of Adam or man. No human agency or instrumentality should be employed in bringing Jesus into the world. This stone is cut out of the mountains with out hands.

"Therefore the Lord himself shall give you a sign: Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel," Isai. 7:14.

That which is conceived in her is of the Holy Ghost, See Matt. 1:20-25.

The mother of Jesus was a Virgin. The holy thing born of this Virgin was the Son of God—God manifest in the flesh, who came into the world holy, knew no sin and was tempted in all points as we without sin. The enmity or malice of the Serpent was shown against Jesus more than against all men; yet the devil found nothing in him. He was manifested to destroy the works of the devil. He made an end of sin, he abolished death he had power over devils and diseases over all flesh to give eternal life to as many as the Father gave him. For as much as the children are partakers of flesh and blood he likewise took part of the same, that through death he might destroy him that had the power of death that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For he took not on him the nature of angels, but he took on him the seed of Abraham, not the seed of Adam. Through death Jesus destroyed the power of Satan, or bruised the head of the Serpent.

How does the Serpent bruise the heel of the seed of the woman—the

heel of Jesus? The heel is the hindmost and lowest part of the body. It is the part on earth—the church in the afflicted state. That is the reason our dear brother Kirby feels so much trouble.

How Satan seeks to bite the heel of the church—to afflict the part of Christ's body on earth.

The church must be partaker of the suffering of Christ. If they hated the head they will hate his body.

The Lord God has put this enmity between Jesus the seed of the woman and the seed of the serpent. The woman answers to the church. Jesus to her seed, the seed of evil, the tares are the seed of the wicked one, the Serpent. The children of God are the heel of the body of Christ as manifest here in the earth. Nor can the children of God take away that enmity. Nor can Satan take it away. The wicked shall do wickedly. The righteous cannot love nor fellowship wickedness, nor can the wicked love or fellowship the truth.

When Jesus appeared on earth the devil showed his enmity to him and to truth by seeking to destroy him.

When a righteous man is manifested the enmity of the wicked is stirred up against him. Jesus is not the cause of wickedness. His coming in the flesh does not put that enmity in the devil. It was there already, but the shining of the light makes manifest the hatred and wickedness of the Serpent.

The Jews did not begin to persecute Stephen or Paul until they began to preach that Jesus is the Son of God. But when they see the character of Jesus in them they begin their persecution, but they have no excuse for their sin. The Lord Jesus is not the enemy of man, nor are the children of God the enemies of men. But Jesus destroys that which is wicked.

When the holy law of God comes sin revives and slays me by that which is good, that sin by the commandment might become exceeding sinful.

I had not known sin unless the law had said thou shalt not covet. So the good I would I do not, but the evil I would not that I do. With the mind of myself serve the law of God but with the flesh I myself serve the law of sin. Oh wretched man that I am. But where sin abounds grace did much more abound. I am more than a conqueror in Jesus who by the cross has slain the enmity. Hence in his resurrection from the dead he not only triumphed, but all risen in him shall also openly triumph in glory.

P. D. G.

EXHORTATION.

“Reprove, rebuke, exhort with all long suffering and doctrine.” 2nd Tim. 4:2.

Where is the gift of exhortation? Is it lost or ignored under some question of contention?

Is he sound is often the question. Well, to be sound in the faith implies that one should be sound in all things taught in the word. To preach the word. To preach the word is to preach Christ declaring all the counsel of God. Why should exhortation be neglected, omitted, ignored, or why should one in order to exhort trample upon the election or predestination of God? Be assured that bible or faithful exhortation never tramples upon the word of truth in any respect. We are to reprove, rebuke and exhort with all long suffering and doctrine. If there is no true doctrine in exhortation it is the wrong exhortation. A doctrine that excludes true exhortation is the wrong doctrine.

What is the difference between re-

proof, rebuke and exhortation? Each soul. is needful in its place and profitable. A rebuke or reproof that has no long suffering in it shows no meekness nor love to the one rebuked. To exhort in truth shows the tenderest concern and desire to benefit the one rebuked. I could not truly exhort one to repent if I did not love him. If I have no patience when I exhort, or rebuke, or reprove, then I have no long-suffering.

To benefit the one exhorted — not endorsing his wrong, yet having pity and love for the offender, should be my aim. Repentance towards God is so wonderful proof that mercy prevails that we know it is a fruit of the Spirit of God which Jesus Christ is exalted to give.

One profitably reading the Bible is impressed with the many exhortations to righteous living before God and towards men.

The best evidence of life is heartfelt hatred of sin and true desire to live unto God manifested in fruits meet for repentance.

God will bring every thing into judgment, whether it is good or evil. Man has no right to do wrong, and is accountable to God, or he could not be judged.

There is no excuse or shield for wrong doing in the fact that men love evil and hate the good, and will not come to Christ because their deeds are evil.

How shall God judge the world if man is under no obligation to serve the Lord?

All reproofs, rebukes and exhortations are based on the doctrine of truth, and we should exhort with all long suffering and doctrine, if peradventure God will give them repentance. They oppose themselves and wrong themselves who sin against God. He that sins wrongs his own

P. D. G.

J. P. Via.

Willow Spring, Dec. 18.
 Middle Creek, Dec. 19.
 Fellowship, Dec. 20.
 Rehoboth, Dec. 21.
 Clement, Dec. 22.
 Smithfield, Dec. 23, at night.
 Pine Level, Dec. 24.
 Cross Roads, Dec. 25.
 Chapel, Dec. 26.
 Memorial, Dec. 27.
 Lower Black Creek, Dec. 28.
 Upper Black Creek, Dec. 29.
 Beaulah, Dec. 30.
 Creeches, Dec. 31.
 Salem, Jan. 1.
 Cedar Grove, Jan. 2.
 Dutchville, Jan. 3.
 Camp Creek, Jan. 4.
 Surl, Jan. 5.
 Roxboro, Jan. 6.
 Stories Creek, Jan. 7.
 Ebenezer, Jan. 8.
 Wheelers, Jan. 9.
 Prospect Hill, Jan. 10.
 Lynch's Creek, Jan. 11.
 Arbor, Jan. 12.
 Country Line, Jan. 13.
 Oak Grove, Jan. 14.
 Moon's Creek, Jan. 15.
 Conveyance needed.

E. E. LUNDY.

Pungo, Wednesday, after 4th Sunday in Dec.

Belhaven at night.

Thence to Eastern Union at Beaulah.

North Creek, Tuesday.

Portsmouth, Tuesday night after 2nd Sunday in Jan.

Hunting Quarters 3rd Sunday night.

Davis Shore, Tuesday night.

North River, Saturday and 4th

Sunday.

Straits, Sunday night.

Morehead City at Town Hall, Tuesday night.

LEONARD DICKINSON.

This man of sterling character was born in Wayne County, N. C., January 28th, 1838, and died June 20th, 1912. His last marriage was to Sister Dicy Ham, daughter of the well remembered sister Percy Ham of Wayne County, N. C.

She was a faithful wife to him, and they lived models as husband and wife. She survives him, much beloved in her acquaintance, and feeling deeply his loss.

There were born to him several children—an honor to the name—and noted for intellect and integrity.

Friend Dickinson was so uncommon a man that I consider it proper to particularize some of his traits of character. Honesty and integrity were shown in all his life. Industry was so conspicuous in him that what his hands did find to do he did it with his might. His pleasure was much in his labor. He chose to be a farmer, and excelled in that noble occupation. So skillful was he with the plow he did not look back when his hands took hold of it, nor did he observe the clouds, nor did he have lack in harvest, but had corn to sell.

An old fashioned farmer producing his breadstuffs at home with plenty loading his table he was noted for hospitality.

He resided near Memorial church, and his house was a home for Baptists.

Perhaps 30 years ago he told me the reason of his hope. Why he did not join the church I can give no good reason. The best time to be baptized is just after each one receives the pardon of sins through Jesus Christ.

Seldom—or never was he too busy to attend the Saturday meetings.

He held to his death the undivided respect of people that knew him.

In his last days he suffered much, but desired to be reconciled to God through Jesus Christ, in whose arms he fell asleep. For the righteous hath hope in his death.

P. D. GOLD.

MRS. JAS. R. RAPER.

With a bleeding heart I wish to announce the death of my beloved mother Mrs. Jas. R. Raper, which occurred on July 26, 1912.

She leaves a devoted husband, two daughters and one son to mourn her loss.

Mama was born Oct. 11th, 1853, and when about 18 years old she united with the Primitive Baptist church and lived consistent with the faith of the same until her death.

Mama had been in failing health for some time, but we did not think of the end being so near.

On the afternoon of her death, she drove from her home to mine, a distance of about three miles and did not live more than fifteen minutes after she arrived. The doctor said she had heart failure and asthma, of which she had been suffering for quite a while.

She bore her afflictions with more patience than any one I ever saw, never murmuring or complaining.

I do believe she is resting that sweet rest that awaits the people of God.

Often I feel I can not bear it any longer, but the dear Saviour speaks peace be still, and I try to look forward by faith to that meeting where there will be no more parting, sickness nor death, for the ties on earth are severed and new ties binds me to that home on high, where I have reasons to believe that we will through God's

eternal love meet to part no more for there is not a doubt upon my mind but victory she obtained.

Oh! how sad it was to give up our dear mother. It seemed like it was more than I could bear, but God above knows how much we can bear, and he alone can give us strength in the hour of trouble.

She was laid to rest beside her two daughters in the Boyette grave yard near Kenly, N. C.

Let us strive to live as beautiful a life as she, that when the summons of death comes we may be prepared to meet her where all is peace and love. There will be no more sad partings there.

Gone thou dearest one and best.
Gone to sing among the blest!
Gone where sorrow cannot come;
Gone to thy eternal home!
Joy! the stormy sea is passed,
Thou hast suffered, wept thy last—
Laid the cross of suffering down;
Gone to take the harp and crown.

Her broken hearted daughter,

MRS. JAS. H. ALFORD.
Kenly, N. C.

J. D. WILLIAMS.

“And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isa. 35:10.

At the request of his bereaved wife, children and friends, it becomes my sad duty to write an obituary of my beloved grandfather, J. D. Williams, son of James and Easter Williams. I trust that I shall be guided toward saying the right things.

He was born on April 16th, 1845, in Banks County, Ga., and departed this

life June 11th, 1912, making his stay on earth sixty-seven years, 1 month and 25 days.

He was left without father or mother at the age of three, being next to the youngest of a family of nine orphans. He bore some heart-rendering hardships incident to an orphan child, living with his relatives and friends until the age of sixteen, at which time he enlisted in the Confederate Army under Capt. Montgomery, Company D, 16th Georgia regiment.

After serving two years, he was wounded in the battle of Chancellorsville. He then went home on a furlough, joining himself in marriage, during the furlough to Rachael Irene Clementine Hix, daughter of Nathaniel and Joanna Hix. The wedding occurred July 30th, 1863. He then returned to the army where he remained in loyal service until the surrender.

Coming home from the army he assumed his duties as a citizen and as the head of his family. Later being the father of eight children. He proved himself a loyal husband and a kind and loving father, although being handicapped by the almost complete loss of his health, due to the wound he received in the Civil War.

On May 1st, 1869, he united with the Primitive Baptist church at Black's Creek, dating the experience of his conversion back to the days when he stood on the battle fields. He proved a staunch adherent to the gospel he professed, being chosen as a deacon soon after joining the church. He proved a useful member and official to the organization of the church, his chosen Faith, earnestly contending for the truth as revealed to him by the spirit of his God, through all his remaining days. His favorite song and the one he requested his wife and children to sing at his bedside a

short time before his death, was:

"Amazing Grace How Sweet the Sound!"

Also taking this as a choice, to be sung at his funeral and making a request of his family that it be sung.

The following verse, i.e. requested to be used as the text from which should be preached his funeral:

"Nevertheless the foundation of God standeth sure having this seal: The Lord knoweth them that are His." 2 Tim. 2:19.

We believe our loss is His eternal gain. May God smile upon His dear family and cause them to walk in the example he set before them.

Selected.

One precious to our hearts has gone,
The voice we loved is stilled,
The place made vacant in our home
Can never more be filled.
Our Father in his wisdom called
The boon his love had given;
And though on earth the body lies,
The soul is safe in Heaven.

Written by his grandson,
A. DOUGLAS BOLTON.

ELIZA C. ALLEN.

The subject of this notice was the daughter of H. M. and his wife Elizabeth Lea, was born in July, 1845, and died June the 29th, 1912.

She was married to Monroe S. Allen, Dec. 23, 1869, and unto them were born six children, 3 sons and 3 daughters. The oldest son having died in infancy. The other five, Mrs. J. R. Aldridge, Haw River, N. C., Mrs. Willie Newton, J. R. Allen, Mrs. G. R. Phelps, Cedar Grove, N. C., and H. James Allen, North Wilkesboro, N. C., and her companion, together with other near and dear relatives, are left to

mourn her loss.

As a faithful, loving wife,* and a kind, indulgent mother, few could have been her equal, and none her superior.

She was an industrious woman, ever ready to do with her own hands all that she possibly could to help her family along, and was always ready to lend a helping hand to those who were in distress. Her greatest pleasure seemed to be in doing for her children, and oh, how we will miss her kindly care. What consolation there was in her kind words to us.

She had been in failing health for more than two years previous to her death, and in February, 1911, she was stricken helpless with that most dreaded disease, drawing rheumatism, and was a poor, helpless invalid the remainder of her days. No one knows how heart rendering it is to see a mother in that condition, only those who have experienced the same. I have seen like examples, and thought I could sympathize, but alas I have realized that I could not.

She suffered intensely the greater part of the time and had to be moved continuously, but seemed to bear her afflictions with the greatest of patience. She was so grateful to all who administered to her comforts in any way. She has told me that she loved even the negroes who would sometimes help wait upon her. Her second daughter, Mrs. Willie Newton, nursed her during her entire sickness, and I feel that the Lord will reward her for her faithfulness to our loving mother.

Circumstances were such as I could not stay with her and do as much for her as I felt was my duty, however when it was my privilege, it was a pleasure for me to wait upon her.

When she first became afflicted, even though she could not use her

hands and feet but very little, could not even feed herself, she would say to me, "I know I am a poor dependent creature, but I don't want to die." Though during the last month of her life she became perfectly reconciled to death and would ask Willie to pray for her to die. The last time that I saw her while living, she told me that she wanted to die, I asked her if she told me that she wanted to die, I asked her if she thought she would be better off, she said, "Yes, I believe I will, but I am afraid to say."

The day before she died, she seemed to be in a state of rejoicing. Told Willie she was in a little boat sailing, and it was the sweetest riding, and the landing place was just over Jordan. Those who watched by her bed said she talked very pretty the most of the night. While she had never connected herself with any church, yet she was a firm believer in the Primitive Baptist Faith, and I have no doubt in my mind but what she was a true Christian, and had a rich experience of Grace. Pa said of her the day she lay a corpse, she had lived the life of a Christian.

I believe she has a blood bought free reward. Oh, how dear the Christ like countenance was on her face when I bade her good bye, and she said she would never see me any more in this world but she hoped to meet me in Heaven.

While we feel deeply our loss, yet we believe that it is a great gain to our dear departed relative, for precious in the sight of the Lord is the death of his saints. Then let us humbly bow to the will of him who doeth all things well, hoping that mother's prayers may be answered and her aged companion and children may be taught to know God, whom to know is life everlasting.

Alas, dear mother, we miss you too

true,

It is so lonely, so dreary here without you.

Her daughter,
(MRS.) J. R. ALDRIDGE.

ANDREW O. COREY.

Andrew O. Corey, son of Gray and Mary Emily Corey, was born September 20th, 1885 and died August 15th, 1912. He was afflicted with apopleptic fits when one and one half years old and seemed to be healthy with the exception of them. He was not able to work much in the latter part of his life. He went to Greenville to carry tobacco and seemed to be more lively than usual and came home and died before night. He seemed to be changed this year from what he had been. He saw very little pleasure while he lived but was a dutiful child to his father and mother and they have bright hopes for him that his afflictions are over and that he has entered into rest which is a great consolation to them.

He was one of six children and leaves one brother and four sisters, together with his father and mother to mourn his loss.

M. T. LAWRENCE.
Robersonville, N. C.

Dear Brother Gold:—I have been made to rejoice in the service of my brethren during this month. As soon as it became known that I must go into the hospital for operations they voluntarily took the matter up and gave me the money necessary to pay my expenses.

I feel to hope the Lord will bring me through and enable me to serve them all the days of my life. It is good to be worn out in the service of those who esteem your labors.

Yours in loving hope,
L. H. HARDY.
Reidsville, N. C.

UNION NOTICE.

The next session of White Oak Union will be held with the church at New port, Carteret County, N. C., on Saturday and 5th Sunday in December, 1912.

Brethren, Sisters, Friends and especially ministers are cordially invited to attend.

CICERO MANN.
Church Clerk.

The next session of the Black River Union will be held with the church at Reedy Prong in Johnston County, N. C., on Saturday and 5th Sunday in December, 1912.

Those coming by railroad will please write to Brother L. D. Johnson or John Dunn at Dunn, N. C., and they will be met at Benson, N. C., on Friday evening, or write Brother James G. Turlington or myself and we will meet you at Benson on Saturday morning and convey you to the Union and back to Benson.

CORNELIUS HODGES,
Church Clerk.

Elder P. D. Gold, Dear Brother in Christ:—Please publish in the Landmark that the next session of Smithfield Union will be held with the church at Union, Johnston County, N. C., on Saturday and fifth Sunday in December, 1912.

Elder J. T. Coats was appointed to preach the introductory sermon, Elder J. A. T. Jones to be his alternate.

Brethren and Sisters, and especially ministers are cordially invited to come.

Yours in hope,

J. A. BATTEN,
Union Clerk.

Wilson Mills, N. C.

TOURS TO PANAMA, JAMAICA AND CUBA.

The Evangeline Will Make Eight Trips Through the Tropics.

The Atlantic Coast Line announces that in connection with its splendid through Pullman Service to Key West, the Peninsular and Occidental Steamship Company will operate eight personally conducted tours with the new steel twin-screw steamship "Evangeline" from that point to Colon, Panama Canal Zone, Kingston, Jamaica and Havana, Cuba.

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This splendid ship will leave Key West in the morning on arrival of the Atlantic Coast Line-Florida East Coast "Over-Sea" train from the North, on January 7 and 21, February 4 and 18, March 4 and 18, and April 1 and 15, sailing direct to Colon, where a stay of two days will be made, which will give passengers ample opportunity to inspect the Panama Canal, the greatest piece of engineering or other construction work known to mankind. On the return trip a two-day stop will be made at Kingston, where quaint and tropical Jamaica may be explored, and will be fully enjoyed. The "Evangeline" will sail thence to Havana to discharge passengers desiring to stop there, and the tickets will be good to return to Key West on any of the every-week-day sailings of the regular line.

The tour will consume eleven days, and the rate for the entire trip, including meals and berth at sea and in port, will be \$110. Tickets will permit stop-overs so that a longer stop can be made at Colon, Kingston or

Havana, for passengers desiring to do so.

Sailing dates, itineraries and information regarding reservations, connections, etc., may be obtained from Atlantic Coast Line representatives, or by addressing T. C. White, the General Passenger Agent of that line, at Wilmington, N. C.

LOW EXCURSION RATES

Via

ATLANTIC COAST LINE

Account

CHRISTMAS AND NEW YEAR HOLIDAYS

Reduced rate round trip tickets will be on sale at all stations on the Atlantic Coast Line to all points south of the Ohio and Potomac and East of the Mississippi rivers, including Washington, D. C., Cincinnati, Ohio and Evansville, Indiana, for all trains on December 13, 14, 17, 19, 20, 21, 23, 24, 25, 31, and January 1—limited returning, to reach original starting point returning not later than Midnight of January 6, 1913.

For further particulars, schedules, rates, reservations, etc., apply to Atlantic Coast Line Ticket Agents, or address,

W. J. CRAIG, Pas. Traf. Man.

T. C. WHITE, Gen. Pas. Agt.
Wilmington, N. C.

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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

CHRIST THE LORD OF DEAD AND LIVING.

"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." Rom. xiv. 7-9.

I. Our life, our death, are not in our own hands; they are in the hands of the Lord. But a further truth is taught here: they are a concern of the Lord's; the Lord hath His interest bound up with our living and dying.

"None of us"—that is to say, us that belong to the Lord, us believers; whether weak in the faith or strong in the faith matters little as to this point of living or dying thus—"none of us liveth to himself," any more than he eateth to himself; "and no man dieth to himself," any more than he refraineth from eating to himself. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord." There is another interest than ours at stake either in our life or death. Yea, so great and exclusive is that, that speaking with relation to us, it is, as it were, no concern of ours whether we live or die. Another is holding our life in His hands,

and His concern is our life; Another is holding our death in His hands, and His concern is our death. It matters to Him whether we live; it matters to Him whether we die. There are interests of His which can be best promoted by our death. The circumstances in which it is better for His interests—ours are involved in them—that we live, He knows; the circumstances in which it is better for His interests that we die, He knows.

1. The Lord hath an interest in our living. He said to the Father, of the eleven. "As Thou hast sent Me into the world, even so have I also sent them into the world: I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Jesus finished the work which was given Him to do; but there was a work, founded on that work, which was committed to the apostles—the work of the ministry; and there is a work for all Christian men and women to do.

The interests of Christ are bound up with His having a people on the earth. "A seed shall serve Him; it shall serve Him; it shall be accounted to the Lord for a generation." The saints of God, believers in Christ, weak or strong in the faith, they whom God hath received, Christ says to them, "Ye are the salt of the earth," "Ye are the light of the world."

His interest is to have a living, wit-

nessing people, a people witnessing by lip and life that He is the Christ, the Son of the living God—witnessing to all His truth, and ordinances, and laws. The words, “None of us liveth to himself,” indicate that the life of every one of Christ’s personally, every individual life, the Lord knows what interest He hath in it, what He is preserving the soul in life for. It is true of each individual that he draws his breath not merely like every human living being, by divine bounty and grace for the Lord’s interests, as the Lord sees and designs—he lives unto the Lord.

So it were well for us by faith to receive this truth, and recollect it, and live continually upon it:—“The Lord Jesus Christ hath before Him and in His view a life for me to live, the bounds and steps of which He hath determined; I live not to myself, my life is His special care.”

2. The Lord hath an interest in our dying: “No man dieth to himself.” Jesus when He prayed, “I pray not that Thou shouldest take them out of the world,” prayed also, “Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory.” It would not do for His designs in this world to take away these eleven with Him — where then would the gospel have been? where should we have been? but neither could the end for which He came and purchased His people be accomplished by their living in this world always:—“That they be with Me where I am, that they may behold My glory.”

(1) He hath interest in them, they were given Him. (2) There is a glory given Him. 3) Because this people were given Him, and this glory is given Him, His interest lies in their being with Him where He is, and beholding His glory. And that could not

be accomplished with life; there must be death. “No man dieth to himself. Whether we die, we die unto the Lord.” “To me to live,” says Paul, “is Christ, and to die is gain;” “Having a desire to depart and to be with Christ, which is far better.”

But not only was it far better for Paul, it was an interest of Christ’s; indeed, if it had not been an interest of Christ’s, Paul could never have got it. Paul would have been the last man to say that he had done anything to deserve it. It was because it was an interest of Christ’s that those who had been given Him should be with Him where He was, to behold His glory, that Paul had the prospect of departing and being with Christ, which was far better for Paul.

So, then, the time of our death, the manner of our death, the concomitants of our death, the results of our death, are things in which the Lord hath interest.

While we live we can glorify Him by lip and life, can glorify Him in holding our lives not dear to us, being made willing, as Paul was, to die. And when we die, we can glorify Him in our death.

Take the case of the martyrs. We say their blood was the seed of the Church, so that not only in apostolic, but other times many have been converted to Christ by beholding their steadfastness, and triumph, and joy.

But even those believers who were not called thus specially to die for the name of the Lord Jesus have, by the calm and tranquil, yea, it may be, and often has been, by the triumphant joy of their death, been the means both of strengthening the faith and hope of believers, and of bringing others to the Lord. How often have the words uttered on a dying bed been either speedily or at a more distant period the means of awakening sinners to think

of what Christ is, and what death is, and what death in Christ is, and of bringing those dead in trespasses and sins to the Giver of life spiritual and eternal! Christ hath an interest in our death; and to this may be traced much of the peace and quiet or triumph and joy of departing saints. No doubt it bears testimony to the truth of the blessedness of a holy life, but it bears testimony to the glory of Christ. Often, very often, a premial of the heavenly joy is vouchsafed—not, perhaps, so much for the sake of him who is about immediately to enter the glory of the Lord, as for the glorification of Christ on earth by His dying saint.

Therefore, "Whether we live, we live unto the Lord; and whether we die we die unto the Lord."

II. This interest in and consequent concern about our life and death is founded on the relation of property: "Whether we live therefore or die, we are the Lord's."

He to whom we live, to whom we die, is our Lord. He is ours, and we are His. He is our Lord, we are His property. Amidst this sinful world — yea, and in this body of sin and death, so often making the Christian exclaim, "O wretched man that I am! who shall deliver me?" amidst what we were told this forenoon so well, the temptations and allurements of the wicked one and the assaults of the flesh — amidst it all, we are the Lord's. If we live, we are the Lord's. As He said of His disciples, "They are not of the world, even as I am not of the world"—"I have chosen you out of the world." We are not the world's, not Satan's, not our own; we are the Lord's. If we live therefore, He hath this concern in us while living, this interest about us in living, because we living are His property. The relation of property is an endearing one. We love our Queen, and she cares for us, because

she is ours and we are hers. So, because we are the Lord's, therefore hath He interest in us. And if we die, we are the Lord's. Death cannot claim us as his.

Life cannot claim us as his, for when we received the Lord Jesus, or when God rather received us, we in the very receiving of Christ parted in purpose with all things, with life itself. That is involved in the reception of Christ; we give up our lives in the act of believing. "If any man come to Me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple;" "You are dead, and your life is hid with Christ in God." And death can no more claim us than life can claim us.

Life is not ours, nor we its; death is not ours, nor we its; we are Christ's and He is ours. And so neither life nor death can separate us from the love of God which is in Jesus Christ our Lord.

When we die we change states, we change not Lords. In living we are the Lord's in dying we are the Lord's; there is no change there. We have gone from the lower floor to the upper — "In My Father's house are many mansions"—if we belong to the one family which in heaven and in earth is named of the Father. We die thus not to death, we die to the Lord to whom we live. We live not to life, but to the Lord; so dying, we die not to death, but to the Lord. "Whether we live therefore or die, we are the Lord's."

III. His property in us is founded on this ground, on His death and resurrection, and manifestation. "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." Christ died, and Christ rose, and Christ revived—these are fundamental articles of the Christian faith. On these great facts Scripture builds many important

inferences, and this is one: the death, and resurrection, and life of the Son of God was for this end, "that He might be Lord of us"—of us whom "God hath received" (ver. 8); of us of whom it is said, "none of us" (ver. 7); both of us dead and of us living. Christ died to purchase, to procure this right in us—He rose and revived to exercise it. He died to purchase it. I have said we are not death's—ay, but we were death's. "The soul that sinneth, it shall die." "By one man sin entered into the world, and death by sin;" and death reigned, sin reigned, and death reigned by sin. But "when we were yet without strength"—that is, in mortal agony, in danger of dying the second death—in danger of being lost irrecoverably—"in due time," opportunely, "Christ died for the ungodly." When we were weak—that is, diseased, mortally diseased, and would have died that tremendous, irrecoverable death—then opportunely, before that took place, Christ died for the ungodly. And by dying in our stead, He purchased us, gave Himself for us; we are not our own, we are bought with a price. Christ died for us, and by dying for us obtained right in us. He is our rightful Lord, not merely as our Creator and Preserver, but as the God-man our Redeemer; as He who gave His life for our life. "To this end Christ died, that He might be Lord." But He not merely died to this end; He rose and revived. He rose and revived, that He might exercise His right in us.

Alas! alas! in these days of blasphemy there are in other lands, and soon may be in our own, fearful signs—men calling themselves the ministers of Christ denying His resurrection. Christ a mere man; the holiest of men granted, but a mere man, and a dead man. The resurrection of Christ is the rising of the Christian Church; but if

we be the disciples of a man death and rotting in the grave, what is our faith worth?

Hymeneus and Philetus have gone before in this mighty discovery, and Paul, the teacher of the Gentiles in faith and verity, has settled this controversy. "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain, ye are yet in your sins. Yea, and we, the apostles, are found false witnesses of God, because we have testified of God that He raised up Christ, whom He raised not up, if so be that the dead rise not." "Christ rose and revived, that He might be Lord." It was prophesied of Him, "When He shall make His soul an offering for sin, He shall see His seed, He shall prolong His days." He died to purchase, and shall He want the reward? Nay, verily. He must die, for He could not purchase otherwise. He must rise, for He could not otherwise exercise His Lordship over His purchase. He rose that He might be Lord of those whom He died for, and whom He thus purchased. He rose and revived. The words have nearly the same meaning, but not precisely. He rose, and rising He entered on a new life, a new resurrection-life, which shall become ours, and He is living again a new life.

Christ died, but He rose and revived. Death has been feeding among us, swallowing up from age to age generations of men. But his iron teeth met with an obstacle, and were broken. Death is a separator; he separates soul and body, and he separated for a time the soul and body of our Lord from one another. Ah! but he could separate neither the soul nor the body from the divinity. "Our Lord Jesus Christ, being the eternal Son of God, became Man, and so was and continueth to be both God, became Man, in two distinct natures, and one Person for ev-

er." It was Mary's Lord whom she sought when she knew not that He was risen again—"They have taken away my Lord"—He was in the tomb. He who she thought was still there was Mary's Lord—the same One who had the thief with Him in Paradise. He was in Paradise God and Man; He was in the grave God and Man. The union of the divine and human natures which took place at the Incarnation was to be in one Person for ever. Accordingly, the soul, separated from the body, was not separated from the Godhead—and the body, separated from the Godhead. And it was impossible that the soul united to the Godhead, could for ever remain distinct; the pains of death were loosed, because it was not possible that He should be holden of it.

Christ died, and rose, and revived. He died, that He might be Lord. "I am the good Shepherd; the good Shepherd giveth His life for the sheep." He rose and revived, that He might be Lord. He had said, "Because I live, ye shall live also;" and having said that, He could not always remain dead. "I am He that liveth, and I became dead; and behold, I live for ever, and have the keys of the unseen state and of death." Now He lives. "I beheld, and lo, in the midst of the throne stood a Lamb, as it had been slain"—the Lamb as it had been slain living for ever and ever. "Christ, being raised from the dead, dieth no more; death hath no more dominion over Him:" still it is "a Lamb as it had been slain," even as in His glorious resurrection body He showed them His hands and His feet.

That life is the pledge of His people's life; it is more than the pledge, it is the cause; as His death was the procuring cause, so His life is the dispensing cause of their life.

"Christ both died, and rose, and re-

vived, that He might be Lord both of the dead and living." That He might be Lord not only of the souls of those whom we call dead, but of the bodies also—of the persons. "Both of the dead and the living." To have a full explanation of these words we must take our Lord's own teaching. When the Sadducees tried to entrap Him with regard to the resurrection of the dead, He said, "Have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac and the God of Jacob?" From this He proves to them the resurrection of the dead, because God being the God of Abraham, and Isaac, and Jacob, "He is not the God of the dead, but the God of the living," Abraham's soul was not Abraham, any more than Abraham's body was Abraham; Abraham was a man, soul and body. A soul is not the idea of a man, any more than a body is the idea of a man; an angel is a spirit—a man is a distinct, speaking being, composed of soul and body. God was God not of a part of Abraham, but of Abraham; not of a part of Isaac, but of Isaac; not of a part of Jacob, but of Jacob. And God's being a God to any one implies His doing all that a God can do. Consequently, if soul and body pertain to Jehovah, if God calls Himself the God of such a one, it is implied that He is the God of the whole man, and will do all that omnipotence can do for the whole man.

If so, the same meaning applied here to these words, "Lord both of the dead and living," proves to us these two things:—First, it proves the divinity of Christ; for the same thing is affirmed of Him here which is affirmed of God in the other passage, where it is said, "He is not the God of the dead, but the God of the living." It was God who appeared unto Moses at the bush—therefore Christ, "Lord both of

the dead and living," is "the God of Atraham, of Isaac, and of Jacob." But, secondly, it proves the resurrection of the dead. And not only so, but thus also is implied, that, as when Christ died, soul and body, separated from one another, were not separated from the Godhead—death was foiled there—so there is another morsel too hard for the jaws of death: he cannot separate either the soul or the body of believers from Christ. "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection." For He is "Lord both of the dead"—not merely of the souls that have gone away from us, but of the dead, soul and body—"and living."

So then, life and death are put very much on a par, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's . . . That He might be Lord both of the dead and living." The death makes no change in our relation to the Lord, and therefore there is no change then made, separating very widely the living and the dead. But living, we are the Lord's; and dead, we are the Lord's; living, we are living unto the Lord—and dead, we have died unto the Lord—"Lord both of the dead and living." In this respect, therefore, the distinction is as it were abolished.

And now, in conclusion, as to the other view which some commentators take as an inference naturally arising from the doctrine. Because we are Christ's, and we are His concern—none of us, that is to say, no Christian should live to himself or die to himself. If our life, our death, is His concern, we should view it as His concern; we should consecrate our life to Him, our death to Him; we should

entreat His presence in life and in death; we should expect His presence in life and in death. We should live as those in whose life higher interests than ours, Christ's interests, are concerned. If He makes our life and death His concern, we in living and dying should make what belongs to Him our concern—should not live to ourselves nor die to ourselves, but unto Him who died for us and rose again. That is a fair inference from the doctrine. And consequently, a life contrary to this will be a virtual denial of the doctrine: if we live not so, then we have denied the faith, and are worse than unbelievers. And oh, what a life it is! our life and death, which He hath interest in, devolved by us on Him; and our life and death devolved on Him, devoted to Him! And then as to verse 9, Christ by dying, rising and reviving, has gained a Lordship of the dead and living. If we are living in this world, so did He; if we die, so did He; not only so did He, but we are to be made formable to the image of God's Son both in living and dying, and rising and reviving.—Gospel Standard.

COMMUNICATION.

My dear Brother Hardy:

Your letter received. I can't express how much comfort it gave me to know you, one of God's dear servants, remember me, a poor worm of the dust.

Dear Brother, I can witness with you for I spend the most of my time in the dark valley of despair. I think surely I will never see light again. Then is the time I am made to call on the Lord. He is a very present help in trouble, and dear brother, we need Him all the time for without Him we can do nothing.

Dear brother, I did feast upon your sermon at Mountain Spring. It was bread cast upon the waters to be gath-

ered many days. When I saw your appointments in the Landmark I was filled with praise to God for I had so long had such a great desire to meet you and hear you preach the unsearchable riches of Christ. And, dear brother, I fully believe the dear Lord directed you here. I felt that my prayer was answered. I believe you are one of God's called servants to feed His lambs. Oh that I could hear you often.

Your dear letter enabled me to take courage to know there is one more who travels the dark road like I do. The poet is often on my mind, "Cast down but not destroyed." Brother Hardy, when I saw you go in the pulpit at Mountain Spring my dream which I had about you several years ago came fresh in my mind and stayed with me for you looked very much like you did in the dream. I will never forget that dream.

I have been a member of the Primitive Baptist Church twenty years. My prayer is, Lord keep me with them for they are the dearest people on the earth to me. I love them, but I often think, they could not love me, for I think if they could see me as I see. I am nothing but a poor, vile sinner. It seems that all I do or say is hateful to me. But, dear brother, my great desire is to live and walk the life that becometh the children of God, yet I feel to be so far from doing what I ought to do that it gives me a lot of trouble. I want to serve the Lord in all things but I do not do it.

Brother Hardy, I have been a lonely widow ten years. My dear companion was a member of the Primitive Baptists many years. He loved them and always went to his meetings as long as he was able. I have spent many lonely hours since he died but the Lord has been so merciful and good to me. He has brought me through many hard trials and troubles for which I hope

I feel thankful, and I want to praise Him forever. Please throw the mantle of charity over this long imperfect letter. I hope you will write me again soon. Your letters are so cheering to poor unworthy me.

Brother Hardy, can't you come to our next Union meeting at Mountain Spring during Christmas? I would be glad to meet you there and hear you preach Jesus and Him crucified.

I will bring this poor scribble to a close. Remember my love to your wife. Her face I have never seen, yet I love her, I hope for Christ's sake. May the Lord bless you, guide and lead you in all truth and grace is the desire of your little sister in hope of a better world. Remember me at a throne of grace.

MRS. W. J. PICKERELL.

The following is my dream:

In my dream I went to meeting, when I got there a large crowd of people were there. It was in the prettiest green grove I ever saw. The people were all standing up. You were in the stand preaching. Everything was perfectly calm; no confusion, no noise. You were so bright I said to some of the people, "Don't you hear that blessed gospel? Let me get to him and shake his hand. I have so long desired to hear him." You shined brighter and brighter until you did not look like a natural person. Your whole body was bright. I never saw anything so bright. It was a beautiful sight. You still kept preaching, every one giving you good attention. I tried my best to get to you but I awoke before I got to you. No silver or gold I ever saw never was half as bright as you were in that dream.

Brother Hardy, I believe you will shine bright around the throne of God in heaven for I believe you will be a

shining angel in heaven.

Your loving sister,

TISHIE PICKERELL.

Jarva, Va.

Brother Gold: The above letter and dream has given me much comfort. It appears that when I have been put very low down and almost sunk in despair the Lord will give some one of the branches of the vine a morsel for me and they come with it and feed my poor weary soul. Oh! how good God is to me this poor worm of the dust. If one turns away from me ten come to me to cheer me.

Surely the Lord is good to Israel, to them who are of a contrite heart. The Lord be praised.

Yours in good hope,

L. H. HARDY.

COMMUNICATION.

Dear Faithful Brother Gold:

I feel like I want to write you to give me ease and I believe it behooves the house of the true to watch as well as pray.

Ten months ago there came an old gentleman to my cabin who claimed to be a teacher of Divine Truth, and in his discourse he claimed that the first true church of Christ was a Catholic church. I knew he was blind and deadly blind and it quickly caused me to wake up. I called on him to show it in Divine Truth of thus said the Lord. But he had his own books and I objected to his Catholic Bible. I gave him my own view of where the first church was located on earth. I went to Jacob and to the time when Jacob in his trouble counseled with the Angel and the Word was sent into Jacob and it lighted on Israel. I have thought that there was where the church of the Lord was set up on earth. It was hid

in the wilderness and it is yet hid unless found by Revelation, like Peter's Revelation.

Then I must believe that Christ's church is the true Israel of God and the world does not know where it is. I believe if I ever found it that it was a precious gift and the strongest proof I ever found it is by my experience and travel. And at times I get a little taste of His wonderful love which this world cannot give. I have a few times been blessed to taste the wonderful love which is hard for you or me to describe, but we can truly say it surpasses the love of woman, and it does not come when we are looking for it and it gives us but a short visit. I often hunger for it.

I could tell all my travel from nature's darkness to grace but I fear it would weaken some of less experience. One thing remarkable was a rainbow fastened to me in daylight and not a ray of cloud to be seen. It was two o'clock in the daytime and a voice spoke to me before I was able to make one step. I viewed the vision until I had no doubt it was a vision and it gave me no scare. I went right to my bible and there I got the best of satisfaction. I found that the vision was for my Master's own good purpose—Joel's prophecy of the gospel days.

I am not a good writer and I fear you will have trouble in reading this scribble. I have to stay by the fireside in winter as my health will not admit of my being exposed to the cold, but I can thank my good Master it is no worse with me and you and yours.

My love to you and all the faithful in truth.

ALLEN T. BALLARD.

Rock Camp, W. Va.

Box 20.

THE TEN VIRGINS.

Dear Bro. Gold:—For about ten or more days my mind has been very much exercised on the parable of the ten virgins. The beautiful things that I have been permitted to see, as I hope are different from what I have heard and seen written on the subject. Those that may differ with me, I hope will love me for Christ's sake just the same. In the preceeding chap. (24) Mat., Jesus is telling His apostles about the end of the Jewish world, etc. and throughout that chapter He admonished them to watch, "for in time ye think not, the Son of man cometh."

In the 24th chapter, Jesus says the sun shall be darkened and the moon shall not give her light, etc. When Christ was crucified the sun refused to shine. As it was with our fore-runner, so it is with His people experimentally. We well recollect the time in our experience when the sun seemed to be darkened and the moon (the flesh) did not give her light. Everything bespoke a judgment to come.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish." Mat. 25:1-2.

"Then"—in that day—at that time, shall the kingdom be likened to these virgins. The first point I wish to notice is, there are just as many wise as there are foolish virgins; and the second thought is, it is the kingdom of heaven and not of the world that is under consideration. If I should say Elder Gold, of Wilson, I would mean he was an inhabitant of that city. So the kingdom of heaven is the church. Now, to my mind, these foolish virgins are our vile bodies. There is a fleshy body for every spiritual body, hence there are just as many foolish as wise.

This old flesh has always been foolish and will remain so. Do you not know that you once thought you could get religion. But did you have any oil (grace) when you had these thoughts?

The cry was made at midnight. The evening is at an end and the morning is coming in. The evening answers to the first part of our life, which is darkness; the morning is the bright part of our life after obtaining hope. But the first hours of that morning are dark. When one is convicted it is morning with him, but he does not realize it until the sun of righteousness begins to shine into his benighted soul. Then he goes to meet the bridegroom.

"While the bridegroom tarried, they all slumbered and slept." There is no difference here: "The spirit is willing but the flesh is weak." When Jesus went to the garden of Gethsemane and took three of His apostles with him, and told them to watch while he went apace to pray. When he came back he found them sleeping. He did this three times. So, "while the bridegroom tarried they all slumbered and slept." But they that were ready went in to the marriage and the door was shut. The flesh is left out. It is not changed—the flesh is flesh—then how can it go into the marriage? The flesh is foolish enough to think it can buy oil (grace) too. It was so with me and I believe it was with every one when first convicted. Try to do some good deed that we might gain God's favor. But there was weeping and gnashing of teeth. I want to be a little more plain about the foolish virgins representing our bodies. There were two in the field, the one was taken and the other left. Two women at the mill grinding; the one was taken and the other left.

There is Paul, who said as touching the law he was blameless. Then he was

a virgin in that sense. Yet he says, O wretched man that I am, who shall deliver me from the body of this death. There is weeping. There are the two virgins in Paul's case. Then there is Esau and Jacob. They are twins. The elder shall serve the younger. That was so in that case. It is true with the Jews and Gentiles and it is so with the flesh and spirit. Esau wept much because his father had given the blessing to his younger brother. But he had sold his birthright, and every one of God's children has done the same thing. They have sold themselves for naught. Have become servants to sin, and by their acts they stand condemned. But there is a time coming when these vile bodies shall be changed. Corruption shall put on incorruption, mortals shall put on immortality, etc. Then shall come to pass the saying as it is written:

O death where is thy sting, O grave where is thy victory.

We weep over a mis-spent life here, but, when the above comes to pass, what a time of rejoicing for the saints of God. We shall see him and be like him. This old body will be new then, and it will not do foolish any more. It does things now that I hate and are very unwise, but thanks be to God who giveth us the victory through our Lord and Saviour Jesus Christ.

Bro. Gold, the above is scattering. I have not written just like I thought when I commenced.

Your brother, I hope of a better world than this.

T. A. STANFIELD.

McIver, N. C.

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EDITORIAL

WOMEN RULE OVER THEM..

"As for my people children are their oppressors, and women rule over them, Isai. 3:12. Read this chapter. You will see what a fallen, corrupt state Israel is sunk into when women seek to be their rulers, and children become heady, high minded, disobedient to prents.

The Lord takes away the gifted, and such as have wisdom to rule, or takes away the staff of bread, the stay and support of Israel, the true interpreters. And the people shall be oppressed. Children are their oppressors and women rule over them. They which lead thee cause thee to err.

The order of God's house and his

government for mankind places man the head, and the woman the helpmeet.

Paul says, I suffer not a woman to teach nor to usurp authority. Meekness, submission to God's law, is the ornament of a meek and a quiet spirit. Paul says I will that the younger women marry, bear children, guide the house. In this place the moulding hand of the chaste, obedient wife is seen. Home is the place where her labors are crowned with the greatest results of wisdom and faithfulness.

Men should love their wives as they love themselves, and be not bitter against them.

There is no safe rule for us except to observe the order of God's law. Man is the head. When this rule is disregarded evil, disaster follows.

The clamor in this day for women to vote and enter with men into this strife of politics offers to open the door to pollute women also. When all classes become defiled who will be the reformers, where will the salt be?

Women are our best element when in their place, but the most corrupting when out of place. Every member of the body is useful and ornamental, as well as needful, in its place, but any member of the body misplaced, out of joint, not only fails to serve usefully, but causes pain.

Look at the wickedness caused among wicked women in Israel, such as Jezebel. See how outlandish woman caused even King Solomon to err. How Herodias caused the death of John the Baptist the greatest prophet born of marriage.

The wisdom of God is perfect, and the order of his dominion when heeded but when something else than his perfect rule is introduced, oppression follows and distress.

True love for woman insists that she shall hold her honorable and noble

rank as the fairest ornament, and the most useful for man as wife, mother, jewels of gold in pictures of silver, guiding the house with gentleness and chastity, honored by men, too useful in her honored place to be prostituted, too good to be put to the draft, out of doors work of tramping in the mud and filth of the hustings.

P. D. G.

FAULT-FINDING.

Do you hunt for faults in others? Are you glad when you think you have found them? What do you with them when you have found them? Do you bale them up and put them in cold-storage, and when you wax hot with anger do you bring them out for an airing?

What is the profit in nursing anger? Who is helped by it? What does the scripture say? Lay aside all anger, wrath, malice, evil speaking, and as new born babes desire the sincere milk of the word that ye may grow thereby.

Our dear sister Betsy Woodard use to say to me, brother Gold, you must not see every thing. She meant an evil eye is the one that looks out for faults, and it is quick to see them.

Suppose you do find faults in some brother. Have you made a great discovery? Who is the man that has no faults?

Do you ever think of the conduct of Shem and Japheth concerning their father, one of the three best men that ever lived according to bible report, (See Eze. 14:20 concerning Noah, Daniel and Job) Instead of seeing the nakedness of Noah their father these two sons took a garment and covered the nakedness of their father, their faces being turned another way, so they did not see it. They walked backwards. It is not natural to walk

backwards. It is unnatural not to see the faults of your brethren. It is godlike to remember faults no more. Charity thinks no evil. Love hides the multitude of sins—not one or two little ones, but it hides the multitude of sins.

One esteemed a pillar and valient man whispers to this one and that one, "I am hurt. Such a brother or sister has wronged me. I did not think such an one would do this way. I feel that faithfulness becomes the house of God. This ought not to pass by unnoticed."

You say to this one, Have you prayed for this erring brother or sister? No he says, how can I—my confidence is gone. Have you gone to him alone and told him of his fault between you and him alone?

Can you see your own faults as soon as you can see the faults of others? You say yes. When I sin I know it. No one need tell me of my faults. Perhaps you do not want to be told of them? Who can understand his errors. Cleanse thou me from secret faults, keep back thy servant also from presumptuous sins. Let them not have dominion over me. Search me and see if there be any false way in me. The same spirit that prompts us to sin is not the one to reprove us for our faults, or seek to make reparation for the wrong done.

It is natural, devilish to sin. It is noble, godlike to not impute it—to forgive sins.

Why did not David see his sin as soon as he committed it? Why must Nathan tell him of it?

Love is the greatest housekeeper. Her house is so clean and nice. Why? Love hides the multitude of sins. Love never looks for faults.

P. D. G.

END OF YEAR.

How quickly time flies. We spend

our years as a tale that is told. The tale is short and when told it is less than nothing—of no value.

To-day a friend said to me, "How is the world serving you?"

I replied by asking this question, "How am I serving the world?"

Of what use am I to the world? Will the world miss me when I am gone? It will go on as though I had not lived.

The preachers and other moralists—such as contend for the effect of poor man's influence on the world saying, it is like striking a wave of air or water that never ceases to move and will affect a continent for ages. But the man who counts himself as the greatest is less than nothing and vanity.

Abel being dead yet speaketh, because he had the faith of Jesus who never fails, but overcomes the world. No word of Jesus is ever lost, that work of faith and labor of love lives on forever: while our follies, sins and blunders are forgotten: for God remembers the sins of his people no more forever.

"My days, my weeks, my months, my years,
Fly rapidly as the whirling spheres."

We know not what a day nor an hour may bring forth. But if the Lord is eyes for us, and all our times are in his hand, is not that far better than for us to have to plan when we cannot add a cubit to our stature, nor make one hair white or black.

Would you prefer a salvation part of grace and part of works if that could be, putting new wine in old bottles? How do works and grace mix? Some hold a difference between time salvation and eternal salvation. What do they mean? Do they mean that my salvation in this world is managed by me; but my salvation in the world to come is managed by the Lord? When

Jesus who was made perfect through suffering, that he should become the author of eternal salvation, what part did he leave out? Does not eternal salvation include every thing from the first to the last—in time and in eternity. Eternal is all. How much happier is that one that commits his all to the Lord. All my times are in his hand and power: therefore I shall not fear what man can do unto me. The truth is so great is this salvation that we cannot manage any part of it. The wisdom and power of the Lord God our Father controls it all. The Lord will provide. Blessed are all they that trust in the Lord. If the Lord does not direct my steps or order them then I had better not have lived.

Many changes are occurrent. There is one who causes all things to work together for good to them that love God, to them who are the called according to his purpose.

How about such as hold malice—are self-willed, who wish to dictate and control? Let their folly be to themselves, and their vain delusions fall on their own heads. But peace be to all who love the Lord Jesus and pray for the peace of Jerusalem.

P. D. G.

TRUE CIRCUMCISION.

“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh,” Phil. 3:3.

Paul cautions the brethren to beware of dogs, beware of evil workers, beware of the concision, Phil. 3:2.

What is meant by the concision? Evidently it is not the true, inward heart circumcision. It is an outward, pretended worship, not taught in the law of Moses, because Moses was faithful as a servant of God setting forth and teaching the things as patterns or

types of the true law—or the law of the Spirit of life in Christ Jesus.

What think you of Paul warning the brethren to beware of dogs—of evil workers &c. Does he mean that a dog is a clean animal, or that an evil worker is to be commended? If Paul lived now he would be branded as of an evil spirit for calling any professor of religion a dog, or an evil worker, or of the concision.

It is easy for man to corrupt the true worship of God, or subvert it. It has been the history of mankind to corrupt the right way of the Lord by substituting something in its place. But God creates and maintains a true worship of his holy name. Paul here declares who they are. He was once on the other side. A man that has been on the outside—among the concision, of those who are a faction, a schism, or cut off and not of the true worship, like Saul was when he thought he ought to do many things contrary to the name of Jesus of Nazareth, and who did so, persecuting the church of God, and wasting it, when the Lord opened the eyes of his understanding and gave him a heart of flesh, or that blessed inward circumcision of the heart which is Christ in you the hope of glory, then Paul could truly say, we are the circumcision which worship God in the spirit.

He said if any one could have confidence in the flesh, or glory in it, he had greater right. He was circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law a Pharisee; concerning zeal he persecuted the church: touching the righteousness which is in the law blameless. But what things were gain to me those I counted loss for Christ, (See 3rd chapt. of Phil.) Yea and doubtless he counted all things but loss for the excellency of the knowledge of Christ

Jesus his Lord. Thus he knew what the concision or partial circumcision in the flesh but which did not cut off the flesh was. For he had been delivered out of that which was shown to be loss to him, that he might be found in Jesus Christ, wholly cut off from all fleshly religion. Hence he could say, we worship God in the spirit, or in the power of the resurrection of Jesus Christ, rejoicing in him, and having no confidence in the flesh, or in any works in the flesh.

Is the man who glories in the flesh or the works of the law an enemy to Jesus Christ? Yes, one of the bitterest. He says there is no need of Christ. There is no such a character, for there is no need of him. It is saying I can keep the law of Moses, Christ is dead in vain.

Saul was zealous of the law, or of his own works, and was exceedingly mad against Jesus and all that followed him.

He was alive in the works of the flesh glorying in them. But when the commandment came in its true Spirit to him sin revived in him, and slew him by the law which was good. Hence by the law is the knowledge of sin: for I had not known sin but by the law. Unless the law had said "thou shalt not covet," I would not have known the spirituality of the law, nor my own carnality. But when sin slew me by a spiritual, holy law then I knew the law was good, but I am carnal sold under sin. No good thing dwells in my flesh. Then where is my hope of relief? I thank God through Jesus Christ my Lord. I am dead to the law by the body of Christ, that I might be married to another,—even to Jesus who died for me, and rose again, so that my fruit is unto holiness, and the end everlasting life.

So I count all things but loss for the excellency of the knowledge of

Christ Jesus my Lord. For to worship God in the Spirit or Holy Ghost (and not in corrupt flesh,) rejoice in Christ Jesus, who is made of God unto us wisdom and righteousness and sanctification and redemption—thus having no confidence in the flesh or the works of the flesh, is that which characterises the true worship of God.

P. D. G.

WAS SAUL CONVICTED THEN?

"I am a reader of your paper. I want to know your opinion as to Saul's conviction. Was he convicted for sin before that light shined round about him from heaven or not?"

REMARKS:—While Saul was on his way to Damascus he was breathing out threatening and slaughter against the followers of Jesus and was persecuting Jesus. The 9th chapter of the Acts, and the 26th chapter of Acts it appears to me should settle that question forever. There perhaps has never been an instance of a greater and more sudden change of the life and conduct of any man than was that of Saul of Tarsus to Paul the little one.

His own testimony and that of others showed as rank and bitter persecution against Jesus Christ and his disciples actuating Saul as ever was shown in any one. He was exceeding mad, breathing out threatening and slaughter, was compelling men and women to blaspheme his name. He thought he was doing God service in doing this. He was giving his voice or vote to put many of the saints in prison and to death, and was armed with letters of authority from the chief priest to seek for the saints at Damascus, and nearing this city with an escort of men to help him or this business, suddenly he was halted, shocked, stricken, smitten down. He was struck with blindness. He ate nothing for three

days. He was praying. So great was his sense of his guilt, and so wonderful was the revelation of Jesus to him, that instantly he confessed that Jesus Christ is Lord, and besought him to show him what he must do.

Was not this conviction of sin in his conduct up until that very hour and moment? He was yet breathing out threatening and slaughter at that very instant when the light above the brightness of the sun at noon shone upon him, convicting him of what until that moment he thought was the will of God, and hence what he thought he ought to do. The flashing of that light in him showed him in the twinkling of an eye his guilt and the glory of Jesus. Hence he prayed to him, and as soon as he heard the gospel preached by Ananias, who was sent to bear him a good message of mercy and forgiveness, and instructing him in the obedience of faith. At once not conferring with flesh and blood, but forthwith being obedient unto the heavenly vision, from that good day to the end of his wonderful life he fought the good fight of faith.

Was not here as clear proof as light makes manifest that his conviction and conversion was of the Lord? In a lump he received the glorious knowledge of salvation. Christ was revealed to him and formed in him the hope of glory, and the life of faith followed.

How like a Primitive Baptist was Paul's experience. Suddenly he was arrested. God began the work in him. At once he was in such trouble as he never had been before. He prayed for the first time. He saw in a vision a man coming to him and preaching to him. All this was fulfilled afterwards. He brought forth fruits meet for repentance. He arosed and was baptised.

P. D. G...

1913.

The opening year affords us hope judging from the past, and the unchangable character of the mercy coupled with wisdom in Him who gives us winter and summer, cold and heat, day and night, seed time and harvest, that we shall find this year now spreading the wings of her flight bountiful in favors, and that we shall witness the recurrence of former mercies.

But not a man, woman nor child living knows that any one of us shall live to witness the close of this year, or that this year will complete its round. None of us know what a day nor an hour may bring forth. But this does not intimidate man nor evn disquiet him.

The falling of others by death or by misfortune that overtake them do not cripple the efforts mankind make to overtake what they consider their worldly profit.

How few obey the words of him who spake as never man spake, "Seek ye first the kingdom of God and his righteousness."

How few can truly say as Paul did at the end of his good fight of faith, "I have fought a good fight, I have kept the faith. Henceforth there is a crown of righteousness laid up for me, and not for me only, but for all them also that love his appearing."

There is reason for thankfulness for mercy we are receiving. There is need for regret and repentance at our unprofitable living. There is need for our imploring the continuance of God's mercy through Jesus Christ, and courage that we should not slack our hand of diligence in observing what our hands find to do. For seeing our work is not in vain in the Lord we should always abound in the work and labor of the Lord. For it is all the Lord's work,

the Lord's Kingdom: the cause is his, we are his, he will take care of his servants. All our time is what he gives us, and only that, but he is merciful. He controls all. Therefore we should be encouraged to labor in his vineyard.

P. D. G.

PECULIAR.

Elder P. D. Gold, Wilson, N. C.

Precious Brother, enclosed find an article concerning the word Peculiar.

Ye are a peculiar people. My mind has been very much impressed to write my feelings concerning this word peculiar, and why the apostles made use of such expression. The meaning of the word Peculiar in some degree is singular, standing alone or apart from the things about it—different or odd from others. The people of God are peculiar or odd, different from all other so called churches about them. The Primitive Baptists are odd, stand apart from others, different from those about them and therefore they must surely be the peculiar people today in the world. They have no use for sabbath schools to train their children to know the Lord. If they begin to resort to such unscriptural things as that they would be just like all other so called religious bodies, and therefore would not be peculiar in that degree. The apostles together with the Lord's children in the apostolic age disregarded the flesh in efforts to help the Lord. So do the Lord's children in this age. The children of God in the apostolic age were different from the Scribes and Pharisees which were carnal professors and outnumbered the children of God. Their doctrine was the doctrine of works which every body believes, before God by his Holy Spirit moves upon these dark, benighted souls and changes them. The Scribes and Pharisees in the apostolic age held to just

what carnal professors hold to today. In the world they hold to the very same doctrine after they join together in bodies as they did before and joining churches or bodies is useless, so there is no difference in them and the world, and therefore are not the peculiar people referred to in the scriptures by the apostles. The Primitive Baptists today in the world as well as the Lord's children in the apostolic age have no confidence in the flesh. The spirit is what quickens the dead sinner or makes him alive in Christ, and to his lost and ruined condition before God. So say the apostles and so say Old Primitive preachers today. The flesh profiteth nothing. If Sabbath schools assist God in the elevating of the human family the flesh would be profiting something because it takes flesh to teach schools. So you may be trying to help God to save the whole human family and God don't want to save the whole human family. You are working against yourself and your work is in vain, and you can't be called the peculiar people because every body believes that. But the Primitive Baptists do not and therefore they must be peculiar in that degree. The Catholics all have Sabbath schools and practice sprinkling infants for members of the church calling it Baptism, and standing today apart from all other bodys, calling themselves the church and recognizing no other. This people as a body all hold to Sabbath schools and infant church membership and every thing else that is unscriptural in the world. To-day every religious body so called (except) the Old Primitive Baptists believe and practice such unscriptural things. Every body wants to be called the church of God. How do you expect to be recognized as the true church or the peculiar people the scriptures speak of when you are practicing the very

things the Catholics are? If you do you can't call yourself the church because you believe and practice just what they do. All are too much alike and too much like the world to be odd or ecular.

The Bible says, "Ye are a peculiar people, zealous of good works." Not bad works, such as sprinkling a little water on the heads of infants and calling that Bible doctrine, preachers preaching for the money instead of for the comfort of the saints. You get all such from the Bible, I say so too and a long way from it, its all the very pillar and prop of Catholicism. And I call it bad works instead of good works. The Old Primitive Baptists do the things that are written in the Bible. When it comes to taking in members for her body they come telling what the Lord has done for them, not what they have done or what they expect to do in the future for the Lord. Like one of Old when Jesus opened his eyes he was commanded to go home to his friends, the church, and tell them what the (Lord) had done for him, not what the preacher had done or what the Sabbath school had done or what the hurch had done, but what the Lord has done, and they take him or her in and baptize them both, men and women, which is apostolic Bible.

Baptists and that peculiar people and no other church does that way, therefore they can't be called the peculiar people. All but the Old Primitive preachers preach for a stipulated salary and therefore can't be peculiar or odd because they are alike in that, the Catholics are just as peculiar as as they are in that and they are just as peculiar as the Catholics in all these and the result is that neither of them are peculiar because they both are just alike in that, and the Old Primitive Baptists go into all the world and

preach the Son of righteousness for salvation of sinners and all others preach money, the devil and the man of righteousness, which is all out of the Holy rit and I am glad of it. If that is the way to heaven the poor writer would be lost, world without end.

Ye are a peculiar people. Go on, Jesus is your Captain.

Love to all the readers of the Zion's Landmark.

Affectionately,
J. R. WILSON.

B. L. TREECE.

Howards—Saturday before the 2nd Sunday in Jan., 1913.

Jerusalem—Sunday..

Lawyers Springs—Monday.

High Ridge—Tuesday.

Liberty—Wednesday.

High Hill—Thursday.

Union Grove—Friday.

Pleasant Grove—Saturday.

Watson—Sunday.

Crooked Creek—Monday.

Brooms Grove—Tuesday.

Brother Harkey's—Wednesday.

Charlotte—Thursday.

Mooreville—Friday.

Pleasant Hill—Sat. and 4th Sunday.

Salisbury—Monday.

Pine—Tuesday.

Lexington—Wednesday.

High Point—Thursday.

Sophia—Friday.

Elder H. M. Williams expects to be with him from Brooms Grove.

Conveyance needed.

J. F. FARMER.

White Oak—Sat. and 5th Sunday in Dec.

Meadow—Monday.

Farmville—Tuesday.

Town Creek—Wednesday.

Pleasant Hill—Thursday.

Wilson—1st Sunday in Jan. 1913.

BARBARA LUCRETIA TOMPKINS

On April the 8th, 1912, the spirit of our dear mother Barbara Lucretia Tompkins, winged its flight to the Spirit Land.

Mother had been a great sufferer for 18 months, not able much of that time, even to lie down at night so great was her trouble from shortness of breath, but amid all this terrible suffering she was never heard to murmur nor complain and bore it all with Christian fortitude and patience.

She was a devoted member of the Primitive Baptist church and never seemed as happy as when at her meetings and when entertaining some of her own faith, either Elders or brethren in her home. Hers was the Baptist preacher's home and she was never too tired to minister to their every want while with her.

She has left to mourn her, 6 children, numerous grand children and friends and a devoted husband.

Her last words gave evidence of a bright hope of heaven and better things beyond the grave.

Oh! how our hearts bleed when we think of our loss, but what joy it is to think for her of her eternal rest in Glory, where we believe she now is.

"Sleep on dear mother, sleep and take thy rest,
Lay down thy head upon thy Savior's breast.
We loved thee well, but Jesus loved thee best,
Good night, good night, good night."

One who loved and loved her fondly.
Whitmell, Va.

MISS JENNIE THOMAS.

Sister Jennie Thomas was born in

Person County, N. C., Dec. 27, 1842, and died Sept. 18, 1912. She joined the Primitive Baptist church at Flat River in 1879 and was baptised by Elder D. R. More and lived a consistent member until death. She was a daughter of M. G. Thomas and wife Jane Thomas, who were also members of Flat River church at their death. She lived at her father's old home place.

After the death of her sister Mrs. Scoggins, she took charge of her four children and cared for them and made an honest and comfortable living, mainly by hired labor, as they were her only help. She taught them to labor and sent them to school.

Sister Jennie was very industrious, kind and entertaining and was very fond of company, and especially Baptists.

She had some sore trials in life, yet she bore them patiently.

She was a good woman and we all esteemed her greatly.

She was confined to her home for 12 months and to her bed for several months. She often spoke of her departure and prayed to die easy and she seemingly did.

She leaves four sisters and a large number of relatives and friends to mourn her sad demise.

We feel that our loss is her heavenly gain.

Written by request.

M. J. B.

Roxboro, N. C.

MRS. M. FRANCES DUNN.

Daughter of Robert and Serena Grogan. She was born Feb. the 23, 1834 and departed this life on Dec. 11, 1911 at her home near Leaksville. Rockingham County, N. C.

She was united in marriage to Thos. H. Dunn on Jan. 1, 1857. To this union were born eight children, all of

whom survive her save one son who preceeded her to the grave several years ago. She had been a widow 12 years, her husband's death having occurred Jan. 11, 1900. Her remaining years were spent at home with her children. The last eight or ten years of her life she had suffered from what the doctors called bronchitis for which the best medical skill failed to effect a cure and she continued at intervals to have those attacks. Her last illness which only lasted nine days, being of that nature. She bore her sufferings with remarkable patience. All that her sympathising relatives and friends could do and the attendance of her faithful physician could not keep the loved one from falling into that sleep from which none ever wake to weep. She never made a public profession of religion. She loved the Primitive Baptist doctrine and often before her failing health prevented, she went to hear them preach, believing them to be the only true church. She often aided the cause liberally. She had been a subscriber and reader of the Landmark a number of years and seemed to enjoy its pages very much.

Being blessed with much of this world's goods, her generosity is known to many a friend. She was good to the poor and none ever went away empty handed from her door.

She was an indulgent mother and her first thoughts were for the welfare of her children.

Oh! the tender love of mother—
What can we with it compare?
Always careful, always hopeful,
Helping us our burdens bear.

The funeral services were conducted from the residence by Elder J. F. Spangler, after which her remains were interred in the family cemetery in a beautiful grove near her home,

where lie the loved ones gone before, and may she with her Christian husband on the morning of the resurrection awake in His likeness and be satisfied.

A FRIEND.

WILLIE B. HARRELL.

I have been requested by his sad and afflicted mother to write the notice of the death of her dear son who departed this life in Pine Tops, N. C., Nov. 12, 1912, of typhoid pneumonia. He was sick only five days but his sufferings were intense during that time.

Willie B. Harrell was the son of Sister Martha A. and Mr. Levi Harrell and was born near Sparta, N. C., October 15, 1875. He leaves a sad and lonely widow, sister Emma and three little children, an afflicted mother almost blind, two sisters and one brother to mourn his sad departure.

His father died some months before him after being sadly afflicted for a long time. He was a dear son, father, husband and brother to the sad ones left behind and is sadly mourned by them. The main support of his afflicted mother who has been almost blind for several years and who is an esteemed and loving member of the church at Sparta, N. C. I can personally testify to his many virtues as I have often been in the pleasant home of this dear family and have spent so many happy hours with them and shared their kind hospitality and kindness. They all loved him and he was ever ready to serve them and do anything he could for them and any one else. He loved his wife's and mother's church and had confidence in their faith and doctrine. We have confidence and hope his sufferings are over and would offer them comfort and consolation in this sad hour of their

trial, that the Lord who has taken him and who cares for the afflicted, the widow and orphan, will care for and comfort them and is the Jehovah Jirah of his trusting people and may they confidently cast their cares on him for he careth for them.

Affectionately,
M. T. LAWRENCE.

Robersonville, N. C.

ZACHARIAH ZEBELON WEAVER.

On Sunday morning, Jan. 21, 1912, the death angel came and took from us our dear little boy, Zachariah. He with his brother and a neighbor boy were skating on the ice when little Zack fell, which caused his death. Oh it was so hard to give him up. He was unconscious as long as he lived, only living seventeen hours. He never knew any of us any more and never spoke but three words. Oh! it seems so hard, but I feel to know the Lord's will must be done, not mine. I miss him so much.

He only liked one week being 12 years old. He was a bright, lively child and often spoke of what he was going to do when he got to be a man. He was the life of our family. The thought often comes to me that he was in heaven, but his little seat is vacant here and his little voice is still.

His funeral was preached by my dear pastor Elder Williford, who spoke so sweetly and comfortingly to us. Then his little remains were laid to rest in the cemetery at Mill Branch, beside his dear grand-father amidst a large crowd of relatives and friends.

Dear Household of Faith, please pray for me that I may be reconciled for I feel to know the Lord giveth and the Lord taketh away, bless His Holy name.

I miss him, Oh! I miss him,,

No one knows but me—
And his little seat is vacant
Which none can ever fill.

Written by his grieved mother,
DORA WEAVER.
Sharpsburg, N. C.

JAMES O. SIMPSON.

Dear Brother Gold:—It is with a sad and broken heart I send you this obituary.

James O. Simpson was born Sept. 25, 1869 and died Jan. 7, 1912, making his stay on earth 42 years 3 months and 13 days.

He was a member of Gilliams Primitive Baptist church at which place he was buried January 9th. He was a kind and loving husband, an affectionate father, and I believe a true and faithful child of God.

A face in our home is missing—
A voice is hushed and still.
A chair at our fireside is vacant
That never can be filled.

Written by his wife,
M. E. SIMPSON.
McIver, N. C.

NEW ZION CHURCH.

Elder P. D. Gold, Wilson, N. C.

Dear Bro.—I write you to correct a mistake in your notice about New Zion church. You said we needed the money to build a church house with. We bought one already built. It was built for a Presbyterian church and went down and we bought the church and two acres of land for \$175.00 and are trying to raise the money to pay for it. We only have eight members as you will remember for we had the Association last spring at New Zion.

We still owe about \$160.00 yet and

hope to make a good payment at our meeting in January and will be thankful for any help we may receive.

Hope you all are well. This leaves us well.

Your sister in hope,

MRS. D. B. PARISH.

Concord, N. C.

UNION NOTICE.

The next session of White Oak Union will be held with the church at New port, Carteret County, N. C., on Saturday and 5th Sunday in December, 1912.

Brethren, Sisters, Friends and especially ministers are cordially invited to attend.

CICERO MANN,
Church Clerk.

The next session of the Black River Union will be held with the church at Reedy Prong in Johnston County, N. C., on Saturday and 5th Sunday in December, 1912.

Those coming by railroad will please write to Brother L. D. Johnson or John Dunn at Dunn, N. C., and they will be met at Benson, N. C., on Friday evening, or write Brother James G. Turlington or myself and we will meet you at Benson on Saturday morning and convey you to the Union and back to Benson.

CORNELIUS HODGES,
Church Clerk.

Elder P. D. Gold, Dear Brother in Christ:—Please publish in the Landmark that the next session of Smithfield Union will be held with the church at Union, Johnston County, N. C., on Saturday and fifth Sunday in December, 1912.

Elder J. T. Coats was appointed to preach the introductory sermon, Elder J. A. T. Jones to be his alternate.

Brethren and Sisters, and especially ministers are cordially invited to come.

Yours in hope,

J. A. BATTEN,

Union Clerk.

Wilson Mills, N. C.

TOURS TO PANAMA, JAMAICA AND CUBA.

The Evangeline Will Make Eight Trips Through the Tropics.

The Atlantic Coast Line announces that in connection with its splendid through Pullman Service to Key West, the Peninsular and Occidental Steamship Company will operate eight personally conducted tours with the new steel twin-screw steamship "Evangeline" to Jamaica may be explored, and will be fully enjoyed. The "Evangeline" will sail thence to Havana to discharge passengers desiring to stop there, and the tickets will be good to return to Key West on any of the every-week-day sailings of the regular line.

The tour will consume eleven days, and the rate for the entire trip, including meals and berth at sea and in port, will be \$110. Tickets will permit stop-overs so that a longer stop can be made at Colon, Kingston or from that point to Colon, Panama Canal Zone, Kingston, Jamaica and Havana, Cuba.

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Sailing dates, itineraries and information regarding reservations, connections, etc., may be obtained from Atlantic Coast Line representatives, or by addressing T. C. White, the General Passenger Agent of that line, at Wilmington, N. C.

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

LOOKING AT THINGS NOT SEEN.

Dear Brother Gold:

I seem to be of no account. The world looks to me of no account. I find that my soul cleaveth to the dust, but I desire to be quickened that I may keep the Lord's commandments and walk in his statutes. I do not remember ever having felt so lifeless, or so weighed down with sorrow and grief, and with such a sense of desolation. There is a sense in which I can sometimes say of a truth, "whom have I in heaven but thee, and there is none on earth I desire beside thee." The world does indeed look to me cold and worthless and undesirable; but I have seasons of great questioning as to the genuineness of my desires for the dear Savior. However, the Psalmist has put it in the form of a question, "whom have I in heaven but thee?" and that is some comfort and makes it clear and strong that he does not regard heaven as a place where we are to know our earthly relationship and find our worldly pleasures ready to our hand when we get there.

I have had a share of worldly joys, and I think few can have enjoyed the dear relationships of earth more than I. But I have not regarded heaven as a place where those relationships are to be the source of our joys, when we enter upon that eternal state, and

meet those from whom we parted here it will be in an infinitely higher and more glorious relationship than could be conceived of here, and the joy and comfort will be infinitely beyond what we can imagine now. When we meet the dear Savior in glory we shall be like him, and shall be satisfied. Even here the spiritual relationship is much dearer than the natural. The love that binds us together in Christ is far sweeter than our natural love, so that we can feel a measure of what the Psalmist said, "There is none upon earth I desire beside thee."

I hope you and Sister Gold are as well as when I heard last.

We have a small family now; only three. We also send love to you and yours.

Your brother in hope.

SILAS H. DURAND.

Scottdale, Pa.

REMARKS.

Our dear brother Durand was born in the same year with myself—1833. He is a little more than one month older than I am.

His wonderfully precious wife was removed from time a short while ago. My wife still lingers on the stormy shore of time though frail.

I have not yet been called to experience the loss of so dear a companion.

Our dear brother is journeying in the lonely wilderness, "led forth by a solitary way." There is no scene in this wilderness that cheers. One must behold things outside of that desolation that would cheer and refresh the traveler.

Looking to the things (not seen with natural senses) and counting those things that be not (on earth) as though they were, his eye of faith beholds a city—a building—not made with hands eternal in the heavens, while in this he groans. Is there a surer sign of heavenly attainment than hungering and thirsting after righteousness? Such shall be filled with the righteousness of God.

Growing up into Jesus Christ in all things who is the Head will supply that wonderful measure. I shall be satisfied when I awake with thy likeness. While it does not yet appear what we shall be, we know that when we see him we shall be like him for we shall see him as he is.

Our brother Durand has been a warrior. Long has he been in the field of conflict skilled in the defense of the doctrine of Christ. Nor has his hand yet forgot its cunning, nor does he yet fail to shout for the battle.

His companionship with David gives him the use of his spear and shield, and the smooth stones of the brook.

What matters it if Goliath comes a boastful challenger into Israel's camp? This but calls out David's excellent valor. It is surely good to be in such companionship, and hear the melody of such music as this sweet singer in Israel chants. So he giveth his beloved songs in the night.

Will it be hard to be lifted out of a desert of desolation and sorrow—the land of the living—and enter where all the redeemed of the Lord shall be and where nothing can offend

nor any thing unclean can ever dwell?

P. D. G.

COMMUNICATION.

Elder P. D. Gold,

Wilson, N. C.

Dear Brother Gold:

As this is my first attempt to write to you I will try now by the help of our blessed Savior.

I have been thinking of writing to you ever since I saw you at Malamaison Thursday after the second Sunday in August. I have just been reading some of the good writing in the Landmark and wishing that I may be as they are. Now Brother Gold I want to tell you what I've experienced in my past life. In Sept. 1908 the Presbyterian held a protracted meeting near home, they had preaching day and night and I went every night. So the night so many joined I thought I would too, I thought then that I was just as much prepared as the rest. But at the same time I had nothing on earth to join with; thought maybe after I joined the church I would do better and oh! instead of getting better it seemed I got worse. I would lay down night after night asking the Lord if I was in the wrong church to show me, and after that I began to have strange dreams, I dreamed one night that I was at a picnic and it was a large crowd there having a good time and then all at once all the people vanished except me and a colored person and I thought he took me on his buggy and carried me by something like a basement and threw me into it when I got to the bottom of this pit there was no one but a lot of men and they were all drinking and had bottles all over the floor. I thought I tried and tried to get out but I could not, and I said Lord have

mercy on me a sinner. Then I was lifted out just as easy as if I wasn't any more than a feather. Then after I had that dream I began to see trouble about it, and then I dreamed another. I thought that I was climbing a mountain, I thought it had steps just the same as we have steps in our stairway and I thought I had climbed until I got to the one next to the top one and couldn't go any further, but I kept trying until I could see what was on top of the mountain and I looked up and it was the largest crowd of people I ever saw and thought they were the happiest people I ever saw, and I thought oh! how happy would I be if I could only reach them. Then I thought I began to cry and some one came to me and said, why are you standing here crying, I said because I want to come up there where all those happy people are and I can't and a voice said try it again, I have tried, but I can't and the voice said, try again and I did try and went as if it was not any trouble at all and oh! my heart rejoiced to think I had reached that happy place and all those good people there. I saw Bro. Clayton on the mount preaching to those people and they said to me when I got up there, this is Mt. Zion. I thought to be sure they were the happiest I ever saw. I hadn't never seen Bro. Clayton before until in that dream before I met him at the Association in August 1911 at Mt. Springs. I have layed night after night begging for mercy and thinking every breath would be my last and my poor old soul was forever lost. One night after we all retired I tried to hold my eyes together and try to go to sleep, but the more I tried the worse I got, and while I lay there I heard a voice say, Arise and open thy testament, and I opened it and came to the 14 chapter of St. John and read the first verse and it said:

"Let not your heart be troubled: ye believe in God, believe also in me." And after I read these few lines it gave me so much comfort and then I went back to bed and went to sleep and dreamed another dream. I thought there was a tall house so many miles high and thought there a large crowd of people were up there on top of the house looking down, I thought that I was on the ground looking up to them and I thought they knew I wanted to come up where they were and they let down a rope for me to climb up on and I thought if I went up on that rope it would surely break for it didn't look like it was strong enough to hold me up, but I thought they said, "come for we want you with us." I thought then I caught on to the rope and they pulled me up so easy and when I got there I thought there was a baptizing and they said you are the one that is going to be baptised, then I said "Lord am I." He said that is why we sent for you to come and be baptised. So I went on in this way thinking I was deceived, thought maybe it was because I was a member of the Presbyterians and mother and father seemed to be in so much trouble about it I hardly ever heard the old Baptists preach unless it was at a big meeting then I hardly ever did go to the stand to hear them for I thought one church had as much truth in it as the other. Now I trust to my God I know which is the true church. I do think the Baptists are the happiest people on earth when we all meet, singing hymns and praising our blessed Savior. I went on in trouble for three years not telling any one. I kept it all hid the best I could. Mama right often would say something about me being a member of the other church and would not let her know the love I did have for the dear old Baptist people. So Brother Clayton came

through here last October and preached three days at Mt. Springs, Monday, Tuesday and Wednesday. So I went on Tuesday and on it did seem like he preached to no one but me. I thought it was the sweetest sermon I ever heard. I was all I could do to stay in my seat. So the next day (Wednesday) I went and he seemed to preach all to me that day and the thought came to me "I will go," and I was up there before I knew it and told part of what I have told here and was received and was baptised the following Sunday which was the first Sunday in November by Elder W. T. Clayton and oh! no one knew my name. It was filled with joy, so when I came up out of the water I wanted to sing: "How happy are they who their Savior obey," and "Amazing grace how sweet the sound, that saves a wretch like me," I once was lost I am now found, was blind but now I see."

Bro. Gold I know you are not well acquainted with me. I am a daughter of Mr. and Mrs. Jos. R. Bryant, married George G. Barksdale. I shook hands with you at Harrison when you were there after the Association. I certainly did enjoy yours and Bro. Shaw's sermon that day.

Brother Gold I guess I had better stop as this is my first experience in writing to you and don't want to worry you the first time which I am afraid I have already done.

Bro. Gold pray for me and mine for I do feel the need of all the prayers of God's people. I did not write this for publication, but just felt like I wanted to tell you some of my feelings.

Excuse mistakes and pray for me.

With best wishes for you and wife
Your unworthy feeling sister if one
at all.

MRS. GEO. G. BARKSDALE.

Dry Fork, Va.

R. F. D. No. 1.

LETTER.

The following is a very dear letter received from Elder Isaac Webb of Hillsville, Va., by Brother Jones and sent to me for publication.

P. D. G.

James R. Jones:

Revolution Mills, Greensboro, N. C.
Dear Brother:—Yours of quite recent date to hand and very feelingly and interestingly read. It caused my memory to revert to many golden days and happy events of the past. Yes, and the kind hospitality of your home with dear old Brother Booker. Many venerable brethren, sisters and friends have gone the way of all the earth. I have become afflicted. Both legs from my knees down are somewhat swollen and broken out and given to perspiration. So I sleep in an armchair with three or four little squares or pieces of carpeting to set my feet upon to absorb the perspiration. As it is necessary to have my feet bathed in oil and wrapped frequently I cannot be away from home longer than a day or two at the time.

The contents of your letter were gladly received but I do not feel worthy of such kind regard. I do not feel that you are under such regard to me, but it seems to be a principle that you to some degree possess.

The old church at Stewart's Creek and especially the members and citizens are quite changed in general appearance. But David said, "The works of the Lord are made to be remembered." We can remember some precious seasons. As the poet said "When my Saviour smiled on me," we can say, when our Saviour smiled on us. That makes us remember what John said, "Behold what manner of love the Father has bestowed on us that we should be called the sons of

God;" and are as Abraham said to Lot, "Let there be no strife between us for we are brethren." The Lord feeds His flock like a shepherd and withholds no good thing from him that walks uprightly, like He did you in that beautiful dream: Job said, "When deep sleep falleth upon man the Lord sealeth instruction in the visions of the night." He quickens us again by stirring up the pure mind by way of remembrance.

Write at your convenience. My wife joins me in respects to you.

Hillsville, Va.

Elder P. D. Gold, Wilson, N. C.
Dear Brother:—Enclosed you will find money order for the dear old Landmark for another year. This precious paper was in my father's home since my earliest recollection. I hope very much I may continue to receive it in my home for many years to come.

Brother Gold I so often wish my home to be such as my father's was and certainly wish the Baptists to visit me as they have papa. I feel I can of a truth say these people are my people, where they are I wish to be, though often I'm hindered in various ways. I do not mean to grumble for I've been blessed far beyond my just deserts. All that I can claim is my sinful nothingness and plead for mercy.

I just feel this bright, lovely morning that every thing joins me in his praise and could these happy seasons last what would I have to fear, but its only for a moment, seemingly.

I must cease scribbling lest I weary you.

Your unworthy sister if one at all,

MRS. G. T. RICHARDSON.

Keeling, Va.

CUSTOMS.

I can see no wrong in following customs and yet they are not laws.

Many of our brethren, perhaps the majority of them, would object to following one of the customs of our Lord Jesus and at the same time they would contend for some custom which had been in the church since they knew it. We are told in the 4th chapter of Luke that Jesus had a custom of going in the temple on the Sabbath day and standing up to read. I once wrote an article on that subject and soon there was a cry made that Hardy was favoring Sunday schools. I only called attention to the New Testament part that that was a custom of our Lord and Master.

I find in reading the history of the old English Baptists that in the dark days of sore persecutions they had to be very quiet in their meetings and keep as little noise as possible to keep their persecutors from learning their place of worship. This compelled them to leave off singing in their public meetings. That became a custom with them, a custom that some looked on as a law and afterwards divided churches and split loving ministers apart. Some contended that they should sing psalms and hymns and spiritual songs, sing and make melody in the heart unto the Lord, and others contended that there should be no singing at all. We know that there is no law given in the bible for the government of the church that would justify my contention along this line. Yet no doubt but those old brethren had become so wedded to their custom which had been forced on them by actual necessity and had gone on from generation to generation until it had caused them to be so blinded to the teachings of the scriptures that they were rather more will-

ing to part with the warmest of the brethren rather than the "old custom" of not singing in divine worship.

In my early days there were few hymn books in the congregations of the old Baptists. Some times the minister being the only person who had a book. It was necessary for him to line out the hymns so all who wished to do so could join in the singing. Again, in those days many good singers could not read and it was necessary for the hymns to be lined out. That became a custom in our churches so strong as to cause trouble in some places, trouble that has at times almost amounted to division. In our day almost every one can read and there are generally plenty of books at hand. Why should the ministers line out the hymns? There is no law in Zion to that effect and custom should not hold such a sway over us as to make us think that because I have always known this to be done amongst the old Baptists therefore it is the thing to do and to not do it is a departure from the old path.

I am informed of one instance where a minister visited one of our churches, he had a Lloyd's hymn book and the only one in the house. There were a sufficiency of Durand and Lester's and Daley's hymn and tune books in the house but the preacher would use none of these. He found a hymn in his own book and gave the number; it turned out to be a hymn that was in all the books, the congregation soon found it, the pastor of the church was there and a good singer and leader. When the time came to sing he raised the tune and they sang as was the custom of that church. No one but the visiting preacher knew that he was offended but he didn't go any more. On another day when there was

meeting at that church that minister had an appointment in two miles of the meeting house and in a neighborhood where a number of the members of that church lived. Thus custom held sway and divided the congregation of that church. Such divisions are the cause of much confusion and bitterness and instead of cementing in love the flock of God it divides them. One said, Mark them that cause divisions among you contrary to the word of God.

Brethren, if any minister have appointments among us on the days of our regular meetings and those appointments are not at the place of worship the membership are honor bound as brethren and covenant bound to one another to go to their place of meetings and thus rebuke the minister who would divide the flock of God.

In some sections it is custom to have a hymn before prayer and one after prayer, in others just a hymn before prayer. What difference does it make in the worship of our God; Some stand while singing, some keep their seats: does it differ in divine worship? Some prefer one book, and some another; does it make any difference so they all sing the truth and in the spirit and with the understanding?

In some sections it is the general custom to kneel in prayer, in others to stand up and it others to keep their seats. Shall we say that our accustomed attitude is a part of the prayer or of the spirit of the prayer? Some times our Lord was down on the ground and some times standing in prayer. Did either position make the prayer stronger? or did either position detract from the prayer?

In my own experience I have been filled with prayer while on my bed at

night, while walking the road, when on my knees; and at other times prayer was far from me in any attitude. Therefore I conclude that the position of the body has nothing to do with the spirit of prayer.

Why should there be any contention among us about this?

Some churches have their customs in collecting monies for church building, repairs and other necessary expenses and they appear to think that all others should do the thing just as they do or as they have known it to be done by the "Old Folks."

What difference does it make? A collection is a collection. Some of the oldest churches we have take up collections by taking a basket or hat through the congregation while others do it by simply making mention of it and then letting each person go forward and cast in what they wish. Either is a collection.

A colored Primitive Baptist church near Reidsville, New Center by name, needed a house in which they could meet and worship the Lord. They went to work and built their house. They found themselves in debt; they did not ask for help through our papers but each member, (all poor people) looked forward from one meeting to another and laid by what they possibly could of their small earnings and when their meetings came they took up collections and got the money together. They made up in this way from fifty dollars to ninety dollars per month and they paid their debt. Is not that a good example that they have set for us? Is it not better than to be calling through the papers for help? How many churches and congregations have we that could not easily meet all necessary expenses if they would all pull together and have an eye to the business in view?

Just because it has not been customary with us to take up pulpit collections in our congregations is no reason at all for us to say or even to think that it is wrong. It is undoubtedly right and to be commended.

One more custom that deserves notice is the time of holding our Associations.

In our minutes for this year is a resolution that was passed at the last session of our Association for the consideration of our churches. The resolution was proposed by Elder Isaac Jones of the White Oak Association, Deacons Tom Williams and George W. Carter, of the Wolf Island church,, drawn by myself and endorsed by the above named brethren and Elder P. D. Gold of the Black Creek Association, as well as many others who were there.

The intentions of the resolutions are as follows:

1st. To hold the Association on the Tuesday, Wednesday and Thursday after the 2nd Sunday in August so that our visiting brethren can come from Staunton River to visit us.

2nd. We will get rid of many of the great rabble that now attend our Association who have no more respect for us nor our worship than they do an ordinary picnic, and give those who wish to have an opportunity to hear.

3rd. It will give our pastors time to get to their 3rd Sunday meetings and to take with them our visiting ministers. Also the other churches who are not due to have meetings on the 3rd Sundays can take same ministers home with them and have services on that day.

We all concluded that these reasons were enough to justify us in leaving the old custom of having the meetings on the 3rd Sundays and putting them on those week days.

On these matters the churches are asked to express themselves in their letters to the next session of our Association.

Hoping that I have written in love on all these points, I am,

Yours in Hope,

L. H. HARDY.

Reidsville, N. C.

Elder P. D. Gold, Dear Brother in Faith:—I will write you and let you know how much I was built up in spirit during the Black Creek Association, held at Contentnea church. I had been very much cast down, was sick, feeble and wretched and I did not care to go to that Association. I felt too worthless, and corrupt. But as my husband seemed anxious for me to go with him I tried to pray earnestly to the Lord, if it was his will for me to go to renew my strength and remove the obstacles out of my way. I was strengthened so much I went off hoping and trusting it was of him and I believe I can truthfully say it was the most complete gospel feast I ever witnessed. Your sermon was so good and true that my heart rejoiced and my spirit revived so I kept feasting on every sermon till my little cup of faith was filled almost to overflowing.

I heard Elder Wilson for the first time and was perfectly delighted. He was so sincere and contended earnestly for the faith once delivered to the saints. All the ministers preached the gospel so far as I could understand. They plumbed the line pretty well.

Oh, dear brethren in Christ, if I be worthy to claim that sacred relationship, march on, rightly divide truth from error that both saint and sinner may receive their portion in due season, for this is a time the gospel ought to be proclaimed upon the walls

of Zion with assurance of faith for antichrist or the false religion is making a rapid progress in leading astray many honest hearted people that wish to be led by the right spirit, but are so blinded by the gods of this world they can't discern between the two. Warn them to come out of Babylon. Come out of her my people saith the Lord in his written word; touch not, taste not, handle not the unclean thing, and I will receive you unto myself, that where I am there you may be also.

The gospel is the power of God unto Salvation to every one that believes, be not faithless but believing, for faith without works is dead being alone, work out our religious profession if we can't talk so much about it.

Dear Brother Gold and to the household of faith, don't grow weary in well doing. Warn the aged and the youth to live honest, upright, live peaceably and agreeable for we are yet unprofitable after doing the best we can or do do. God is under no obligations to save our souls. That is only duty. May God who is rich in mercy open the blind eyes of his people and give them a heart of understanding that they may turn from the error of their way before too late.

Search the scriptures for in them ye think ye have eternal life and they testify of me saith the Lord. Take the scripture for the man of your council, let each one abide in his calling and not try to lord it over God's heritage, for God is wise as well as just and kind are all his ways.

Dear brother, throw a mantle of love over my imperfections for they are many.

Your sister in faith I hope,

MELISSA TYSON.

Fountain, N. C.

"AND BE AS ANOTHER MAN."

"And be as another man." "And be like any other man." Jud. xvi:7, 11 and 17.

Dear Brother Gold:—My mind was so stirred up over the above scripture last night, that I could not sleep much so I'll write some on it, if it is the Lord's will. "And be as another man."

This is the language of Sampson. He loved Delilah, a Philistine, and the lords of the Philistines told her to entice him so he would tell where his great strength lay. He told her to bind him with seven green withs and he would be as another man, and so on. Sampson is a type of Christ. "Another man," to my mind, is Christ. Who could have broken those seven green withs as tow when fire touches it, but Him? Who could have broken the new ropes that had never been occupied, as a thread, but the man Christ Jesus? And other hard things I could mention, but Him? Now let us turn to the last portion of the text "And be like any other man." This is Sampson's language after telling Delilah all his heart. When his soul was vexed within him. He disobeyed God when he told this, so when she told him "the Philistines be upon thee Sampson," he realized the truth of what he told her—"be like any other man." He found himself to be just as weak as any man. And it is just that way when we disobey God—when we live after the flesh, we shall reap corruption, but, if we do mortify the deeds of the flesh, we have peace with God—We'll "be as another man."

We can do all things through Jesus. But without Him we can do nothing. Now, let us see what become of Sampson. The Philistines put his eyes out and made sport of him. They

bound him with fetters and he did grind in the prison house. But his hair began to grow again, and while they were making sport, he requested that he might feel the pillars where upon the house standeth. He took hold of the pillars and called upon the Lord that he might be avenged of his enemies at once. So he killed more is his death than he did while living. Now I want to say that this weakness that he allowed himself to go into is typical of Jesus Christ. For it was for the love that Sampson had for this woman that he became like "any other man." This was a Philistine woman and the one he married was a Philistine. But Delilah was not his wife. (Philistines are enemies of the Israelites.) Let us go to the garden of Gethsemane. There Christ became as any other man in allowing the chief priests and elders to arrest him, to spit upon him, to slap him on the cheek and say to him to prophesy who it was, platted a crown of thorns and put it on his head, and cried, hail! King of the Jews, and to mock him. But that was their hour. He says think ye not that I can not pray to my Father and he will send me twelve legions of angels? But how can the scriptures be fulfilled? (These were his enemies.)

(See that the pattern fits.) Sampson did grind. Christ tread the wine press alone. Sampson lay hold on the two middle pillars of the house and tore it down. When Jesus was crucified the temple was rent in twain. Sampson called on the Lord to avenge him of his enemies and to die with them and killed more in his death than while living. Jesus, while on the Cross, cried out "My God, my God, why hast thou forsaken me" and gave up the Ghost. On the 3d day he arose triumphant over hell, death and the grave. Overcome all His ene-

mies. Lastly, but not least, it was for the love Sampson had for Delilah that he loved her his whole heart, and become as any other man. Even so was it that it was the great love Jesus had for the church that He became the Son of man. What great love this was that He stood all the mockings and the revilings and all the Jews put upon Him, yet as a lamb, He opened not His mouth. Brethren and sisters, think on these things.

Sampson had been married, but while he was gone, she was given to his friend. After that he loved Delilah. The Jews were the people of the Lord. He came to his own and his own received Him not. After He was crucified, one says, "behold we turn to the Gentiles."

Brother Gold the above sets forth the idea that there were two brides. Now, let us see about it. King Ahasuerus was married to Vashti first. But, when he sent for her to come before the princes during the feast, she refused to obey. Then the king married Esther. Then in xxxvi chapter of Ex. he was told to take one stick and write upon it for Judah and for the children of Israel his companions; and take another stick and write upon it for Joseph, the stick for Ephraim and for all the house of Israel his companions and join them together and they shall become one in thy hand. To my mind this shows plainly the Jews and Gentiles. Jesus says: "other sheep I have which are not of this fold. Them also I must bring, and there shall be one shepherd and one fold." He broke down the middle wall of partition.

So the two sticks that were joined together into one, is the oneness of the church that was made one in Christ.

Now may the Lord keep us "as

another man" and not suffer us to disobey His commandments "and be like any other man."

Your humble brother,

T. A. STANFIELD.

COMMUNICATION.

Elder P. D. Gold:

Dear Brother: I am a reader of your paper and read many good editorials and letters written for its columns.

We all need to be instructed in the things of the Kingdom of God. There is no limit to the things that embrace the doctrine and order of the church and the experience of the subjects of God's love and mercy.

When Jesus brought Lazarus forth from the dead he said: "Loose him and let him go."

This I understand has been your labor of love, both from your ministry in the gospel and by your pen.

The Lord quickens the dead, gives them eternal life and they shall never perish, and the servants of the Lord give the flock such as the Lord gives them; to feed the flock.

Jesus said to Peter, feed my lambs, feed my sheep, feed my sheep. The lambs were first mentioned and if a shepherd who has been given to feed the flock of God, (which Jesus has purchased with His own blood), looks after the lambs and brings up the children in the nurture and admonition of the Lord, he will find that they will grow up and become sheep strong and healthy in the word and truth.

How often we see members received in the church and baptized and then let drift and roam far from the fold and become weak and emaciated and finally fall away from the protecting influences in the church.

There is such an infinite variety in the gospel that one set apart to the

work of the ministry need not be at a loss regarding what to speak from. There is the order of the church as established by the Savior and His apostles.

The necessity of each member performing his part in the affairs of the church in whatever comes to pass.

The Lord alone can guide and lead each one.

Sometimes we may come and ask a place among them, it is important that each member judge for themselves and not consider themselves as not being able to judge, for they are given judgment of Christ. If the one asking a place with the church is not in their heart and they can't fellowship them they should be honest before God and say so, if they question regarding their faith and belief, and are doubting whether they believe in salvation by grace or works, they should question the one applying, so they may be satisfied in their mind. Paul says him that is weak in the faith receive. So we are not to question the amount of faith, but discern whether the root of the matter is in the one coming to us.

A sure and positive guide for us, is whether that one is in our heart and our love goes out to that one.

One born naturally cries, and one born again often can only cry—and the cry cements and binds them in our heart.

It is nowhere upon record in scriptures that we are to exact promises or lay burdens upon them, for if any man be in Christ, he is a new creature, old things have passed away. And all that was his former habits and traits, will be taken care of by the Lord and we feel that if the Lord has begun a work in him and proven that he is a subject of his love, we take him the same way with all that

he has and will teach and instruct him as he grows.

It would be foolish to teach an infant the things of natural life until they are able to receive them, so also the one who has been born of God must grow in grace and in the knowledge of our Lord and Savior before they can be taught.

Remember they are the most tender and delicate plants that our Heavenly Father ever produced.

J. M. FENTON.

5128 Master Street,
Philadelphia, Pa.

EXPERIENCE.

Dear Mr. Gold:

I send you my wife's experience for publication in the Landmark. She wrote it many years ago, but would not send it to you, so I thought I would copy it and send it myself as I would be glad to see it in print. So if you see fit to print it in your valuable paper you can do so, I was glad to have you come to see us Sunday, hope you will come again soon.

Yours very truly

CHAS.FLY.

Elder P. D. Gold:

Dear Brother: I feel impressed this beautiful Christmas night to write you some of what I hope the Lord has done for my soul.

My father died when I was five-years-old, and at the age of eight I became seriously troubled over him, wishing so much to know if he was at rest and one night I dreamed of being in a beautiful field covered with green grass and a row of people each way as far as I could see, papa was out in front dressed in a white robe, mama and I were crying and asking him to let us go with him to heaven,

but he told us to wait, we could come after awhile. Right there my troubles began. I was satisfied about my father but wondering what would become of me if I should die. I went on this way sometimes greatly troubled and then it would pass off for awhile, until I was seventeen years old. About this time I was in so much trouble I stopped dancing and thought I would try to live a better life; but when I would do good, evil was always present; so my good work was all a failure, and sin was mixed with all I did. Soon after this I attended a Methodist meeting, and would go off alone and beg the Lord to pardon my sins; and if it was right for me to join them to show me some way, but no sign was given me. My friends would tell me if I would join the church I would feel better. So I joined them, but it was no better for me. Nothing but a burden of sin, begging the Lord day and night for relief, but there was no relief for the sin sick soul. I found none. I would go to bed at night and my heart was filled with prayer to God, but it did not reach any higher than my head. By this time I thought there was no hope for me any where. I believed the Primitive Baptists to be the true church, but too far above me.

I was married soon after this, and thought my trouble would leave me; but not so. I would read my Bible and Landmark, but could get no comfort. My cry was, Lord, have mercy on me a poor sinner.

One evening I was reading the Landmark and crying. It seemed my soul was forever lost, my husband was passing the house and asked me what was the matter. I said to him let me go with you, for if I stay here I shall die. He told me to come on. I shut the door and he walked on ahead of me. I felt so vile and sinful that I thought

my husband did not want to stay with me; but we went to where his work was, and these words came to me with so much power, comfort, ye, comfort ye, my people and where I am there you may be also. This is the way it came to me. It seemed some one was speaking them all around me, and I went to the house singing. This was the first time anything had been presented to me like that. I had several dreams about this time that encouraged me some. I will tell you one of them.

I dreamed of being in a white house strangely built, and I was with two or three other girls and they said to me, the sun is in the eclipse, and the shadow is coming on, and we went out to see it, and I knew it was my Savior coming to take me to Heaven, and I commenced to rise off the ground to go to heaven. I can't tell you how the sun looked to me, the most beautiful sight I ever saw, and I was perfectly happy. I had on a lovely white robe. Oh the Lord had come to take me to heaven, and I thought for a while my troubles were gone; but they soon returned with so much force that at times I could do nothing but beg the Lord for mercy.

One Sunday evening I felt that all hope for me was gone. my time had come to die. I would look around at the trees, and I thought I would not live to see them again. I arose the next morning with such a burdened heart thinking I would not live to see the sun set. About eleven o'clock I went in the house crying, and all at once my burden was gone, and though I have had many trials in my pathway. I have never had the same burden of sin and condemnation since. I soon had impressions to join the church, but was so afraid that I would deceive those dear old Baptists. I felt so little

if one at all, I did not feel that they could ever love me, but I loved them all the time. I don't know the time they were not pretty to me. One night I dreamed I was out in the field and the prettiest loaf of bread came down from heaven in my hands. I took this for a sign for a while, but doubts and fears would arise. I would dream of the water, but felt I had so little to tell they would not receive me. Once I dreamed of being at church, and you opened conference and I joined, and it seemed to me no one was ever so happy in this world as I was. After this I would think, I would offer next meeting, but my heart would fail. I did not want to deceive any one so I stayed away as long as I could, begging the Lord to guide me right. The fourth Sunday in June 1898 I felt so lowdown that morning. Elder Lundy had an appointment to preach here. I went to church feeling there was nothing for me, but oh! I can never express my feelings when meeting closed that day. I could not move when he stopped preaching and could hardly speak. Brother Lundy opened conference. I couldn't talk much, but they received me, and how different my feelings that evening, and I can never forget how I felt after I was baptised. It was the happiest day of my life.

I have passed through many sorrows since then, but do hope the Lord will bless me. I feel that he does bless me more than I deserve. I do pray for a continuance of these blessings. Tho' He slay me yet will I trust Him.

Brother Gold this is a poor sketch of the great things the Lord has done for me. It is like the writer full of mistakes, but I hope you will cast the mantle of charity over my imperfections, and if you think this an experience of grace you can publish it; if

not, throw it by. I write for ease of mind.

Pray for me and mine, and may the blessings of our Heavenly Father rest on all the true Israel of God, I am

Your little sister in hope,
ALMA M. FLY.

HYMN AND TUNE BOOK.

13th Edition.

Will those churches that are expecting to get a supply in the near future let us know, as nearly as possible, how many books they will need, and which kind of notes?

The price is 70 cents per copy sent by mail. Six dollars per dozen sent by express at cost of purchaser.

There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages containing Rudiments of Music, and graded lessons for use in singing classes in connection with the Hymn and Tune Book. Send orders to

ELDER S. H. DURAND,
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ELD. SILAS H. DURAND,
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ELD. P. G. LESTER.

B. L. TREECE.

Howards—Saturday before the 2nd Sunday in Jan., 1913.

Jerusalem—Sunday..

Lawyers Springs—Monday.

High Ridge—Tuesday.

Liberty—Wednesday.

High Hill—Thursday.

Union Grove—Friday.

Pleasant Grove—Saturday.

Watson—Sunday.

Crooked Creek—Monday.

Brooms Grove—Tuesday.

Brother Harkey's—Wednesday.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.
P. G. LESTER.....Floyd, Va.

Corresponding Editors.

M. L. GilbertDade City, Fla.
J. R. WILSON.....Martinsville, Va.
Samuel McMillon.....Cosby, Tenn.

VOL. XLVI. NO. 5.

Entered at the postoffice at Wilson as
second-class matter.

WILSON, N. C., JANUARY 15, 1913.

EDITORIAL

Our expenses are very heavy. Paper and the labor of printers is much higher than formerly; yet we have not advanced the price of the Landmark. I am much in debt, and would be greatly relieved to pay off all my debts and owe no man any thing but to love one another.

Any help any brethren or friends can send me will be very acceptable to me.

P.D. GOLD.

JAN. 22, 1863.

On the above named date, during the Civil War, Miss Julia Pipkin and myself were married in the town of Goldsboro, N. C.

We have been preserved until the present time. Our life has been one of labor and toil, poverty and trials, mingled with blessings of a merciful providence. [We have been favored with friends, have enough of opposition to show us the need of a delivering providence, have committed blunders enough to teach us the need of a guiding, correcting, healing hand of mercy to shield and uphold us in all our life. For about 40 years my time has been passed in the service of churches. It has seemed to me that to serve churches is the way my time should be used.

The publication of Zion's Landmark has occupied much of my time also during these 40 years. It has been a matter of wonder to me that my health has been so good all this time.

Seldom has an appointment not been filled during this time. It is due to the mercy of God that my life has not been cut off. For in Him we live, move and have our being.

The benefits and anxieties of married life have been shared by us. Together we have labored and toiled. Now we are old. My wife's health is frail. She is unable to labor. She is not only in frail health, but she cannot see to read or labor, if she had good health.

Marriage is typical of the travail of the people of God through their sojourn in life. The husband is to love his wife as he loves himself. Who can do this? One I am sure has done this. It is Jesus himself. The wife is to submit to, honor and reverence her husband.

We see in the church of the Lord Jesus Christ the fulfillment of this wonderful requirement. How good to feel and see that in Jesus all things are glorious and perfectly fulfilled.

It occurs to me that the great lessons of love, labor and suffering, forbearance and patience are to be better learned in married life than elsewhere.

It is in our minds to celebrate the 50th year of our marriage with what is called a golden wedding.

Many years ago brother Coffield King, of Tarboro and his wife, sister Louisa King, both members at the church in Tarboro, celebrated their golden wedding. They desired preaching and I was called on to preach at their house on that day. These dear old people loved the Lord, loved His church, and desired to express their gratitude to God by having preaching.

We desire to observe the 22d of the present January in manifestation of the matter we hope dearer to our hearts than any thing else on this earth. For the pleasure of the worship of God is above all other service while we are in this world.

If any of our brethren and friends wish to visit us then we desire for them to come. If they cannot come let them communicate with us by mail or as seems good to them. We should love to see or hear from them all.

P. D. GOLD.

J. P. GOLD.

TABERNACLE.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2nd. Cor. 5:1.

A tabernacle is a moveable tent that can be taken down and set up again, folded away, rolled up as a curtain: it is a building also, a habitation, a dwelling place. The first tabernacle in the wilderness was a

place of worship, the fixture, the outer court, the inner court, and the holy or holies into which none but the high priest could enter, and he only once a year.

It was the place of worship where the Lord God met with his people, accepted them, and communed with them.

It was a temporary dwelling place that could be taken down or removed. It was a shadow or figure of a better worship, a holy temple.

This one was made with hands therefore not eternal. But it was made after the pattern showed to Moses in the mount. It was called the covenant of works which made nothing perfect, but showed the imperfection of the flesh, the failure of man is typified here: Men did not continue in this covenant, and the Lord did not regard that covenant; but he declared he would make a new covenant with his people.

God has respect to man who was made in his image. For God said, Let us make man in our image, in our image, in our likeness. But the first man was of the earth earthy, like the first covenant which God would take away. So this man did not continue, for he was made of the dust of the ground. The tabernacle was like unto this Man is, called a tabernacle consisting of body, soul and spirit, as the tabernacle was composed of three parts.

Now all this is a shadow or figure which is to be taken down. For there is a tabernacle not made with hands. For the first one was made with hands, but while it was standing the tabernacle or building without hands was not yet. God removed the first tabernacle that made nothing perfect, or he took it away that he might establish the second.

Jesus is the embodiment of the second or perfect tabernacle, not made with hands—a stone cut out of the mountains without hands—not made of the dust of the ground as Adam the first was, but a stone cut out of the mountain without hands. Jesus was not of this first tabernacle, was not of the earth earthy, though the first tabernacle was a shadow of the second. Hence Jesus was found or appeared in the likeness of sinful flesh. But the true tabernacle which the Lord pitched and not man is from heaven, in whom God dwells. This is God's dwelling place.

When Solomon out of the richest jewels and gems of earth, and the finest timbers that grew, wrought by the most skillful hands, and directed by the highest wisdom ever given to man, built the temple on Mount Moriah, the greatest building man ever beheld, this was enlarging and amplifying the tabernacle in the wilderness that journeyed with Israel all through the wilderness, a type of Jesus who was afflicted in all the afflictions of Israel in the wilderness, and was the Rock that followed Israel in the wilderness, and was smitten by Moses (the law) and gave Israel drink in the thirsty land where was no water.

But that temple was to be destroyed, for another not made with hands eternal in the heavens must appear. This greater tabernacle not made with hands, God manifest in the flesh, justified in the spirit, is the perfection that should come. But the first tabernacle should be removed—have an end. Perfection should not come by the earthly priesthood, nor by man. Jesus the second Adam, the quickening spirit, the Lord from heaven, the tabernacle which the Lord pitched and not man, came in the flesh, made of a woman, made under the law, to

fulfill the law that came by Moses. He is the end of the law for righteousness to every one that believeth, and he makes all things new. Here is a new covenant. By grace are ye saved through faith, and that not of yourselves. It is the gift of God; not of works lest any man should boast; for we are his workmanship created in Christ Jesus unto good works, which God hath foreordained that we should walk in them. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit.

Jesus taketh away the first covenant, the first tabernacle, that he may establish the second. He is the living way from earth to heaven. No man cometh unto God but by Him. Thus way is through the vail or his flesh.

We cannot enter into the true heaven while we are in this first tabernacle, this earthly body. This earthly house must be dissolved. Flesh and blood cannot enter heaven, neither doth corruption inherit incorruption. If this earthly house of our tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens. We must quit this tenement of clay before we can dwell in heaven. Jesus has gone to prepare a place—a habitation—for his people. Peter said the Lord had shown him he must shortly put off this tabernacle. Paul said to be absent from the body and present with the Lord is far better. We can not dwell in this house of clay and dwell in heaven at the same time. The earthly house of this tabernacle must be dissolved, gone back to dust, no more ever to be inhabited again. We

know we have a building of God, a house not made with hands eternal in the heavens as we groan in this leprous one. For the whole creation groaneth and in pain travaileth together until now. It is a soul travail --as of a woman in labor pains. It is a groaning in this tabernacle desiring to be delivered. Such as have this know they have a building of God, an house not made with hands eternal in the heavens.

If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. For ye are dead and your life is hid with Christ in God, and when Christ who is our life shall appear then ye shall also appear with him in glory.

He is our High Priest in heaven who will come again and receive his people unto himself. He shall change our vile body and fashion it like unto his glorious body, and as we have borne the image of the earthy we shall also bear the image of the heavenly, and shall be like Jesus, for we shall see him as he is and shall be like him and be satisfied when we awake with his likeness.

This is the resurrection of the dead in Christ as well as the instantaneous change of those living when Jesus shall come again.

P. D. G.

CHURCH RESOLUTION

Whereas it has pleased our Heavenly Father in his providence to call our dearly beloved sister Mary E. Daniel, home, we the church at Smithwick's Creek in conference feel it to be our duty as well as privilege to pay tribute of love to her memory.

Therefore, resolved,

1st. That we express our heartfelt sorrow to lose our dear sister who

remained so faithful for nearly sixty-one years.

Sister Daniel was born October 20, 1832, and at the tender age of about 20 she received a sweet hope in our blessed Saviour and joined this church Jan. 1852 and lived ever afterwards, a faithful and consistent member of this church till her death.

In March, 1858 she married our beloved brother, Deacon David R. Daniel, who departed this life August 7, 1891 and to them 5 children were given, 2 boys and 3 girls, two of whom survive her, both members of this church.

After the death of her husband she broke up keeping house and went to live with one of her daughters, sister Martha D. Manning, wife of one of our deacons, brother Harmon J. Manning.

Sister Daniel was a very useful neighbor. Throughout the whole neighborhood she would be sent for in case of sickness, especially in cases of diphtheria.

Sister Daniel was much afflicted for several years and not able to attend her church meetings regularly, but remained steadfast in the faith and seemed to be bright almost to the end which came Saturday morning, December 14, 1912, which made her stay on earth 80 years, 1 month and 24 days.

On Sunday the 15th, Elder J. N. Rodgersen preached her funeral to a large congregation of relatives and friends after which her body was interred beside that of her husband in the family cemetery to await the resurrection morn.

Resolved 2, that a copy of these resolutions be sent to the Gospel Messenger and a copy be sent to Zion's Landmark for publication.

R. H. DANIEL,
S. PEEL,

Elder P. D. Gold, My Dear Brother in hope:—At our last meeting on the 3rd Sunday, a friend (who is not a member of any church) proposed to give one hundred dollars towards our debt on our house if the church would get up two hundred. The church requested me to ask you to put a request in the Landmark, asking the brethren and friends who feel disposed to help us to send it to me at 316th 45 St., Newport News, Va. We have only three male members now and 14 female members. Our very dear Bro. Hamilton was killed on the railroad in North Carolina and Bro. Boaz has left and gone to Danville to live, and we are very poor and have a seven hundred dollar debt on our house, and a little help will be appreciated.

I hope you are all well. I am suffering with a deep cold and can hardly write.

Truly yours in hope,
A. H. TEMPLE.

OPERATION.

Dear Elder Gold:—Papa was operated on today and is getting along as well as could be expected. Unless complications set in, can see no reason why he should not get along all right.

Yours truly,
L. H. HARDY, JR.

Jan. 3, 1913.

McLEAN, VA.

Dear Brother Gold: Will you please announce that a history of my life entitled, "The Life and Labors Of a Poor Sinner," will be ready to mail in a few days.

Those wanting it will please send their address and orders at once so they can be mailed out at an early day. Price of the book is \$1.25 post-paid.

Please make all money orders payable at Washington, D. C. Mail all orders to McLean, Va.

I shall be pleased to have many orders from the brethren of N. C.

This will be last effort at Bookmaking.

Yours very truly,
T. S. DALTON.

CHANGE OF ADDRESS.

Eld. W. T. Broadway has changed his address from Cooleesmee, N. C., to Indian Trail, R. 1, Box 90, Union Co., N. C.

FOR ELDER SHAW.

Mrs. Cox	\$1.00
A Friend	\$5.00

For help to such as are unable to pay for Zion's Landmark:

Ernest Dodson	\$5.00
B. Fields	\$3.00

ELDER J. F. FARMER.

Red Banks—4th Sunday in January.

ELD. J. R. WILSON.

Wednesday night, February 12—Danville.

Thursday, 13—Moons Creek.

Friday, 14—Oak Grove.

Saturday and Sunday, 15 and 16—Prospect Hill.

Monday, 17—Lynch's Creek.

Tuesday, 18—McCrays.

Tuesday at night—Burlington.

Wednesday, 19—Gilliams.

Thursday, 20, at night—Monticello.

Friday, 21—Wolf Island.

Saturday and Sunday, 22 and 23—Reidsville.

Elder P. G. Lester has consented, if he is well enough to preach at Wilson, N. C., on the 22nd of January, 1913, at the 50th year of our marriage.

He has long been associated with me specially and my love for him and his gift incline me to desire his presence on that occasion, and that we acknowledge the ordinance of marriage as of the Lord, and review the line of his mercies toward us as God may be pleased to favor us.

P. D. G.

J. C. ROBERTSON.

By order of Conference of the church at Robersonville, N. C., the following preamble and resolutions were adopted:

Whereas God, in his infinite wisdom has taken by death our beloved Bro. J. C. Robertson; therefore be it resolved,

1st. That in the death of Brother Robertson the church has lost one whom we sadly miss, but hope our loss is his eternal gain.

2nd. That his family have lost a kind and loving companion and father to whom we extend our sincere sympathy.

3rd. That a copy of these resolutions be sent to Zion's Landmark for publication.

(Gospel Messenger please copy.)

M. T. LAWRENCE,
Pastor.

DOROTHY HEARNE.

After an illness of seventeen days, God in His infinite wisdom saw fit to take this precious little flower which had shed its fragrance on earth for such a short while, away to that blessed home in heaven to rest forever in His loving embrace. Daughter of J. C. and Mattie Hearne, of Whitakers,

N. C., born July 23, 1908, died Nov. 10, 1912, making her stay here to gladden our hearts only a few short years.

Dorothy was naturally a robust, healthy child, bright and winning, a leader among her playmates and the joy of a fond, loving father and mother, sister, brother, grandparents and a host of friends. Her bright sunny countenance carried gladness and sunshine wherever seen but God knew best where the tender little bud could rest so gathered her into His loving arms where no suffering or pain can ever enter. She was taken with laryngitis and for eight days seemed to be doing nicely then diphtheria set in and although every thing which kind loving parents and the best medical skill could suggest was done, God's time was at hand and He doeth all things well.

One precious to our heart has gone,
A voice we loved is still;
The place made vacant in our home
Can never more be filled.
Our Father, in His wisdom called
The boon His love had given,
And though on earth the body lies
The soul is safe in Heaven.

A FRIEND.

A SAD DEATH.

Died in Baltimore, Md., at the Westminster Hotel some time in the night on October 3, 1912. John Clayton Robertson son of John A. and Julia Robertson. He was born in Pitt County, Sent. the 6, 1860, and was reared and educated near Robersonville, N. C.

He took a course in bookkeeping and penmanship and prepared himself for business life, and taught bookkeeping and penmanship for some time before engaging in business. Then he engaged in a mercantile business with

Elder G. D. Roberson for about eight years.

He then organized a bank of his own which he successfully ran for two or three years. He then organized the bank of Robersonville, and was president of said bank at the time of his death; had been in business with his brother J. L. Robertson for about two years, in which they were prospering and succeeding well.

He had gone to Baltimore to buy goods, expecting to return by Norfolk to meet his wife, and be at the Kehukee Association there. There we received the sad news of his death, which we think was due to apoplexy or heart failure, as he was found on the bed partly dressed.

He was married to Mary Alliene Roberson, daughter of Elder G. D. Roberson, May 13, 1891, which happy union lasted until his death.

He leaves her a sad and lonely widow together with three lovely and sorrowing daughters, having lost a little boy some years ago.

He joined the Primitive Baptist church at Flat Swamp and was baptized by Eld. G. D. Roberson on the first Sunday in November, 1902.

When the church was constituted at Robersonville he was in its constitution, and was chosen clerk and treasurer which office he filled faithfully until the time of his death; he sang well and delighted in the worship of God, and loved to serve his brethren and friends in any way he could.

A feeling of deep gloom and sadness is thrown over our community at his sudden and tragic death; his bereaved family have our deep and heartfelt sympathy in their sad bereavement.

Besides his wife and children he leaves an afflicted mother, three brothers and two sisters. We believe our sad loss is his eternal gain, and though we are in gloom and sadness it

is not without hope of his blessed immortality. We believe we can say, "Well done thou good and faithful servant," and his Heavenly Father will bid him "enter into the joys of his Lord."

A large concourse of friends gathered at his burial here, and after services at the church and at the grave, we laid all that was mortal of him to rest in the cemetery here. Peace to thy ashes my Brother.

Affectionately,
M. T. LAWRENCE.

MASON GASKILL.

The subject of this notice was born in Carteret County, N. C., 71 years ago and departed this life Oct. 18, 1912.

He was confined five months to his house with rheumatism and was never heard to murmur or complain.

He was married to Pollie B. Nelson to which union were born five children, four boys and one girl.

He had eleven grandchildren, one brother and one sister to mourn his departure.

He united with the Primitive Baptist church at Hunting Quarter, the 4th Saturday in Nov. 1885, and was baptized by his pastor Elder L. H. Hardy. He lived a consistent member until his death, always filling his seat when not providentially hindered.

We grieve not for him as those who have no hope for we feel sure that our loss is his eternal gain.

All was done for him that loving hands could do but none could stay the cold icy hand of death.

He was laid to rest in the old family burying ground amidst a large concourse of people—sorrowing relatives and friends.

The Lord gives and the Lord taketh away, blessed be the name of the Lord.

Written by his neice,
MOLSY WILLIS.
Atlantic, N. C.

I will add to this obituary a little.
Brother Mason Gaskill was ready and willing to go from this world. His last days were days of much suffering but he was happy and spoke of the happy change that he should soon have. The first part of the night he told his family that he could not stay with them all night, that his father and mother had come after him and he was going with them. His father I never knew, but his mother was a bright and worthy member of the Hunting Quarter church. It was my pleasure to baptize her and to know her all the latter part of her life. Thus Brother Gaskill had a view of the heavenly ones even before he closed his eyes in death.

The Lord be praised for such wonderful evidences of His goodness to us. Truly the children of God are with Him awaiting the resurrection of the body.

His loving pastor,
L. H. HARDY.

MRS. AMELIA PARRISH.

With a sad heart I will try to write a few words about my dear mother's death.

Mrs. Amelia Parrish, daughter of Ransom Gulley was born Sept. 8th, 1854 and died Sept. 10th, 1912, making her stay on earth fifty-eight years and two days. She was not a member of any church, but was a strong believer in the Primitive Baptist doctrine and did so much enjoy going to hear them. She was a subscriber for the Landmark and looked forward for its coming each time. She did enjoy reading them so much.

She was sick only a short time in her last sickness, but was sick about two months last summer with a bad stomach trouble and she never was well any more. All was done for her that her children, two good doctors and neighbors and friends could do, but her time had come and she had to go.

She leaves five children, three sons and two daughters, besides three sisters and one brother and a lot of friends to mourn their loss.

Oh how sad and lonesome we feel. Dear mother has gone and left us. No mother to speak to or give us any advice nor cheer us on our way.

O Lord will thou hear our sad and humble cries.

Dearest mother is gone, but her kind and tender care and good advice are not forgotten and now let us hope while it is a sad and great loss to us that it is her eternal gain.

She was laid to rest in the family burying ground by the side of her dear father Ransom Gulley to await the resurrection morn.

Written by one her bereaved daughters,

MRS. ESTHER JOHNSON.
McCullers, N. C.

TOURS TO PANAMA, JAMAICA AND CUBA.

The Evangeline Will Make Eight Trips Through the Tropics.

The Atlantic Coast Line announces that in connection with its splendid through Pullman Service to Key West, the Peninsular and Occidental Steamship Company will operate eight personally conducted tours with the new steel twin-screw steamship "Evangeline" cal Jamaica may be explored, and will be fully enjoyed. The "Evangeline" will sail thence to Havana to discharge

passengers desiring to stop there, and the tickets will be good to return to Key West on any of the every-week-day sailings of the regular line.

The tour will consume eleven days, and the rate for the entire trip, including meals and berth at sea and in port, will be \$110. Tickets will permit stop-overs so that a longer stop can be made at Colon, Kingston or from that point to Colon, Panama Canal Zone, Kingston, Jamaica and Havana, Cuba.

The "Evangeline" is a brand new and modern, up to date ship in every particular. She is 364 feet long, 46 foot beam, has 5,650 tons register, 232 staterooms, equipped throughout with electric lights and fans, and has a speed of eighteen knots.

This splendid ship will leave Key West in the morning on arrival of the Atlantic Coast Line-Florida East Coast "Over-Sea" train from the North, on January 7 and 21, February 4 and 18, March 4 and 18, and April 1 and 15, sailing direct to Colon, where a stay of two days will be made, which will give passengers ample opportunity to inspect the Panama Canal, the greatest piece of engineering or other construction work known to mankind. On the return trip a two-day stop will be made at Kingston, where quaint and tropical-Havana, for passengers desiring to do so.

Sailing dates, itineraries and information regarding reservations, connections, etc., may be obtained from Atlantic Coast Line representatives, or by addressing T. C. White, the General Passenger Agent of that line, at Wilmington, N. C.

The Ninth (the most important) Chapter of my Church History Revised and Brought Down to Date.

Scripture Truth about the Church, as Stated by the Greatest Scholars of

the World, and by the Ablest Primitive Baptist Ministers. Sixty Closely Printed Octavo Pages.

The Church History, now out of print, was written and published to disseminate the Truth, and was sold for Two Thousand Dollars less than the cost; but through the kind Appeals of Elders J. R. Respass, Wm. L. Beebe and P. D. Gold, in the Gospel Messenger, The Signs of the Times, and Twelve Copies for a Dollar.

SYLVESTER HASSEL,
Williamston, N. C.

1912-1913.

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Through a thorough course we aim to secure the highest development of the mental faculties, the business capacities, the musical talents, the art of expression, and elegantly fit for college our students; and we ask your candid consideration of the advantages afforded by this institution to all who desire to lay a substantial foundation for success in life.

JOHN W. GILLIAM,
Principal.

Altamahaw, Alamance Co., N. C., R. F.
D. No. 1.

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Kader Lilly 1 Oct 13

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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J. R. WILSON, Cor. Editor....	Box 143, Martinsville, Va.
M. L. GILBERT, Cor. Editor.....	Dade City, Fla.

\$1.50 PER YEAR

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

"PURER EYES THAN TO BEHOLD INIQUITY."

That God makes no allowance for sin is evident, as it is written that "he is of purer eyes than to behold iniquity. That is, sin is not beheld or has no aid in the Divine arrangement or way of salvation. The predestination of Jehovah and his foreknowledge are not synonymous. His predestination has no part in the production of sin whatever, although the terms predestination and foreknowledge occur in many instances. I say that predestination is one thing and His Divine attribute of foreknowledge is another thing.

May the Lord open our understanding to His blessed Word that there be no divisions among us. When God's Word is rightly understood predestination is found to have no reference to sin is the humble opinion of the poor writer.

It is written that "whom He foreknew them He also did predestinate to be conformed to the image of His Son." Here we have foreknowledge and predestination in connection but it has no reference to anything but the salvation of His people. Paul did not say, whatever he foreknew that he also did predestinate, which seems to be the idea of some. That He attributes to sin is causative instead of permis-

sive. The word "whom" in the above quotation refers to men and not events, neither the action of men, and testifies to God's electing love which was given us in Christ Jesus before the world began.

Surely if it is necessary for man to sin he does not need the coercion of God's determinate counsel to make him sin. For as it is in perfect accordance with his corrupt and depraved nature to sin permission is all that is necessary for him to put into practice the evil that is already in his black and wicked heart. Why then should one oppose the expressions of another about God's permissive decrees? God has by His determinate counsel set the bounds of the wicked and ~~as was~~ in the case of Job, "touch not his life." I understand this is what is meant in saying that "his hand had garnished the heavens and also formed the crooked serpent." Formed by setting his bounds thereto.

The language of Peter is commonly quoted to support the idea of God's absolute predestination of all things, "that him being delivered by the determinate counsel and foreknowledge of God, ye have taken by wicked hands, and have crucified and slain." Here we have the determinate counsel of God referring to the delivery of our blessed Saviour and not to the action of these wicked men at all. They on-

ly gave vent to the wickedness that was already in their wicked hearts which they could not do until the granted time of the fulfilling of God's counsel. "He was delivered for our offenses and raised again for our justification." Here Paul has mentioned the same delivery that Peter said was by the determinate counsel and foreknowledge of God. So, dear readers, Paul does not mention the action of these wicked men in this text.

God has never needed the use of sin in the salvation of His people, but we are saved from sin, not by sin.

We have heard an old saying, "that the hair of the dog is good for his bite," but this is not the remedy that our God resorted to for the wounds, bruises and putrifying sores of fallen man. "Let no man say that when he sins, I am tempted of God." In 4th chapter of Acts it reads, "For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Now notice, the apostle says these wicked men "were gathered together" for to do what God's counsel had before determined to be done, but does not say they did that; then they were disappointed because God delivered him as he had before determined to do.

They went out armed with staves and swords, just as men do in our day to capture desperate outlaws, with great honor to themselves. But oh, can you imagine the shame, disgrace and disappointment that befel these wicked men when they went to take the lowly Nazarine to find no resentment, but instead the greatest humility and condescension that the world has ever beheld. He "was led as a

sheep to the slaughter and as a lamb dumb before his shearers. So opened He not His mouth."

When David committed the great sin of fornication he did not try to wear the cloak of God's predestination but came down in dust and ashes and exclaimed "against thee and thee only have I committed this sin that thou mightest be justified when thou speakest and clear when thou judgest." How could his sin have been against the Lord if predestination had been the primary cause of his sinning? O, how much better to loath ourselves. "Behold I am vile."

Whenever we are tempted to excuse ourselves with the can't help it idea, I am sure it is time to place our hand upon the mouth and proceed no further. This must have been the vain confidence of some of the children of Israel that brought forth the expression in Jeremiah the prophet: "Will ye steal, murder and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not? and come and stand before me in this place which is called by my name and say we are delivered to do all these abominations?"

Israel fell for their transgressions and were destroyed as a nation, but was this predestination? Paul says not. "Have they stumbled that they should fall?" The apostle says to this, "God forbid," but we find that through their fall there was a great blessing in store for the poor Gentiles. As the apostle says "through their fall salvation is come to the Gentiles."

But the point we wish to notice here is, was it necessary that God predestinate the fall of this chosen nation in order that the blessing might be in store for others or was it by His overruling providence according to His foreknowledge? Is it not by His over-

ruling providence that He makes the wrath of man to praise Him? and "makes all things work together for good to them that love God who are the called according to His purpose?"

Eternal salvation did not come to the gentiles through the fall of Israel, as the heirs of promise among them were just as much embraced in the covenant of redemption before the fall of Israel as they were afterward, and, then it must have been the "common salvation which is the result of gospel faith and obedience.

May the Lord bless His dear people everywhere and give the reader a spirit of forbearance and prayer for the poor unworthy writer.

In bonds of affliction,

H. A. BYINGTON.

Macon, Ga.

REMARKS:—It appears that the subject of predestination shows the inability of poor man to comprehend this mystery; yet does not restrain nor correct the disposition of meddling in water too deep for him to fathom. While we know there must be a cause, yet we are unable to comprehend that cause.

We see both foreknowledge and predestination stated in the bible. Then they must both be true, and while they are linked they are not the same thing. We see the word of God condemns sin, and all Baptists admit this. We feel in our hearts that God cannot do wrong, and that man has no shelter or cloak for his sin. All Baptists have this shown them in their experience. Then why not as little children keep ourselves from idols, and from vain jangling? When we write to edify each other and speak to each other in hymns and spiritual songs, making melody in our hearts to the Lord, then there is praise and thanksgiving in our

hearts to the Lord.

We cannot steady the Ark if the ox stumbles. But to enquire of the Lord what wilt thou have me to do—not what I must tell some one else what to do—would show forth more humility.

God's will shall be done. When our true desire is that he would work in us both to will and to do of his good pleasure we are on a sure foundation.

What is meant by common salvation? When they had all things common there was no difference. They all fared alike. One had no more nor any less than another. If that is the bible meaning of that word then why attempt to make two kinds of salvation? If one is good enough why want two? We should suspect danger in an interpretation of scripture that gives a different meaning from what the bible gives. A common salvation is equally for every one. Eternal salvation includes all salvation from everlasting to everlasting. For eternal includes all time.

Whom God foreknew thee he also did predestinate to be conformed to the image of His Son. Of course all these are saved. Are any others saved? We say no. These are all vessels of mercy afore prepared unto glory. Beside these there are vessels of wrath fitted to destruction.

The people of God are marked as peculiar. They cannot do so well as they desire to do. It is though true that every one that calls on the name of the Lord the same shall be saved.

Is there any wicked event not so controlled by the Lord as to defeat his purpose or jeopardize it?

How can we wisely consider the case without including all that the bible includes? Sin is in the world. It came here by man. Who makes an end of it? Jesus.

All wickedness proceeds from the wicked. Jesus is manifested to destroy the works of the devil which includes sin and death. But God is glorified in all this. If one never felt his sin and the curse of transgression he would never know the sweetness of salvation. Let us not feel that it devolves on us to defend the going forth of the Lord God which have been from everlasting. His way and work need no apology. Myself is the one I am to take heed to. Watch self. We are to fear God and keep his commandments.

I have seen men show zeal without knowledge to their own hurt. He shall bless every one of you in turning you away from your iniquities.

"O Israel, thou hast destroyed thyself: but in me is thine help." Hosea 13:9.

So all sin is of the creature; and all salvation is of the Creator; all shame to man, all glory to God.

P. D. G.

Elder Gold, Dear father in Israel:—I feel that I can't be satisfied any longer without writing you. I did so much want to see you and hear you preach while at Roxboro but it was not the will of God for me to go. I was in bed with neuralgia and sciatica and ever since it has been on my mind to write you but don't know why as I feel unable to be of any comfort to any one.

I seem to have been in a rejoicing condition ever since I was in the hospital. I see so plainly how God has blessed this poor sinful creature that when I got so low down I can look back at His mercies to me and forget all my trials and persecutions and give glory to Him.

When John and the nurse raised me out of the chair and put me in the carriage this scripture was presented

with such force I couldn't help but praise my God for His wonderful mercies to me: "Arise! shine, for thy light is come and the glory of the Lord is risen upon thee." And I did feel that the glory of the Lord had risen upon me for I rejoiced all the way home, and when I had reached there and found all my children well and anxious to see me I felt I was the happiest woman that ever lived.

I am now well from my operation and weigh one hundred and seventy, although weak yet and too fat to feel comfortable.

I do wish I could see you and tell you of my travels of late. It makes me shudder to look back at what I have been through with, yet the Lord remembered me in mercy and I went down in death I call it, for I didn't know anything and when I awoke I was praising the Lord for His mercies to me.

My oldest son went with me to the hospital and when he came to me after I awoke I couldn't help but talk to him. He said I preached a great sermon. I told him he could call it what he liked. I was trying to express my feelings. Not one time did the nurses try to stop me but stood and listened as if they were amazed. I felt to glorify my God and feared nothing and it is through His goodness that I am spared to this day.

Sometimes I get in a low state and think if I was a child of God He would not put all this upon me and when I see how He has blessed me I am forced to think He put it on me to show His power and mercy to me a sinful worm of the dust.

Well I have written more than I intended when I began but I hope it will do no harm as it is an error of the head and not of the heart. I ask an interest in your prayers and hope to

see you some day if God wills. May you live long to publish His name is my prayer for Christ's sake.

Your sister in trial and hoping in a better world than this.

ROSA A. COX.

Roxboro, N. C.

Dear Brother Gold:—I send you this letter I received from Brother L. H. Hardy some time ago. I want you to publish it. I think others will enjoy reading it like I have. It was a feast to poor unworthy me.

Hope you and Sister Gold are enjoying good health. May the Lord bless you both now and forever.

Your little sister in hope of a better world.

TISHIE PICKRELL.

Java, Va.

Dear Sister Pickrell:—Your good letter was a great comfort to me. It came in the very time when I could not have needed it worse and was as water on the parching tongue. It is so good when the Lord so cares for us as to give such evidence as was given to you in that dream, evidence for both you and me.

The Lord has said, "Except a man be born again he cannot see the kingdom of God." Then to see the kingdom of God is evidence that the seeing one is a child of God and at that same time it is evidence that the one in whom the kingdom of God is seen is also born of God. This is evidence on both sides. Even so when you were given to see one whom you had never seen in the flesh and while you were awake, when you were given to see that one in your sleep and to know that it was the same one to see that one translated into an angel of light it appears to me that you have as much evidence that you are one of the Lord's

little ones as you have that the one you saw is one of the children.

I don't know when I have had anything to make me more humbly thankful than your dream and one that Sister D. M. Willis, of Atlantic, N. C., had in the year 1899, which was in substance the same as yours. It makes me feel very little indeed but very thankful to the Lord for such evidence of His mercies to one so undeserving as I am. Surely, sister, all I receive from Him is mercy. Were it not for His grace I should be lost forever. Even now since I have a blessed hope in Him yet if it were not for His mercies I could not have any hope.

In myself I find a wilderness of sins, but no good thing in the flesh. Therefore as a sinner I am a wilderness, but as a child of God, I am a desert waste and bare. Sin in me is always ready to be up and doing but as to doing anything that is good or commendable I find not the how to do it. It is such an easy matter for me to bear evil fruit even without trying and when I am hating the very thing I do, but to do the thing that is good and to the praise of Him who died for us I seem to be far from it. If Paul had not said something like that about himself I should despair sometimes. Thus his experience is good to me for I do verily believe that he was one of the saved in the Lord Jesus Christ. Then if he and myself have the same experience is it not evidence that we are both in the same family? I sometimes am able to speak the same language that he spoke and then I am made to believe that no one knows that good language of Canaan unless he has entered into the land. The gospel of our God is an heavenly sound and none but one of the inhabitants ever heard that glorious voice. When the Lord said, "Go ye into all the world and preach the

gospel to every creature," He must have meant all the children of every nation for He had said previously, "It is not meet to give the children's bread to dogs," He was evidently not meaning the literal dog but the children of this world. He had told them that the children of this world were not the children of light. Then it appears that the children of light in all the world are the people to be fed and to receive comfort in the preaching of the gospel. When they hear understandingly the blessed word of God they receive the evidence that they are the little ones who have their safety in the bosom of the Lord.

These children know something of their weakness and ignorance and they keep crying to the only source of wisdom and they receive what the Lord has promised to give.

Dear sister, I hope the Lord will sustain you and keep you unto Himself all the days of your mortal life and in the end bring you into His holy presence to live with Him forever more, that you may join with all the saints and angels in sounding that one note of praise to Him who lived and died and lived again that we might live in Him. Praise Him in the holy mountain forever.

Sister, I have written in a scattering way but it is as good as I would be likely to do if I were to try it over and therefore I will send it to you praying the Lord to give you grace to throw the mantle of charity over this imperfect scribble.

We shall be glad to hear from you at any time. I cannot be at the Mountain Spring Union. I am now preparing to go in the hospital at Greensboro for two operations. I am hoping to go on the 31st day of December.

The Lord bless you according to His riches in grace,

Your brother in hope,

L. H. HARDY.

Reidsville, N. C.

Dear Brother Gold:—Although I do not feel worthy of claiming that great and grand relationship with such a dear servant of God as I believe you to be, but I don't feel that it is in and by us, that we are saved, but only through and by the grace of God.

Dear Brother, I am sending you a letter I received from Brother S. D. Koger, which please publish in the Landmark, if you have time and space to do so for it was so much comfort to me I felt like I wanted to see it printed in your precious paper so the dear readers could see and read it. I would be glad to hear from the dear brethren and sisters any time, if they have a mind to write. I am just a boy only 19 years old, and feel sometimes that my burdens through life are more than I can bear, but I do humbly hope that I can say as David "The Lord is my Shepherd I shall not want."

I humbly ask to be remembered in the prayers of the saints of God.

Pray for me Brother Gold, if you have a mind to do so.

From a little unworthy brother, if one at all,

B. F. McKINNEY.

Altamahaw, N. C., Route No. 2.

Mr. B. F. McKinney, Altamahaw, N. C. Dear Brother in Christ:—Feeling unworthy to claim this grand relationship with such a dear child of God as I have all confidence to believe you to be, but I will in my most imperfect and unworthy way try to write you. But in the outset, I feel my weakness and inability to write anything that will be edifying or comforting to you. I have been aiming to

write you for some time and especially for the last few days, as it seems there is a spirit of love hovered in this poor breast of mine for you that is past finding out. This love is without height or depth, and we can only touch upon these great truths and realize the fullness contained therein just only when it pleases the Lord to reveal himself to us.

I feel to say this morning, not in an exalted spirit, but in that humble contrite spirit, that it pleased the Lord to manifest his love to me last night while in a slumber of sleep. I was let down from above through a door and made to behold the humble saints of God all with their garments laid aside, engaged in washing each others feet. All were rejoicing and melted down in tears. How pleasant it was to see these little children doing their Father's biddings. If ye know the Father's commands happy are ye if ye do them. (Quotations of Christ.) Ye call me Master and Lord, and ye say well, for so I am. If I, then your Lord and Master, have washed your feet, ye ought to also, wash one another's feet. It is an example that He has given, that we, (if I be a child of God) should do as He has done. By doing these ordinances, does not make us a child of God, but living in obedience we receive the answer of a clear conscience toward God.

I learned by experience, when I go in obedience, that I enjoy the fruits of that Spirit that comes down from above, and in disobedience I receive the chastening rod. As the father chasteneth his son, so does the Lord chasten his children. He doesn't chastise his children because he hates them, but because he loves them.

If ye receive not the chastening rod, ye are bastards and not sons. If this little hope deceives me not, I hope

I have been chastened by that rod of love. God is love. He fills the immensity. Yes, I may take the wings of the morning and fly to the utmost parts. He is there. He is everywhere. Though we may feel cast off and sinking down, His loving arm is beneath us. We never go so low, but what He is there. He rules the armies of Heaven, and the inhabitants of earth.

What a kind, merciful and loving Saviour we have. One that has blest and spared this unworthy boy's life down to the present. He is a God worthy to be adored. Greater love hath no man than this, that He came down to this low-ground of sorrow to bleed and die in our stead.

Well, my letter is growing too long, so I will soon close.

Dear Brother, I want to come your way some time soon, but am afraid to start unless I am convinced that the impressions are of the Lord. Would be glad to see you. Can't you come this way some time, and go with me up home?

Pardon my imperfections and pray for me that I may hold out faithful to the end.

If I have written anything that is of comfort to you give the Lord all the praise.

May the Lord bless you in all your labors. Write me when you have a mind to do so.

Your little brother in hope,

L. D. KOGER.

Danville, Va.

Dear Brother Gold:—I send you Brother Brantley's letter to me. It was interesting to me because I am a witness to a portion of it, and it was a revelation miraculously fulfilled.

You can publish it if you desire. I

just send it for your consideration.

Your Brother in hope,

M. B. WILLIFORD.

Elder M. B. Williford, My Dear Brother:—I will endeavor to write some of my experiences concerning how I was drawn to you. My mind was arrested in such a way I did not know what to do. I had read in the scriptures you must forsake everything. It seemed like I could not give up my wife and children: so I went on pondering in my mind until my mind was impaired. My ambition was to preach. I walked the road and paths and through my fields day and night trying to preach to the trees. I got so I was afraid to stay in the house with my wife and children. I felt like the good Lord would smite me, and I did not want my wife and children to get hurt. So I would start out of bed and walk the yard until my wife would miss me and call me back. I would go back, but I could not sleep. Finally I got fishing on my mind, and wanted to go fishing, but was so feeble I could not walk to the river. It was about three and a half miles, so my wife would send me every morning and send after me at night. While sitting on the bank of Tar river I heard a small voice say to me, you said you could not forsake your wife and children; but you have, and left them. Now you may go back to them and love them with an everlasting love.

I immediately took up 8 large cane poles about 15 feet long and took them on my shoulder and walked home in a short time, and told my wife I had come home to help her work. I had told her I did not see any need for work. If she saw any she could have it done. So she laughed at me and said, you have not worked any in so long you can't work; but I went to

work and we made a good crop. That fall I was taken sick and could not get out at all: so while sitting there I saw the end of my days. They were numbered. I had thirteen days to live. I felt death twice come on me, the last time I felt it I was at the table trying to eat a little, and got up and went to my room to die as I thought. I did not want to say any thing, I felt so condemned. So I went and got where I wanted my wife to find me; and that was in the corner, and as I looked down on the hearth I saw my grave, and something said to me, I command you to go down in that watery grave. I said I cannot, and I have no one to put me in. I then had five more days to live. Something said to me, go to preacher Williford's and he will baptize you. I said 'cant go, I am sick: if I was able I would go. My strength was given me at once. Then I wanted to go, but did not want my wife to know anything about it, as the Association was coming on at the Falls church. I thought I had a good excuse, so I told my wife that I wanted to go to Rockv Mount. I thought if I could get to Brother Williford's he would take me to the river and baptize me as Phillip did the Eunuch, and let me go my way rejoicing; for I did not have much time to spare. My wife said, you are not able to go. I told her I was well.

We had some late fodder to pull, so she said, if you are well you can help pull fodder. I told her I could. She said if you will go and pull fodder today like a man you may go tomorrow. This was on Thursday and the Association was on Friday. So I went to the field and pulled two rows and half way back, when something said to me, right now. I said to my son, Son, I must leave here. He said, where are you going? I said, I have to go to

Rocky Mount. He said you had better leave at once or you cannot get a train. But I told him I would pull out my row. He told me to get on my clothes and he would try to get me to the train in time. So I went to the house and told my wife to get me some clothes for I must go. She got my clothes and I left not knowing whether I would live to get back or not. I went to B. B. Williford's store and stopped a short while, and as I started up to the house he said wait, father is very low, and can't have company, but said let me phone up there and tell mother you are here, and then you may go, but you can't see father, he is so low. So he phoned up there and Sister Williford said, I could come, but could not see Brother Williford: but I went on up there and met Sister Williford, and told her I wanted to see Brother Williford. She said you cannot see him. The doctor said do not let any one go in there. I then looked her in the face and told her I must see him or die. She then took hold of the door and opened it and said, go on, as though she was fretted, and shut the door. Brother Williford opened his eyes and saw me, and my heart leaped for joy. He picked up his trumpet and gave it to me, and put the other end to his ear, and took my hand and asked me how I was. I told him some of my troubles, and told him I had come down there for him to baptize me. He said to me, I am not able. I went up there and preached 10 years, and you would not be baptized. Now I am too low to baptize you now. I think I am going to die, the doctor says I am and I think so, but said, I have something I want you to do. I want you to take my horses and buggies and wait on my company to and from the Association. I said to him well. My troubles then were

greater than ever. I saw I could not be baptized. Brother Williford seemed to revive, so I took the horse and surry the next morning and went to the Association. On my way down there I begged the Lord as I had to die without being baptized, would he be pleased to let me say Brother and say Sister. So I believe the good Lord gave me the right hand of fellowship, right there on the road. Then my soul leaped for joy, and while going to and from the Association the good Lord I believe said to me, I will raise him up and he will baptize you. I was then satisfied. I went to his bedside and told him what I believe the good Lord had said to me, and he said, if the Lord showed it to you I will live and baptize you. I then left for home and told his wife and children not to grieve over him for he was going to get well. They seemed to think I did not know what I was talking about; but I told them that if he died my hope was all vain, and I had no God to look to. I then told his son to please write me and let me know how he was getting along. He wrote me two or three cards, saying if you want to see him alive come at once. When I read the card I said to my wife, he can't die. She said how do you know? I told her if he died I had no God to look to. She asked me to go and see him. I told her I did not want to go then. Wait until he gets better and then I will go. In about two months his son wrote me he was better. I then said I will go now. I went to see him and while I was there he set the time he would baptize me. He said I will come up there the second Saturday in June and baptize you. He came at the appointed time, and baptized myself and wife and two others with us, and when I went before the church I thought I would tell some of

what I have written. It was all gone, and as he closed his sermon he told me what I must tell and that was, I want to live with this people and die with them, and where they are buried I want to be buried.

Now dear brother, if you want to have this published in the Landmark you can do so. This is only a part of what I have suffered and witnessed; and if a child of God, a very small one.

Your brother in love,
MACON BRANTLEY.
Spring Hope, N. C.

ELD. J. R. WILSON.

Wednesday night, February 12—
Danville.

Thursday, 13—Moons Creek.

Friday, 14—Oak Grove.

Saturday and Sunday, 15 and 16—
Prospect Hill.

Monday, 17—Lynch's Creek.

Tuesday, 18—McCrays.

Tuesday at night—Burlington.

Wednesday, 19—Gilliams.

Thursday, 20, at night—Monticello.

Friday, 21—Wolf Island.

Saturday and Sunday, 22 and 23—
Reidsville.

ELD. T. N. WALTON.

Center, Va.—Feb. 7.

Spoon Creek—8 and 9.

Pleasant Grove—10.

Russel Creek—11.

State Line—12.

Big Creek—13.

Toms Creek—14.

Volunteer—15.

Rock House—16.

Flat Shoals—17.

Eld. P. W. Williard will please arrange for him so he can reach Burlington, N. C., Feb. 25.

He will have his own conveyance.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

PARTIAL THOUGHTS.

When the earth whirled forth from the hand of the Creator it assumed the motions or movements designed by the Infinite Mind, and it has maintained the same until this present time, and we must conclude will continue to do so until the command which indicated it's course shall have been countermanded. It has been determined that there are two motions given to the earth which recur in cycles, one within the other, like unto a wheel within a wheel. The form of the course of the greater circle is elliptic, upon which, during this greater round, the earth performs so many smaller cycles, or revolutions upon its

axis. The larger of these we call years and the smaller days. This elliptical circuit is divided into four parts called seasons, and as the earth passes round upon its orbit it comes into these different seasons and is peculiarly affected by each of them in their respective turns. And while this is going on the earth makes her diurnal revolution under the sun, and the moon, and in the midst of the stars, which are set for signs and for seasons, and is successively affected by them. Again in this revolution one part of the earth is brought into a great flood or ocean of light and heat, as they emanate from the sun, while the other half passes into a flood of light of less degree, as emanating from the moon, or into still less degree of light as from the stars, and some times into darkness in which neither sun, moon nor stars are seen. These we call day and night, the day being ruled by the sun, and the night by the moon and stars. Again, as the sun rules the day, that is the light, it is the source of light, of all the light, whether it comes directly upon the earth on this side, or whether it passes beyond and, falling upon the face of the moon and the stars reflects in milder, softer rays upon the other side of the earth, which otherwise is wrapped in darkness, and maintains the proper relations, both in cause and effect, the design of the infinite Master builder, and accomplishes his infinitely wise purpose to the yielding of the increase of the earth, giving seed to the sower and meat to the eater. The effect of the seasons, and of day and night, are consequent upon the position of the earth upon it's orbit and its consequent relation to the sun, and its distance from it. Now it seems to me all these things are designed to illustrate in some sense or other the great work of redemption,

its revelation in and to those who are ordained to the citizenship of the new heaven and the new earth. While I cite these literal things, their laws, their causes and effects, the application to the experience of the church and each individual member thereof only partially appears, yet I present them with the hope that the reader may be able to extend the application, and magnify it, and see and bring out more precious thoughts. As I have said there is nothing in all the creation but that is in man. In his literal, tangible character he is the embodiment and constant reproduction of the creation and development of the earth and the fullness thereof. The man of this literal earth is a figure of the man of the Spiritual and new earth. As the last man, the Lord from heaven, is head over all things to the church, which is his body, the fullness of him that filleth all in all, so the first man is head over all things to the world or the earth which is his body as he embodies all that is meant by the earth and the world. The world as one great aggregate sustains its annual relations to the sun, and man individually sustains also his diurnal relations to this great central power, so also does the church in its fullness, as a perfect body, and complete embodiment, and each individual member maintains continuous relations to the great redeeming power, even all that is called God. As the earth and the world, as a vast complex living entity, and as affected by the sun, moon and stars is continually bringing forth and building up, developing and perfecting, and again disintegrating, dissolving and absorbing, even as man is generated lives and grows to the stature of manhood, then decays, dies and returns to whence he came, so in the new earth and world there is an embodiment and

entity after the power of an endless life which as it relates to and is affected by the great Father of Spirits and the Holy Ghost, the mother of Spirits and the Word the Elder Brother and infinite fullness of spirits also sustains a complex character and is continually bringing forth or regenerating, building up and perfecting and is dissolved and swallowed up and returns in a wonderful sense to whence it came. Just as the natural man is affected by all things, naturally, so the Spiritual man is affected by all things, Spiritually.

The evenings and the mornings were the days from the First day unto the Sixth day. Day unto day uttereth speech, and night unto night showeth knowledge. While the evening and the morning are the days, yet but for the morning there would not, nor could there be an evening. There was darkness before it was said, let there be light, and there was light, and yet the light that was must have been, or there could have been no darkness. The day utters the speech and the night shows the knowledge. The voice came from the light and the darkness answered. The darkness demonstrates the light. The darkness does not comprehend the light, and yet it is in the darkness that the light shines. The word light would have no meaning if there was no darkness. Those that sat in darkness saw a great light. Ye who were some time darkness, now are ye light in the Lord. He maketh the darkness light unto them. The darkness does not comprehend the light, but the sinner who was some time darkness sees it. None but the sinner feels condemnation for sin resting upon him and to be consigned to regions of darkness. The one who can feel the darkness can tell of the light. His sins are the diagnosis of his disease

and His groanings which can not be uttered are his intercessions. He feels that God knows him and knows that every impulse of his nature is vile and yet the great desire of his heart is that he might be able to effectually confess his sins at the throne of grace. He is assured in his own mind and heart that salvation is by grace, yet he can not believe there is salvation for him. And when the Divine favor has been revealed to him in the forgiveness of his sins, and he is given to hope in God, he finds that notwithstanding the great deliverance which has come to him he is a sinner still. And as the evenings and the mornings come in their successive returns he comes into the respective effectual assurances of the day that uttereth speech and of the night that showeth knowledge. Thus he comes in his experience through the days and their respective developments in their evenings and in their mornings, unto the day of which nothing is said as to the evening and the morning, but of rest, into which he enters and, ceasing from his labours as the great Creator did from his, for the time being there is no reckoning of evenings, mornings and days, but with an indiscribable satisfaction he realizes to an infinite degree that all is well. But in the great progression he is soon brought over into the evening and the morning of the First day again, and so he continues until the years of the days of his pilgrimage have been accomplished and he comes to the city that hath foundations whose builder and maker is God.

P. G. L.

WHO IS THE DEBTOR?

Elder Gold:—Not long ago I heard a Baptist preacher instructing on the

reward of the regenerate man for obedience say that there were two bad "paymasters," the one who never paid, and the one who paid before the work was done. He went on to say that God was a good paymaster because He never paid any one until he had done the work.

I have stated this as a foundation for making a few observations.

Is this kind of preaching gospel truth, or is it legalism? Is it right to serve God for what we get out of it in temporal rewards, or should our object be to glorify Him for the blessings He has already bestowed before our hearts or our lips were ever prepared to render Him either service or praise? Is God under obligations to us for our work, or are we under obligations to Him for what He has done for us? Who is debtor, and consequently "paymaster"? The theory that God becomes debtor to us in consequence of our volutary obedience is pure conditionalism, and is based on the idea of human merit. If God works in us to will and to do He is the author of our obedience, and therefore the blessing in it is not of works, but of grace. What glory is it to God if I work for a reward? Suppose one man serves God for pay, and is rewarded by the "Paymaster," while another serves Him not for reward, but that he may glorify Him for forgiving him the debts he owed Him, and had not wherewith to pay?

I hear it preached by some who seem to be incapable of preaching a sermon without falling into conditionalism from the text "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Take my yoke, &c." That there are two "rests," one a given rest, the other a found rest. By this it is meant that if the sinner is heavy laden and will come

to Jesus He will give him rest. Then if he will take His yoke upon him he shall find rest &c. They do not tell us where or how that rest is to be found. Christ does not give the second rest: it must be found.

These worthy ministers tell their hearers that if they do not come to Jesus and take the yoke upon them God will be angry and pour out His wrath upon them. There is something seemingly inconsistent in the idea that God would leave it conditional with his children whether they would serve Him or not for reward, and then beat them in His wrath because they would not serve Him. It is perfectly consistent with parental care and affection that a father chastise his son to learn him obedience. But for a father to beat his son in his wrath is of questionable propriety. I have no use whatever for all this legalism and conditionalism. It is Arminianism except as to its attempted application to temporal instead of eternal things.

The doctrine that when one is born of the spirit he is once for all invested with sufficient wisdom and power to live up to an holy law without the every day guidance of the spirit is directly contrary to scripture, and to the experience of the regenerate. Except a man be converted and become as a little child he cannot enter Christ's kingdom.

A new born child must have care and nurture. None-the-less does a man need it in declining life. To what purpose is it that the Holy Ghost is sent down from heaven if it is not to guide us in the way of all truth? Jesus said He could of himself do nothing. Are we stronger by regeneration than He? He also told his disciples that without Him they could do nothing. How does it happen in these evil days that conditionalists

are stronger than the apostles and every christians!

I think that the same one who quickens will cause that the convert will be willing in the day of His power.

But what ought to motivate a newborn child of grace to put on the outward garment of religion?

Plainly that he might glorify God and serve Him in ministering to His saints. We ought not to live to serve ourselves, but for others. This is a vital principle of godliness. If a true convert go to the church he doubtless will get a sabbath day of rest. This was my experience. But if he is a real child of grace and not a bastard, he will most likely find through his pilgrimage more war than peace. But this ought not to deter him. He should follow his Master through evil report and good report, not for loaves and fishes. I would that I might make this principle of our profession sink deep into the hearts of all those who may read. To serve God for "pay" is as far from the true spirit of religion as the law is from the gospel. Of course we hope for bliss in the end, but this is neither the object nor reward of our labors. It is the gift of God. I must not omit at this point to say that so far as I am concerned my best performances call louder for merciful forgiveness than for reward from the "Paymaster."

If we desire to forecast the travel of a pilgrim we would do well to note the path of the Captain of our salvation.

On being baptized in Jordan the Holy Ghost witnessed the Sonship of Jesus and proclaimed that the Father was well pleased with what He had done. Doubtless the abode of the Holy Spirit upon Him was a moment of peace. But immediately He was led of the Spirit into the wilderness where

He fasted forty days and forty nights, and afterwards He was a tempted. In those days He was tempted of the devil. Just what He suffered in those forty days of privations, temptations and afflictions no mortal knows, for His divine nature and wisdom forbade His admitting or even relating it so far as we know. His entire life spent on earth was a scene of well-doing on His part amidst sorrows and conflicts and trials in consequence of opposing forces.

The voice of Jesus to those that labor and are heavy laden is a still small voice. They come not with observation at this call, for it is an inward manifestation to them, and they enter into His rest. It is an unconditional calling and is with sufficient power to draw them. Doubtless many of them go for a long time contrary to the dictates of their feelings. But they will be willing in the day of His power.

The afflictions we endure here are not in the nature of punishment. They are the means whereby God purges us of the dross of depraved nature, and teaches us obedience. Even if we could live up to a perfect law it would not purchase for us an eternal inheritance. The apostle says that our light afflictions here work for us an eternal weight of glory.

But some one may say the Scriptures speak of rewards. So do they speak of buying wine and milk, but it is without money and without price.

Nor do I mean to say that our imperfect works of obedience are not accepted of the Father through the Spirit. But I do say with emphasis that our best obedience falls far short of being an offering sufficient to merit all the blessings bestowed upon us, so that we are still the debtors. "Now to him that worketh is the reward not

reckoned of grace but of debt, but to him that worketh not, but believeth on him that justifieth the ungodly his faith is counted for righteousness, Rom. 4:45. There is no question that according to the tenor of scripture God is pleased with our reliance on His providence more than our works in evil worship.

In considering the text "Take my yoke upon you &c.," we must notice that this is a figurative expression. The ox should take the yoke and bear the burden, but no ox ever put the yoke on his own neck, nor hitches himself on to the burden. The owner puts the yoke on, and arranges the burden. If people would consider that the words spoken were indicative of the will of the Master, and of the duty or privilege of the laboring sinner, and that it takes the inward voice to draw and the unseen hand to minister the desired rest they would have a better understanding of the text. O sinner, in working for God work not so much for self as for the afflicted saints.

Yours &c.,

J. ELLIS BLANTON.

Lee, Fla.

LO HERE: LO THERE.

It is not where we are, but what we are. It is not how long we live, but how we live. It is not so much who is against us as who is for us. If God be for us who can be against us?

It is not by going to this place or that place that we find God. The High and holy one who inhabiteth eternity dwelleth with him that is humble and of a contrite heart and that trembles at God's word.

God does not have to move from place to place, or from one place to another, in order to come to you or me in our distress. When Jesus says

come unto me, all ye that labor and are heavy laden, and I will give you rest, it is not moving the body from one place or position to another, but it is a heart coming, a heart seeking. When one becomes meek and lowly and oppressed he comes to Jesus, where he is, what he is as under the law.

Why should one seek to go here or there to find Jesus? God is a Spirit and he that worships him must worship him in Spirit and in truth.

One seeks a lonely place, a secret place, a closet to pray to God in. But it is the prayer of faith that saves the sick and receives deliverance and this is always in secret for the world does not see it.

Who by searching can find out God? The blessed thing is that God knows who, what and where his people are. There is no sacred spot of earth that is dearer to God than other.

There is no such thing as any place that is in itself able to deliver, nor is there any condition, time or place that could prevent the deliverance that the Lord brings. Every thing is under his power. He has placed all things in his power, and works all things according to the counsel of his own will.

The strangest of man's presumption and infidelity is his denial of God by whom all things were made that are made, and without whom was not any thing made that was made.

The strange history of the Jews who were so delivered out of Egypt, and borne as on eagles' wings through the great and dreadful wilderness, that no other nation or race of people were ever so nursed and blest, and who were so marvelously planted in the land of Promise, and shielded, fenced and walled as no other people, and so perfectly safe while they

worshipped the Lord God, and like to whom there was no god, yet so forsook the Lord God that he cast them off, and who crucified his only begotten Son when God sent him as the blessed one that was foetold by the prophets from Moses to Maliehi; and this people are cast out into outer darkness where there is weeping and gnashing of teeth.

Truly may we, should we, consider the case of the Jewish race—what were their privileges, what was their conduct, how great their proneness to depart from the living God, and seek idol gods that are no gods.

Happy is that people whose God is the Lord, that walk in the path of God's elect and have no confidence in an arm of flesh—that are circumcised in heart to worship the Lord God and serve him only.

P. D. G.

SIN.

What is sin? It is the transgression of the law. The wages of sin is death. The soul that sins shall die. God gave Adam a law. He could eat of all the trees of the garden of Eden except one—the tree of the knowledge of good and evil. In the day he eat of that he should die. His sin was the transgression of that law. It was disobedience to God. By this disobedience of one man Adam death passed upon all. Hence in Adam is all death.

The law is holy, just and good. By the law is the knowledge of sin. The strength of sin is the law.

Is sin a light thing? Let the death of Adam and Eve together with all the sufferings unto death of all their offspring speak. Let the sufferings of the Just One unto the shameful death of the cross who knew no sin, yet was made sin for us, speak.

What is the use of law? By it is the knowledge of sin. The law is not sin, nor the cause of it, but when it is applied to the conscience is the strength of sin. For instance let us consider Saul of Tarsus. He was a self-righteous man, or alive without the law, not knowing he was dead in sin—completely under its power, thinking he ought to do many things contrary to the name of Jesus of Nazareth, which things he did.

On nearing the City of Damascus a light above the brightness of the sun at midday shone upon him. He fell to the ground. He was so guilty and vile he could not eat. He prayed no doubt for the first time. What was the matter? The law which he had thought was unto life now he found to be unto death. For the commandment came to him, and sin revived and he died. The strength of sin is the law. Until the law which is the ministration of death came to Saul as the commandment of God Saul did not know what sin is. He said I had not known lust unless the law had said "Thou shalt not covet." As soon as the commandment enters his conscience sin slays him by the law which is good, that sin by the commandment might become exceeding sinful. So that which he thought was unto life he found to be unto death.

When the law comes as a commandment the sinner for the first time sees and feels the plague of sin and death follows. Hence sin by the commandment becomes exceeding sinful.

Paul says I through the law am dead to the law that I might live unto God. Know ye not that the law hath dominion over a man as long as he lives. It is as a woman married who is bound by the law to her husband as long as the husband lives. But if her husband is dead she is free

or loosed from that law, and is at liberty to be married again. Wherefore my brethren reckon ye yourselves to be dead to the law by the body of Christ, that ye should be married to another—to him who is risen from the dead even Jesus, that your fruit should be unto holiness and the end everlasting life.

The law is the ministration of death. It is the glory of death. Sin reigns unto death. We know the terror of sin unto death. For sin reigns unto death. The soul under conviction of sin dies to all hope of doing anything good. It feels the justice of God in everlasting banishment from God as the wages of sin. Let God be true, but every man a liar.

If my soul were sent to hell thy righteous law approves it well. But where sin abounded grace did much more abound. For as the sinner sees and feels the justice of God's holy law in his condemnation, humbled he entreats for mercy, and suddenly Jesus the Lamb of God is revealed to that poor trembling sinner as made of God unto him wisdom, righteousness, sanctification and redemption that his glorying might be in the Lord Jesus. Then he says and feels God forbid that I should glory save in the cross of Christ, whereby I am crucified to the world and the world to me. For he is justified and glories in Jesus. He is free from sin in Jesus. There is therefore now no condemnation to him in Christ Jesus. For what the law could not do in that it was weak through the flesh God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. Because the law of the Spirit of life in Christ Jesus hath made me free from the law of

sin and death.

This is the greatest, the sweetest, purest, holiest mystery revealed to a heart broken sinner as he dies and is risen from the dead. For he is passed from death to life. He is dead to the law by the body or suffering unto death and resurrection of Jesus. He is quickened together with Christ. He is risen with Christ. He lives by the faith of Jesus. He is a new creature in Christ Jesus. This is holy ground, a new walk of faith, a new life.

How shall we that are dead to sin live any longer therein? What manner of persons ought we to be in all holy conversation. For we know how exceeding sinful sin is, and forever Jesus is our hope, life and all, for without him we can do nothing; but through him we can do all things. Grace reigns through righteousness unto eternal life by Jesus Christ our righteousness, where once sin reigned unto death.

In this state the good we would we do not, and the evil we would not that we do. With the spirit of Christ in me bearing witness with me I myself in my mind serve the law of God; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin in my members. Oh wretched man I am, and I cry out who shall deliver me from the body of this death? I thank God through Jesus Christ my Lord; so with the mind I myself serve the law of God, but with the flesh I myself serve the law of sin.

So sin is my greatest trouble—sin in myself. This warfare shall last while I am in the flesh. But in the resurrection I shall sing O death where is thy sting. The sting of death is sin, and the strength of sin is the law, but thanks be unto God who giveth us the

victory through our Lord Jesus Christ.

P. D. G.

TO THE HOUSEHOLD OF FAITH.

Dear Brother Gold:—I will try and write a brief sketch of my dear husband's death, which occurred on May 2, 1912, at his home near Mt. Cross, Pittsylvania County, Va. He was in his 75 year, born, 1837. He was twice married. His first wife was Miss Gillie W. Hutcherson, and was married on Sept. 27, 1855. On the 19th of Nov. 1868, we were married and to the union were born 9 children and one was taken in infancy, eight living, three girls and 5 boys. Five are married and three single. There are eighteen grand-children.

He was first sick, stricken with paralysis on Oct. 6, 1907 and never was able to walk much after he was taken with the second stroke, and had to use crutches the remainder of his life. I must say I was not sick one day while he was on his bed, and his invalid chair which he used in summer and was able to ride for miles on a buggy and went to church some during the time, and I wish he could have gone more. He did enjoy it so much. Oh I can never tell how much he suffered in different ways. I hope he is at rest, as he got more like a child as the time drew nearer, and seemed resigned to his fate and so much loved company from the preacher to the humblest darkey. He was buried near our home on the church ground as he chose the place of his burial. We had his pastor, Eld. Becker, to talk, and he told me a week before he wanted Brother Walton to say what was said, as he knew him. We could have any one we wanted. He was a member of Sharon Baptist church, but he did

love to go and hear the Old Baptists preach, but could not understand them. He was always glad to go with me to hear Brother Walton and others. I have now written a short sketch of his life. He was good and kind to me in every way. I hope the good Lord will bless the bereaved family, is the prayer of his lonely widow and children.

Since his death I have lost one of my little grand-son's, aged 4 months. I feel better satisfied writing these few lines, it is a relief to me in doing this. I feel it very improperly done. Correct all mistakes and bear with me in my weak way.

Your sister in hope in meeting them beyond this vale of tears,

MOLLIE J. HARVEY.

Witt, Va.

ERNEST LINWOOD THOMPSON.

Ernest Linwood Thompson was the son of Jeremiah and Siddle Thompson, was born at Bogue, Carteret Co., N. C., Dec. 31, 1865, and died at Maysville, Onslow County, April 11, 1912, making his stay on earth 46 years, 3 months and 10 days. He was married to Lillie Smith, June 28, 1898. Unto them were born six children, 5 boys and 1 girl, all of whom survive him except the little girl which died about four years ago. He suffered about 2 years with what was supposed to be consumption, but finally the doctor pronounced his disease tuberculosis of heart, and bronchitis. He was confined to the house 6 months before he died, and the last four months of his life his suffering was great. It was not my privilege to be with him in any of his suffering, but was told by his dear wife that he was very patient, never murmured, or worried, but seemed hopeful of recovery until a

short time before he died, he realized his time had come.

Brother never made any profession of religion, but believed in the Primitive Baptists, and those that were with him have reason to hope that he is at rest, safe in the arms of Jesus. During his sickness he prayed to the Lord to have mercy on him and save him, and Wednesday before he died on Thursday, he realized the end was near, gave his wife some advice, said he hated to leave her and the little ones in so much trouble, but he hoped the Lord would provide a way for them.

He was among the poor of this world's goods, but had a kind disposition and was liked by nearly all who knew him. All was done for him that a loving wife, kind relatives and friends could do, but none could stay the hand of death. He passed quietly away at 2 o'clock Thursday and was buried in the family burying ground in the presence of a large concourse of sorrowing relatives and friends. He leaves to mourn for him a father, mother, three sisters, wife and five little boys, the oldest of which is about 11 years old, the youngest 1 year old.

It is so hard to give him up knowing that we can never hope to see his dear face or hear his kind voice again in this life, but we do not mourn as those without hope for we feel that he has gone to that home of eternal bliss, where all is peace and love. May we all be prepared to meet him in glory where we will never again say goodbye.

A precious one from us is gone—
A voice we loved is still.
A place is vacant in our home
which never can be filled.

Written by his sister who loved

him dearly,

EUNICE A. GUTHRIE.
Cortez, Fla.

RESOLUTIONS.

Whereas it hath pleased our heavenly Father to remove from our midst our much beloved brother G. R. L. Robuck, therefore be it resolved,

1st. That we desire to bow in humble submission to him who doeth all things well, feeling that our loss is his gain.

2nd. That the church has lost one of her most humble and worthy members and the community a good citizen and friend.

3rd. That we extend to the bereaved family and friends our heartfelt sympathy and trust that God will comfort them and give them his sustaining grace according to their day.

4th. That a copy of these resolutions be spread upon our church book and a copy sent to Zion's Landmark and one sent to his family.

Done by order of the church in conference Saturday before the 4th Sunday in Dec. 1912.

B. S. COWING, Mod.
S. L. GRIMES, Clerk.

WILLIE L. WEAVER.

By request of her children, two of whom were formerly pupils of mine, I shall undertake to write an account of the death of Mrs. Millie L. wife of Mr. John W. Weaver, of Orange County, N. C. She departed this life May 29, 1911, and was laid to rest by the side of her mother and father in Mt. Lebanon grave yard.

Mrs. Weaver was an invalid for more than eight years, during which time she was unable to walk but little, neither could her conversation be

understood because of partial paralysis of the vocal organs; but the saddest of all was her demented condition for so long a time, also. Surely she was one of the sorely afflicted in deed. She loved the Primitive Baptists and attended preaching whenever she was able. She expressed herself often that she wanted to die, saying she did not fear, but had a hope beyond the grave. She was a good mother and wife, and kind to her neighbors. Everything was done for her comfort during the eight years of her affliction; husband and children were gentle and patient with her in all her little whims, which always follow one in a sad demented condition.

She lived out her three score and ten, plus four years, and of course her latter days were to her a heavy burden, which she often wished to lay aside and rest. God knoweth best what we earthly creatures need, by no means does He satisfy our wants. His will must be done among the inhabitants of the earth and none can stay His hand.

Mrs. Weaver lived only eighteen days after the last paralytic stroke, was unconscious all the while.

She leaves behind two worthy daughters, viz: Mrs. D. S. Cole and Mrs. James Scarlett, also one son, Frank, who is settled in a home of his own.

How thankful they all should be that their mother was spared to them until each was settled down with every comfort that this life can give, with good kind companions, and an open door into the home of each for their dear old father, should he ever become disabled and dependent upon them for a quiet and welcome corner in their hospitable homes.

"Dearest mother, thou hast left us,

And our loss we deeply feel,
But 'tis God who hath bereft us;
He can all our sorrows heal."

A FRIEND.

THE BIBLE SUNDAY SCHOOL.

A large type pamphlet with paper covers, showing the unscriptural character of the common Sunday school and the great harm it is doing the rising generation and the cause of true religion and that the Christian Home is the proper place to teach children the truths of the Bible. Orders will be thankfully received and promptly filled.

Price 10 cents per copy; two copies 15 cents. Address S. B. Tuckett, Crawfordsville, Indiana.

J. E. ADAMS

Clayton—Friday night before 3rd Sunday in Feb.

Salem—Sat. and 3rd Sunday.

Creech—Tuesday.

School House near Brother Charles Hatchers—Wednesday.

Beulah—Thursday.

Friday—As brethren may arrange.

Bethany—Sat. and 4th Sunday.

Smithfield—at night.

Four Oaks—Monday and at night.

Oak Forest—Tuesday.

Hannahs Creek—Wednesday.

Benson—at night.

Bethsaida—Thursday.

Primitive Zion—Friday.

W. T. BROADWAY.

Crooked Creek—Feb. 15 and 16.

Meadow Creek—17.

Running Creek—18.

Bear Creek—19

Freedom—20.

Albermarle—21.
 Mountain Creek—22.
 Flat Creek—23.
 Toms Creek—24.
 Pierce Chapel—25.
 Rock Hill—26.
 Calieutts—27.
 Suggs Creek—28.
 White Oaks Springs—March 1-2.
 Sophia—at brother Sniders—3.
 High Point—4.
 Brother Thomas Cox—at night, 5.
 Lexington—at night, 6.
 Pine—7.
 Cooleemee—at brother Trogdons 9.
 Salisbury—11.
 Concord—12.
 New Zion—13.

T. N. WALTON.

Sardis—Feb. 18.
 Wolf Island—19.
 Gilliams—20.
 Burlington—21.
 Harmony—22.
 Lynchs Creek—23.
 Prospect Hill—24.
 Wheelers—25.
 Flat River—26.
 Helena—27 and 28.
 Camp Creek—March 1.
 Tar River—2.
 Surl—3.

J. F. FARMER.

Peach Tree—Feb. 13.
 Rocky Mount—at night.
 Hannahs Creek—Sat. and 3rd Sunday.
 Benson—Monday.

The next session of the Black Creek Union will be held, if the Lord will, with the church at Creechs, on Saturday and 5th Sunday in March.

Visitors will be met at Micro on

Friday.

The Skewarkey Union is appointed to be held with the church at Bear Grass, Friday, Sat. and 5th Sunday in March.

The next Staunton River Union will be held with the church at Malmaison. A cordial invitation is extended to all lovers of the truth.

R. H. LEWIS.

Witt, Va.

TOURS TO PANAMA, JAMAICA AND CUBA.

The Evangeline Will Make Eight Trips Through the Tropics.

The Atlantic Coast Line announces that in connection with its splendid through Pullman Service to Key West, the Peninsular and Occidental Steamship Company will operate eight personally conducted tours with the new steel twin-screw steamship "Evangeline" cal Jamaica may be explored, and will be fully enjoyed. The "Evangeline" will sail thence to Havana to discharge passengers desiring to stop there, and the tickets will be good to return to Key West on any of the every-week-day sailings of the regular line.

The tour will consume eleven days, and the rate for the entire trip, including meals and berth at sea and in port, will be \$110. Tickets will permit stop-overs so that a longer stop can be made at Colon, Kingston or from that point to Colon, Panama Canal Zone, Kingston, Jamaica and Havana, Cuba.

The "Evangeline" is a brand new and modern, up to date ship in every particular. She is 364 feet long, 46 foot beam, has 5,650 tons register, 232 staterooms, equipped throughout with electric lights and fans, and has a speed of eighteen knots.

This splendid ship will leave Key West in the morning on arrival of the Atlantic Coast Line-Florida East Coast "Over-Sea" train from the North, on January 7 and 21, February 4 and 18, March 4 and 18, and April 1 and 15, sailing direct to Colon, where a stay of two days will be made, which will give passengers ample opportunity to inspect the Panama Canal, the greatest piece of engineering or other construction work known to mankind. On the return trip a two-day stop will be made at Kingston, where quaint and tropical Havana, for passengers desiring to do so.

Sailing dates, itineraries, and information regarding reservations, connections, etc., may be obtained from Atlantic Coast Line representatives, or by addressing T. C. White, the General Passenger Agent of that line, at Wilmington, N. C.

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ELD. T. N. WALTON.

Center, Va.—Feb. 7.
Spoon Creek—8 and 9.
Pleasant Grove—10.
Russel Creek—11.
State Line—12.
Big Creek—13.
Toms Creek—14.
Volunteer—15.
Rock House—16.

STONBRIDGE NOV 13

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been received, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

PLEASANT MEMORY.

Dear Brother and Sister Gold:—

In Zion's Landmark yesterday I read.
A letter from you stating you were
wed,

On January 22, 1863,

Fifty years ago (next Wednesday
'twill be.)

While on my bed this morn' ere it was
light

I found myself thinking "I must write
And tell these blessed Pilgrim jour-
neyed here;

How much I've thought and loved
them since the year.

We met, one happy day some years
ago.

When Bessie was a little girl you
know.

Since then our paths have drifted on
apart,

And yet I've known and kept you in
my heart,

And wished my sojourn on this stormy
shore,

Might be so fraught with love and Him
adore.

Just as I've seen in you. O, may this
be

My theme in life to worship and to
see

In Him, my all in all, as you have done
Since hand in hand life's journey you
began.

And now may on your Golden Wedding
day

Every joy be yours, and friends I
pray,

Around your hearthstone gathered
there to greet

And talk of wondrous love, the story
sweet.

And now goodbye, although tis even-
ing, yet

It is not night, with you, the sun not
set,

And may it be His blessed will to
spare,

Preserve and keep you on through
many a year.

Affectionately your sister in hope,

LOU H. MURPHY.

Walnut Cove, N. C.

HELPFUL COMMENDATION.

Dear Brother Gold:—Yours to hand
and it is with a deep sense of unworth-
iness and yet with special regard that
I note your kind and appreciable re-
membrance of a sinner like me, that I
should join with you and Sister Gold
and the children and grand-children
in celebrating the fiftieth return of
your wedding day, Jan. 22, 1913, and
excepting the idea of an attempt on
my part to preach on the subject of
marriage on that occasion I should re-
gard it as a pleasurable privilege to

be present with you at that time, but since my return from Canada and Leesburg and the Salisbury Association in Oct. I have been practically confined at home with a most persistent cold, cough, hoarseness, deafness and sore throat. Have not preached a regular sermon since 4th Sunday in Nov. at meeting here in town. Was too hoarse last meeting here. I am better now but I seem to be exceedingly susceptible to cold. It seems to linger in my chest with a disposition to hoarseness. Should I continue to improve I might feel well enough by the time to undertake the trip, but I am not well enough now to give you the promise to come, for which I am very sorry indeed.

The little Xmas remembrance came duly to hand and Sister Lester read it aloud and we enjoyed it very much.

I enclose some partial thoughts, do as you like with them. Will send No. 3 soon. I have several articles on hand to send soon.

Find enclosed check.

Wishing you and Sister Gold a bright anniversary day and many returns of the same and with love from us all to you all, I am yours as ever,

P. G. LESTER.

GLADDENING MESSAGE.

Elder P. D. Gold, Wilson, N. C.

My Dear Old Brother:—I certainly did appreciate the invitation to your Golden Wedding. Would have gone, but got my hip sprained in October and cannot get about well.

Hope the Lord will continue to give you good health and spare you many years yet.

Hope Sister Gold may improve in health. The first time I met her I could not help loving her. Sure she has been a good helpmeet to you.

Accept this as a small token of my love.

Lovingly,

W. H. CHAMBLEE.

Zebulon, N. C.

CONGRATULATIONS.

Dearest Bro. and Sister Gold:—The beautiful invitation to your 50th anniversary is received and appreciated. It would be untold pleasure for us to be there, and enjoy the occasion with you and all, but I fear such will not be our pleasure. However if not there in person, our hearts and best wishes are with you whom we love so much both naturally and spiritually; and it's our hearts' wishes that this occasion (which comes to one so seldom in this life) will be one of unalloyed happiness and blessing. May our good Father spare you both many, many years longer, and that He will give you both strength and health to enjoy many pleasant occasions with those whom you love. Since our earliest childhood we have known nothing but to love and reverence you. Our parents before us loved you and taught us to do the same. If we could only think, if we were one hundredth part as good as we know you both to be, we would feel happy.

We pray that God will direct our footsteps in the paths of righteousness and be with us always.

Dearest Brother and Sister, this occasion calls forth a token of love and remembrance, so we send you a very small one, so small to those who will remember you with better gifts, but with all, this little gift carries with it all the love and good wishes for a long life of health and joy to our dear Brother and Sister.

May God overshadow the occasion with love, and with love and best wish-

es from two who love you both.

Affectionately,

MR. AND MRS. J. T. HALL.

11 South McDowell, Charlotte, N. C.

GOOD NEWS FROM FAR.

Elder and Mrs. P. D. Gold, My Dear Friends:—How I should like to be at your fiftieth anniversary reception, but distance makes it impossible for me to be present.

Your kind invitation reached us last evening and my heart went out to you both in loving wishes for many happy returns of the day.

Not many couples live to attain the honor of celebrating their golden wedding together and I trust that the Lord will spare you a good many years to preach and publish the bible doctrine of salvation by grace, for that is the only satisfying food to those who know their work is a failure, that they can do all in their power and then be unprofitable servants.

Mr. Babson joins me with love to you both.

Your friend,

NANCY E. BABSON.

San Marcos, Cal.

DUTY. PRIVILEGE.

Dear Brother Gold:—I thought of you and Sister Gold many times on the 22nd and felt that it would have been quite a privilege to have been with It was the first day that I was allowed to walk a little. I got home on last Sunday morning and today wife and I have been married thirty-nine years. I can be up around the house and she is just able to be up with a case of gripp which she has had for near four weeks.

While I was confined I had the best

of opportunities to study the difference between DUTY and PRIVILEGE. Some of the attendants did things because it was their duty to do them and when that was done they stopt. Work of that kind never appeared to be freely done. They did not appear to receive as much out of it as some others who did things not only because duty bound them but they appeared to esteem it a privilege to do their duty, and they showed that they enjoyed what they did.

Thinking of this brought other things to my mind. This text became more precious to me, "Then said I, Lo I come: in the volume of the book it is written of me, I delight to do thy will, O my God. Yea thy law is within my heart."

I saw that the eternal covenant had made it His duty to do the Father's will in bearing the sins of his people, and resisting even unto blood; but that it was not only in duty He did this. It was His delight to do it. Here love was manifested and the wonderful work of grace established.

Not anything He did was done grudgingly but willingly and joyfully. This was to the great pleasure of the Father. He said, "This is my beloved Son in whom I am well pleased."

How this willing, loving service and the approval of the Father came together. His people were redeemed and heaven rejoiced.

My soul was made to laugh within me and I felt that I was one of the promised seed. All day I was full. My sore condition would not allow me to either laugh nor cry, but in my feelings I did both for the joy which I felt in the willing obedience of my dear Lord.

I felt that what He so willingly did He did for me: that when the Father so willingly accepted Him and His

perfect obedience He accepted me in Him.

You will have to think for yourself how I felt for I cannot describe the joy of that and the next day. I feel that the Lord was with me every day.

From this blessed meditation my mind ran out to the churches and to my own past life. Why did we pretend to serve the Lord? Was it because it was a duty laid on us, or was it also a privilege which we love? It made me think seriously as to why I had turned from every thing in the world and given all my time in the ministry in pastoral work. Why had I done this? Was it indeed a privilege to me or only a duty? The matter was serious to me. I know that there have been times that I have gone to meeting when I had rather not to have gone. The matter was all formal but there was something within that told me that I must be instant out of season as well as in season. Duty led me to go. Sometimes my speaking was to me more formal than otherwise and then again it was the sweetest of all privileges to know nothing among the brethren, but Jesus and Him crucified.

I had been to hear others preach and their preaching was only a form, at other times the same minister has taken me through all deep places and up in the high mountains where my soul was filled with the praises of the Lord. I have found it both ways, my dear brother, in listening to you preach. Then the question came up, was it the fault of the minister that all was formal at that time? Was it the fault of the hearer? Where was the fault? The minister would have every sermon received and enjoyed, and the hearer would receive and enjoy every one. Where is the fault? Why could it not be as both speaker

and hearer desired it should be? I saw that the fault was in neither of them. The Holy Father will not have His children trust in their ability to hear and receive, nor in His ministers to give. He will have them to hear and receive all in His holy name. He opens the ear to hear and the heart to receive and none can shut them. He shuts the ear from hearing and the heart from understanding and none can open them. No, not even the most eloquent minister when in the fulness of the spirit. The Lord must do it. In all this we are led to praise the Lord. If a minister preaches the truth, is sound in word and doctrine and in His walk before the Lord it is evidence that the Lord has called him and qualified him. If the Lord withhold us from hearing it is for the glory of God and we should not censure the minister. It may be that the Lord has a purpose in withholding his word from us. It may be a purpose that we may never see but God is under no obligations to make His purposes known unto us.

Known unto Him are all His ways from the beginning. That is sufficient.

I did not think to say so much.

By the grace of God and mercy by Jesus Christ I have been kept to this time, and by the same glorious power I hope soon to be again in my field of labor before the Lord.

With love to you and all the brethren in the Lord, I am

Yours in a blessed hope.

L. H. HARDY.

MESSAGES THAT ARE GOOD.

Dear Brother and Sister Gold:—As my wife and myself cannot be with you to-morrow, we have decided to send you both a little present in the way of \$5.00. Hope you will accept it

in the same spirit it is sent—in love.

Brother and Sister Gold, we don't feel worthy to come and be with you all; but feel it would be a great privilege to be with you.

We hope the Lord will bless you and Sister Gold with his spirit that you may enjoy His blessings both spiritual and temporal.

This January counts forty-three years of our married life, so you see we are just seven years behind in that respect.

Brother Gold, I hope you and Sister Gold will remember us in your prayers.

Love to you both.

J. S. CLAYTON and
EUPHEMIA CLAYTON.

Roxboro, N. C.

BROTHERLY SALUTATION.

Elder and Mrs. P. D. Gold, Dear Brother and Sister in the Lord:—I have received your kind invitation to be with you on the evening of Jan. 22, upon the anniversary of your wedding. How glad both Mrs. Chick and myself would be, could we look in upon you at that time and share in the festivities of that happy occasion, your golden wedding. Fifty years seems long to look forward to, but how brief the time when looking back.

Of the God whom we worship, it is said that a thousand years in his sight are but as yesterday when it is past. Fifty years, even to us poor mortals, after all seem but yesterday. What changes have occurred to us all in these past fifty years. But all these changes have been in the purpose and hand of God, and all have been fulfilling his will. How good it is to believe that nothing, not one step, of all the way has been without him. "All the paths of the Lord are mercy and

truth to such as keep his covenant, and his testimonies." I have no doubt that, looking back over these fifty years, and indeed all the past years before that, in your lives, and thinking over all the joys and sorrows, all the anxieties and deliverances, all the night seasons, and all the seasons of sunshine, all the hopes and all the fears, all the fruitions and all the disappointments, you do now, both of you, feel able to say, "All, all has been for good to us, and for the glory of God." One said, as he was remembering all his past, "I will bless the hand that guided, and the heart that planned, for glory deathless dwells in my Immanuel's land." To all those who believe, the temporal things of this life are made to reach forward to, and to take hold upon the things that are eternal in the glorious land to which they go. And God so blesses his own, that all their temporal things are made to work together for the upbuilding of that hope that fades not away, which enters into that which is within the veil. If joy be the good portion which the blessed Lord has vouchsafed to us, joy I mean, in a temporal sense, or if sorrow be in the cup, we are assured that neither can do us harm. When we are enabled to remember that it is the Lord who giveth, and the Lord who taketh away." Oh how good it is to be able to say all this, and then to add "blessed be the name of the Lord." I think that this glad evening, it may be that the one feeling that is in your hearts as your children and grand-children and dear friends gather around you, is to say, "blessed be the name of the Lord."

Mercies have far outnumbered the burdens and lessons of your lives. Perhaps, looking back now, you find that you have but a dim remembrance of the trials and the night seasons,

while you clearly see the mercies, and so your gladness and thanksgiving rises far above all the tides of sorrow, and hides them from your sight. In a little while it will be all light with you both. How good is the blessed Lord to give you friends here, and then to be your one friend, abounding in power and willingness toward you forever. How true you have found the words that Jesus spoke once to the amount that he who has forsaken father, mother, children, houses and lands, shall find an hundred fold more of all these things here, and in the world to come life everlasting.

Again I want to repeat that I should prize no privilege more than to be with you on the evening of the twenty second inst. We all join in love to you both, and to all your family.

May the dear Lord continue his blessings upon you, and more and more abundantly. If any care to hear from us, remember us to them in love. Very many living in that section are dear to me, and very many who have gone to their reward are in my memory well beloved and cherished.

We remain your brother and sister in Christ,

ELDER AND MRS. F. A. CHICK.
Hopewell, N. J.

Elder P. D. Gold, Dear Brother:—Enclosed are two letters written by Elder L. H. Hardy. One to the church at Hunting Quarters which the Deacons, Clerk and others of that church requested me to send to you for publication in Zion's Landmark, as they felt it would be of interest to others of the Household of Faith. The other letter was sent to the undersigned who feels unworthy of the manifest interest and the appellation of "Yoke fellow" from so talented a man.

It is wonderful how the Lord some-

times favors one to be so composed, when he is called upon to face the operator's table and the surgeon's knife. His words seem most sublime when he says, "Suppose I live, life is His, if I die He holds the keys of death. If He gives me length of days, time is His, and if He takes me into eternity, it is His throne and dwelling place." It was an inspiration that prepared David to meet Goliath of Gath.

We hope this servant of the Lord may be spared many years to declare the gospel of the Lord and Saviour Jesus Christ.

Dear Brother Gold:—You have my warmest congratulations and sincere thanks that the Lord has blessed you and Sister Gold to celebrate your "Golden Wedding Day." May it be a day of peace and pleasure to you both in the Lord, and may His all abounding grace keep you in His services while you sojourn here below.

Yours in hope of eternal life,

JNO. P. TINGLE,
Grantsboro, N. C.

To the Dear Brethren, Sisters and
Friends at Hunting Quarters,
Greeting:

Dearly Beloved in the Lord Jesus Christ:—The wheels of time have kept revolving until the old year has almost been numbered with the past. It has been fully loaded with the presence of the Lord and His blessings. There have been many sorrows and things entirely unwelcome to us that have come to us and we have been heavily burdened with them and have cried within and without in many tears of heaviness and bitterness of soul. These have brought us very low and they have made us to cry unto God for deliverance. Sometimes it has appeared that our cries were unheard by the

great Deliverer and we have become impatient and even despondent. However these were necessary things to bring us low at His feet and make us willing to give up all and trust in Him and Him alone for deliverance. He has never failed to hear the cries of the poor and the needy. They are the special objects of His care. Like the little ones, He carries them in His bosom and gently leads them. He leads them in green pastures, and gently by the side of the still waters.

Right now a thought comes to me as to what is meant by, "The still waters?" Waters, in the plural, in the Bible generally mean troubles. How can there be still troubles? That which is still is not apt to be of any trouble to us. Things may be deep hidden and working in a way that we know nothing about them but they are not still. There may be a still surface but down in the deep there is a stirring that will eventually come to the top and reveal the corruption of those things that were working in the deep. Thus you see that it was not still. Also while those things are working in the deep places there will be something working up so near the top that there will be a premonition of the deep to arise up to the top ahead of the boiling and seething that will reveal the things that were once so deep. All this shows that they were not STILL WATERS.

Still waters must be those that threatened us with destruction with the billows raging high and the winds right ahead, the tide running against all while our strength was all exhausted and nothing appeared but to be swallowed up of the sea. Then the voice of our dear Lord rang out so suddenly, so unexpectedly, yet so blessedly, and said, "Peace, be still." What a word was that we heard? We

looked to see where the tempest has gone and it is to be seen no where. There are the waters but they are not troubled any more. No, they are still now. Who did it? It was the voice we heard. We wonder, "What manner of man is this that even the elements obey His voice?" We look and behold we are not on the waters any more. We are now beside the waters and they are still. We wonder and rejoice that one so sweetly powerful was near. We are ready to cry out with our father Jacob, "Surely the Lord was in this place and we knew it not, this is none other than the house of God, it is the gate of heaven." Oh Lord, how wonderful are thy ways and thy judgments are past finding out.

Thus the Lord reveals His presence when we least expect Him near. How great is our invisible God! He is ever present with us. Oh how terrible to be brought to see and know this when we are made to see our sins that we have thought to be known only to us. That holy eye never slumbers nor sleeps. There is not a little chamber in our heart but that it is altogether known to him. The most secret thing that we might wish to hide is fully in His view. He knows just the reward that is due because of that sin and the hand of divine justice makes no mistake in administering justice to our sins.

But see what appears now: Jesus, the Holy one, reveals that He is there and that He bore those sins in His own body on the tree of the cross and made an end of them. The handwriting of ordinances contained in commandments are now nailed to the cross with Jesus, and therefore every one whose sins were there represented in that sacrificial death have those sins washed away and they are made white in the blood of this Lamb of God.

Thus the waters are staid and we are being led by the mighty hand of God. Hence, "He leadeth me gently besides the still waters."

Dearly beloved, this is my only hope.

I have been with you for thirty-seven years and you know me, that I am a weakling, just a little one who am not worthy to be called the servant of the living God nor of His people. Oh Lord strengthen Thou me. The time that I have spent with you has been sweet. I have never tired in that service. Sometimes I have been despondent but there has never been a time that I did not love that service. When I have been away from that service my mind has been there in my memory. Now I must be absent from you for a season and we do not know how long that season will be. If it were to so turn out that we never see each other's faces again in this world I am satisfied that our God will take us up to dwell with Him in glory there to part no more forever. What a blessed hope is this! B

My health and that of my family is good. The Lord abundantly bless you and sustain you.

Your loving brother and pastor,
L. H. HARDY.

St. Leo's Hospital, Greensboro, N. C., Jan. 1, 1913.

My Dear Brother and Yokefellow in the gospel of our Lord Jesus:—I am thinking of you and your family and of my dear churches in the East. How gladly would I leave this place and go to them if prudence would allow it.

I came here on yesterday p. m. and am to be gotten ready today for the operations on tomorrow. I do not dread the operations. I believe the Lord will carry me through them all right and that I shall soon be at my

work again, but if it be the will of God that I die here it is well. I feel that in my ministry I have declared the whole truth and that I have not shunned to declare the whole counsel of God. Also that I have kept and contended for the faith once delivered unto the saints. Yet as I look back I see many things to regret and many waste places in which I would love to see fruit abounding.

I have always been a poor sinner and very short sighted. My life is so crossed up with mistakes that it appears to be all mistakes. For this cause I know that if there is any salvation in my heart it is there by the grace of God, and every thing in both providence and grace that has come to me has been a mercy through our Lord Jesus Christ.

In Him is all my faith and hope. He has kept me in many times of sore despondencies when it appeared that I would surely sink into despair. He has opened a door of deliverance to me when I have come up against the wall and saw no way of escape. He has opened the light to me when nothing but the thickest darkness was in view. He has turned the sword of those who would have slain me so that no hurt came to me. At a time when I saw nothing but sudden destruction facing me He said "Vengeance is mine: I will repay, saith the Lord." Then He gave me much comfort in these words, "No weapon that is formed against thee shall prosper and every tongue that shall rise against thee in judgment thou shalt condemn." How glorious were these words in my poor heart that had been pouring forth a flood of tears? Now it was full of confidence in God and rejoicing in His salvation.

He has saved me from the hand of the conspirators and enlarged my lib-

erty in His holy calling. Of none of these things was I worthy. They were all mercies through our Lord Jesus. "He has made me fruitful in the land of mine afflictions."

Like the priest of old I have had mine inheritance in the burnt offerings, or the offerings made by fire.

Now dear brother, shall I not trust Him in my present troubles? Suppose I live, life is His, if I die He holds the keys of death. If He gives me length of days, time is His, and if He takes me unto eternity, it is His throne and dwelling place. Oh, my brother, my heart is enlarged for my Beloved. How sweet He is to me. Let Him kiss me with the kisses of His mouth. His mouth is most sweet. He is the one altogether lovely; He is the chiefest among ten thousand. If He smite me it is a pleasant oil. If He slay me yet will I trust in Him. He is my Shepherd, my Husband, my Friend. His everlasting arms are underneath me and He will bear me up. He poureth out the oil of anointing from His holy sanctuary and my cup runneth over with His praise while the tears of thanksgiving blind mine eyes.

Shall I not trust Him? and praise Him ever more?

If I could ever be in such a frame as this what difference would it make about this world or this body as to how long their time or how short?

Dear brother, I pray the Lord to keep you and bless you, and make you very fruitful in His holy calling, that you may live and die in Him.

Remember me to all the saints at Sandy Grove and Hunting Quarters. Bless the Lord for such lovely people. The four churches I serve are so sweet to me I want to live and to die in their service in the Lord.

Your loving brother,

L. H. HARDY.

A PETITION.

Elder and Mrs. P. D. Gold, Dear Brother and Sister:—I wish to congratulate you on the fiftieth return of the day of your marriage, and to express the wish that the Lord will continue to bless you abundantly, both naturally and spiritually, in the future, as He has in the past, and to make you a blessing to others; and may He preserve you blameless unto His heavenly kingdom.

And may the God of all grace make your children and your children's children wise unto salvation through faith that is in Christ Jesus, and prepare them to live to His honor and to the benefit of their fellow creatures.

And finally may He graciously gather both parents and children into the Holy, Bright and Eternal City of His love.

Your brother, as I hope, in Christ,
SYLVESTER HASSELL.
Williamston, N. C.

KIND GREETINGS.

Dear Brother and Sister Gold:—We would be very glad to join you at the fiftieth celebration of your marriage; but Bob has been crippled over three months, and has to go on crutches. It would be a great pleasure to us to see brother Lester and hear him proclaim the gospel one more time.

Enclosed you will find a present and I hope our love to you as christians is as pure as the little present.

We would be very glad to have you to visit our church (Kehukee) and also our home.

I hope the good Lord will bless you in the future as He has in the past and you may live many days to proclaim the name of Jesus.

Your bro. and sister in Christ I

hope,

W. R. AND LYDIA HOUSE.

Scotland Neck, N. C.

GOOD WISHES FROM OLD
FRIENDS.

Dear Brother and Sister Gold:—
We received your invitation and appreciated it very much. Wish so much we could come, but as the weather is bad and we are not feeling well we cannot come; but I would love so much to come and be with you all. I have wished to visit your home, but fear we never will as we are getting old and ailing, but I hope I feel thankful to our blessed Saviour it's no worse than it is with us. I trust that the good Lord will spare you to come to our next association that is to be held at Malmaison in August, 1913. I have seen your dear face so many times at that Association and enjoyed hearing you preach that glorious doctrine.

Hoping you and wife ever so much happiness in the future, I will close with much love to you and family.

Your unworthy sister I trust. Remember me and family in your prayers.

MRS. J. R. BRYANT.

Elder P. D. Gold, Wilson, N. C.—
Dear Brother:—I received your invitation to your golden wedding and I appreciate it very much, that you thought of me, a poor unworthy sinner to invite me to your house on such an occasion.

Brother Gold, I feel to thank the Lord that he has blessed you with seasonable health these many years to feed us with his everlasting gospel food.

Dear Brother Gold, I was sorry to hear of your dear wife's feeble health.

I would have been glad for my dear wife and I to visit you on this occasion, but my health is very bad. I suffer a great deal with rheumatism.

My dear wife and I have been married forty two years the 23rd day of last Dec. We have been blessed with twelve children, seven girls and five boys. We lost one dear little boy Johnnie Thomas at the age of near three years. The good Lord blessed us to raise eleven to be grown, and have families of their own excepting one daughter who is with us yet. We feel to thank the good Lord for his goodness and mercies toward us.

Dear brother, I hope the good Lord will spare you many years to go in and out before His dear children and preach that glorious gospel of salvation by grace. I've always been glad to meet with you at our unions and associations.

Our association will be at Malmaison in August, 1913. I hope that the good Lord will spare you to visit us at that time.

I hope to be with you in mind and love.

Now Brother Gold, as we can't be with you I am going to send you a present, hoping it will be accepted by you as a token of love. I hope this will find you well.

Pray for me and mine. This leaves us as well as usual.

Your brother I hope,

J. R. BRYANT.

ENCOURAGING.

Elder P. D. Gold, Dear Brother:—
I notice in the Landmark of the 15 inst. that on the 22nd you are to celebrate the 50th year of your marriage. This I think is very nice, and I would like to be with you on that day. But as I can't I am enclosing two checks

of \$1.00 each for you and Sister Gold. I had never had the pleasure of meeting Sister Gold, but I know she has helped you to bear your burdens, and has prepared your meals early and late, and has made other necessary preparations for you to visit your churches. Brother Gold, I am often made to wonder if I should live to be old, would I hold out faithful to the end, or would I fall by the way as some others do?

Some time ago Brother Bell wrote a piece to the Landmark and you made some very pleasant remarks that made me shed tears to read your writing—and his, to see that you were both old and were still found faithful.

If I have love for one Baptist above another, it is those that have proved to be faithful. For this reason I felt that I wanted to give you and Sister Gold something, though its small.

Yours in hope,

H. HINSON.

Nichols, S. C.

KIND WISHES.

My Dear Brother:—Mr. Wood and I send you and Sister Gold five dollars. Hope you both are well and enjoyed your fiftieth anniversary to the fullest.

Willis is at home quite sick, but his fever not running quite so high as it has been for past 10 days. He has lung trouble and malarial fever, and I hope you and Sister Gold can pray for him. She will remember him as he has been to your home.

With love.

Your brother and sister,

T. J. AND J. P. WOOD.

Witt, Va.

CONSOLING.

My Dear Precious Brother:—Your

highly appreciated letter was received in due time, also the invitation to your and Sister Gold's golden wedding.

I cannot tell you how much I wanted to be present with you all that night, but I had a lot of company and was therefore prevented from going.

But while I could not be with you in reality I was there in my dreams. I dreamed of being there with you all and it was a happy time. I experienced that sweetness and peace in my soul that I have so much longed for in my waking hours.

When I awoke next morning I thought how wonderful it was. I could not go on account of worldly things, but the Lord was able to give me the same enjoyment in my sleep that I am sure I would have had could I have gone. Surely our God is a wonderful God.

Brother Gold, I desire to pray that the dear Lord may spare you both to us and the church, (if I may include myself,) many years more, and that in the evening of your lives the dear blessed Son of Righteousness may pour forth upon you the warm beams of His love, and when the time comes for you to leave this tabernacle of clay, may you be enabled to say with joy, "Come, welcome death, I'll gladly go with thee."

Brother Gold, your letter was very sweet and comforting to poor me. It seems that I shall never come forth again from this horrible dungeon of despair. Surely the Lord's people do not stay down this way so long. You tell me to "wait" till the Son of Righteousness rises; but it is a hard thing to do, just to wait. I know it was useless to do otherwise, but still this old nature of mine is so foolish that I find myself ever struggling to rise above these tempestuous waves, seem-

ing to forget that "all power in heaven and in earth "is in His hands, and Israel of old had to stand still and see the salvation of the Lord."

That constant warfare between the flesh and the spirit makes me weary and faint at times, but we are told that "greater is He that is in you than he that is in the world." And so, Brother Gold, my very countenance is deceitful, is it not?

Well if it were not so, it would not be in keeping with the rest of me.

After it is all summed up I find that "all is vanity, vanity and vexation of spirit."

It was so good of you to write me so soon after getting my letter. I don't know how to express my appreciation. Did I understand you to tell Sister Fly you would not be with us next Saturday and Sunday?

May I expect you to come home with us in March D. V?

With a heartfull of love to you and Sister Gold I close.

My precious brother, pray for me, "for I am poor and needy."

Your little sister I hope,

MARY JOHNSON THIGPEN.

Bennie sends love to you both.
Tarboro, N. C.

CONGRATULATIONS.

Elder and Mrs. P. D. Gold, My Dear Friends:—I am very grateful for your kind thoughtfulness in asking me to be present at the approaching 50th anniversary on the 22nd inst. of your marriage.

Physical infirmity will prevent it.

May you both live yet many years with such good health as will make life both a blessing and a pleasure, and may you be spared many of the sore afflictions that have come to me in a long life. With best wishes sin-

cerely yours,

Wm. S. BATTLE.

The weight of nearly 90 years of age I know will be ample apology for my use of pencil instead of pen and ink in writing.

A LETTER RICH IN GOLDEN THOUGHTS.

Elder and Mrs. P. D. Gold, Dear Brother and Sister:—Your kind invitation to be present at the fiftieth anniversary of your marriage was received on the 13th inst.

We are glad to know that you think enough of us to remember us on such an occasion.

We congratulate you on being the recipients of so great a blessing from the hand of the All Wise Dispenser of all good things.

To be blessed to live together so long and so amicably, and at the same time to be the recipient of so many other great blessings from the Giver of all that is good is indeed a great blessing: A blessing that but few of the human family receive. "A prudent wife is from the Lord." "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord. "A virtuous woman is a crown to her husband," and "Her price is above rubies." The same might be said of a virtuous husband. They are great blessings to each other from the Lord. And I feel that the Lord has given you both liberally.

He has blessed you with prudence and humility so that you are not puffed up, a blessing to know how to appreciate and use the blessings he has given you for His glory and your comfort.

He has also blessed you with normal and intelligent children. What a great blessing it is to have our chil-

dren born with well formed bodies and good mental capacities, capable of being taught and then to be blessed to raise them in the nurture and admonition of the Lord. How thankful we should be for such things.

Your children are blessed to be intelligent and useful citizens of the country, and I hope the Lord will bless them with grace and make them useful citizens in His spiritual kingdom.

And above all and most sacred of all the Lord has blessed you with spiritual marriage which unites you through His spirit with Jesus our great Spiritual Bridegroom.

May you be the recipient of the further blessings of being ready when the Bridegroom comes.

It is customary I think on such occasions to present something that is made of gold but as we have nothing of that character we wish you that of which gold is a type, the presence of the spirit of the Lord through the remainder of your lives, and may your lives be long, pleasant and useful in His kingdom in this world, and may you meet the king in peace and ever dwell with Him.

MR. AND MRS. D. A. MEWBORN.

P. S.:—The 17th of Jan. is the forty sixth anniversary of our marriage.

We very much regret that we will not be able to be present with you on the 22nd.

D. A. AND P. A. MEWBORN.

HEARTY CONGRATULATIONS.

Elder P. D. Gold and Wife, Dear Brother and Sister:—We would heartily congratulate you both on your gracious 50th marriage anniversary, with a life that is more to be prized than a granite monument, decked with diamonds, together with

your offsprings as living monuments to your inestimable character.

Wishing you both a happy future and continued service and usefulness to man and the glory of the God you serve evermore.

MR. AND MRS. S. W. OUTERBRIDGE.

REMARKS:—Brother Outerbridge is about 88 years of age and Sister Outerbridge is about 78. They do their own work, live in love and thankfulness to God—a bright example of connubial happiness, and a model of christian virtues.

P. D. G.

THE LORD WILL PROVIDE.

Elder P. D. Gold, Dear Brother:—My wife and myself hope to be with you all on the 22nd, providence providing. Nothing in this world would give us more pleasure. My time is very much taken up it seems as I grow older with worldly affairs trying to provide the necessaries of life for dear ones.

We have a fond recollection of you and your dear wife. Very sorry to know of her afflictions: notwithstanding such comes to us all. Such is the providence of an allwise God, Which I fully believe and trust in.

I am so wicked at times.

I have neglected so many things I know I should do and do so many things I should not. The road seems hard. My only hope is mercy.

It is fond recollections that I recall the first time I saw you in or about the 2th of August, 1874, and the consecutive meetings since. Knowing according to the laws of nature only a short time, not only you, but myself must depart to walk no more in this world, my only hope is in the beyond.

I don't care to go back. I see nothing to go back for. The ties of nature are dear. I wish to live until God sees fit to take me hence.

Knowing you as I do, and the irresistible confidence that all true Baptists have in you. I have often wondered, whom God would raise up to or could fill your place. I know He has the power, and promised to take care of us and leave us not alone.

We have much sickness, not in my home family. I have an only aunt possibly on her death bed about 93 years old. My wife went to see her this P. M. My sister, Mrs. Anderson, you will remember. Bro. Anderson has a boy in the hospital to be operated on which I hope and feel won't be serious.

I am almost past traveling. Today I can't hardly sit up with a bad cold. Love to all.

Will see you in person if possible.

Yours affectionately,

J. C. SHELHORSE.

Chatham, Va.

Elder and Mrs. P. D. Gold, Wilson, N. C. Dear Brother and Sister:—Was not that a precious season when we all met to see each other at Floyd, Va., at the pleasant home of Dear Brother and Sister Lester and their lovely family in time of and at the New River Association?

"The time, the joys and pleasant surroundings, were so worthy of memory. There are many Dunkards in that section, whose motto or religion is to entertain strangers, which influence, I perceive is a bit perceptible and none-the-less, lessening our comforts when among them. The introduction to, and acquaintance with your daughters was limited. I have wondered what they and Sister Gold thought of our rough society, and uneven mountainous and hilly country.

There are many good clever people in that vicinity. I hope that the pleasant things may be sufficient to invite you and your family to come among us again. I believe such experience and observation to be quite beneficial to the lady class, as the benefits they derive pertains more to the beautifying of home, "Chaste keepers at home."

While flocks and fowls may attract their attention to some degree, it does not so fully pertain to the branch of a lady's assignment. She will therefore take cognizance of finer things more than will a half a dozen men. Thus, while watching and learning for herself, she is laboring for man's glory, as she is the glory of the man. She is spoken of as the weaker vessel, not intelligently as bad or dominating men might undertake to claim. It has reference to his rough, strong and muscular powers to encounter the heavy burdensome labors of life, while her delicate and more feeble structure should be protected, and cared for by him as a manly heart inspires him to do.

We all reached home from Floyd on Monday evening and on Wednesday evening Brother John A. Goad, my son-in-law and his wife, my daughter (Sister) Tavy, Elder D. S. Webb, and I, all went on to Fox Creek church, the Mountain Association near the N. C. and Virginia line, and heard Elder L. B. Hardy of Kansas, deliver two more fine addresses. The Association used Smith again as usual. The absence of you and your family which we had so lately been associated with, made us feel alack, as your presence was not seen, nor your voice heard. We had a good meeting, a nice Association and edifying discourses, but almost an entirely different concourse of people, composed of many devoted sisters, good brethren and honorable citizens. One great benefit of Asso-

ciations—many meet and form happy acquaintances who otherwise would never have an idea of each other. Our happiness broadens with our acquaintance. The dear old mothers in Israel even among strange brethren, by the spirit's power, assert their influence to encourage the servants of God as "his soul shall be bound in the bundle Abigail did David, when she said, of life with God." This is no assumed accident. It holds up the hands of Moses that the army of the Lord shall prevail. As I am now in my 80th year it shows that all who were my mothers in the vineyard of the Lord on my entrance into the field, have long since passed away, leaving those to cheer me whom I might denominate sisters, or children in the gospel. I made that entrance, now near forty-eight years ago. O, how little have I done! and how imperfect that little, and I feel the crossing is near. Jacob told the experience of many of God's people, when he said, "few and evil have the days of the years of my life been."

Evil does not in every case mean sin. It sometimes means trouble or misfortune, and not sin either to God nor man. While sin is the transgression of the law, whether human or divine. Jacob had seen much sorrow.

Well! The question, almost negatived in itself, is "when shall we all meet again?" I desired a better opportunity to converse with good and well versed sisters on the subject of grace, but we were so rushed and crowded at Elder Lester's or I should have asked Sister Gold to tell me of the environments and numerous cases that a minister and his family undergoes for the gospel's sake. The young might inform us but the more aged can. I was somewhat anxious to hear her relation of these experiences to see if it would describe conditions at home as

I know them, and the way my wife relates them. I believe a true wife of a true minister bears some part of his work to the ministry, hence his cross is not so heavy to bear when he is assured that a faithful one at home is praying that the Lord may prosper his journey, and return him home safe to her and the children. It is an exceeding great call to them that are called. If you can get an answer small enough to compare with this, please drop me a few lines.

Yours in much affliction.

Good bye.

ISAAC WEBB.

Dear Brother Gold:—Your invitation to your fifteen anniversary reached me in due time. We would be pleased to comply with your request, but owing to distance and other causes we will not be able to do so. I hope your children and friends will be present, and it may prove a source of enjoyment to you and Sister Gold, bringing to your memory many incidents of life. No doubt you have passed through seasons of sorrow and joy. We hope that you may both live to pass several more anniversaries.

It seems to us the Lord has blessed you with a long and useful life. Your writing and preaching I think has been a source of comfort to the children of God. When it is the Lord's will to remove you from the stage of action we are at a loss to find a man who will fill your place. I would surely miss you if I would be the longest liver. I would be glad I had a niece present to send you. My wife is 77 years old to day. We have been living together 53 years. We are both going down with age. I have been nearly laid up for the past 2 weeks with grippe and neuralgia. I feel that my race is almost run. I look back over my past

life and view the many blessings that God has conferred upon me, and I feel like I have not been thankful as I should have been.

Above all things I desire the prosperity of Zion and to honor God. I have this consolation, to that end I have labored to the best of my ability, according to the light before me, and the sense given me; hoping when discharged from this warfare that I will enter into that rest prepared for the people of God. There I hope to meet you and the redeemed of the earth.

Give my special regards to Mrs. Spicer and Mrs. Clark. My compliments to all your children. I hope they will be able to rise up and call you blessed.

There is a good deal of sickness and deaths in this country.

The Pig River Association meets with the church at Reed Creek, commencing Friday before 1st Sunday in May. Should we both live I would be glad to meet you there. I would be glad to see Bro. Hardy there, as I greatly admire his writing. I have never had the chance to meet him yet.

With best wishes to you and yours. I close, hoping to hear from you soon.

I remain your friend and brother in hope beyond death,

PETER CORN.

Elder and Mrs. P. D. Gold, Dear Brother and Sister in the Lord, if I may venture to claim such dear and sacred relationship:—I am indeed sorry that I cannot go tomorrow as I wrote you, but have suffered so much with inflammatory rheumatism (Dr. says) today that I could scarcely walk, so I will have to give it out, but I want to thank you kindly for the invitation to be present at your golden wedding, and hope that the presence of the Lord will be with you to make

pleasant the occasion.

I know you rejoice in Him who has preserved you to such a ripe old age, and kept you from the snares and evils of the world.

How pleasant to think of such lives of ceaseless devotion to God and to each other as yours have been, and to see how the God of all grace has preserved you and kept you blameless before him in love. How are such lives to me; and to think with what rest and quietude such characters must confide in Him in whom they trust, patiently awaiting the Master's call.

May He continue to keep you and preserve you unto His heavenly kingdom.

Again thanking you, and hoping the presence of the Lord will be with you and that you will write me when you can.

I am, I trust, your little sister in hope,

LOUISA A. EDWARDS.

Polkton, N. C.

Dear Bro. and Sister Gold, Wilson, N. C.—We congratulate you upon the occasion of the golden anniversary, and thank you very much for your kind invitation to be present, which would afford us great pleasure.

We are in the midst of afflictions at this time, our daughter, Margaret Everett, who suffered an operation at St. Luke's Hospital several weeks ago, is still quite feeble, though we have hopes of recovery, her improvement is very slow, she has been an invalid for several years, which naturally makes recovery more prolonged and tedious. With such surroundings our minds go out to you, dear veterans of the Cross abundantly blessed of the Lord, with well spent lives and ornaments to the cause of Christ, whose service has been to feed, and to nour-

ish the flock through a long and beautiful life, and according to nature, near its close, though we have prayer in our hearts that your Heavenly Father may yet spare you many days to come, and bless you with all things needful, for we feel that you are worthy of the best things of earth, and through the rich and reigning mercy of Jesus Christ that heaven and immortal glory will be yours.

We enclose an emblem, a token of our love, and best wishes for your health and happiness.

In closing we will ask when you pray remember us for we are poor needy creatures in need of the grace of God continually.

Sincerely yours, in hope of a better life,

MR. AND MRS. JUSTUS EVERETT.
Palmyra, N. C.

Elder P. D. Geld, Wilson, N. C.,
Very Dear Father in Israel, for that I take you to be:—I notice that you have extended an invitation for all that wish too to attend your celebration, or golden wedding. I have wished for a long time to visit you, but it seems the opportunity has never presented itself, and so I feel like now that I would be willing to sacrifice a lot if I could only be there and hear you and Sister Gold rehearsing of your past life, and to be permitted to mingle with you all in returning thanks to our Heavenly Father for the many wonderful blessings, kind and tender mercies that have been bestowed upon us the children of men, and to hear Bro. Lester preach, for I feel it will be a wonderful meeting.

Bro. Gold I would love to express my feelings to you concerning Zion and her welfare. But it seems that my tongue would cleave to the roof of my mouth for the lack of words

to express my feelings; to note how she deprives herself of the spiritual comforts that she the church) would enjoy if she was willing and obedient. But there are some that are faithful such as you, and yet you have to share the sufferings in a measure with those that are not so faithful. So isn't it sad that some can cause ail to suffer. Oh that my eyes were rivers of water and my heart a fountain of tears that I might weep day and night over the slain of the daughters of my people. And Bro. Gold, I feel like I am one of that number, for I don't feel that I follow the dictates of my conscience closely enough. Some how I believe that the spirit of the Lord dictates to His children what their duty is, and because they fail to obey is why they bring themselves into so much sorrow. Of course there is a godly sorrow that need not to be repented of, but we have no cloak for our sins, and so the soul that sins must die. Die to a certain degree to the love, fellowship and communion with God and one another, which I believe is the reward that is promised those that diligently seek Him (God.) We are blessed in duty, not for duty. I feel to believe that if all the Lord's servants were such as you we would not have as much confusion as we have today.

It seems to me that brethren that are disposed to fall out over different points of doctrine are weak in the faith; they are not yet grown in the grace and knowledge of our Lord and Saviour Jesus Christ. Oh that we might consider and bear with one another like you do, and we would find the burden lighter and the yoke easier.

We are commanded to look over one another for good, but that doesn't mean that we should look over every

thing that any of the brethren might do; but to deal with the offender when necessary, be strict in discipline and firm in government which is the life of every thing, always taking the scriptures as the man of our counsel. The Lord's people are created in good works and perform them and when they fail to do that they have to suffer the penalty. Some say we can't, some say we can, but I say we don't or won't which leaves us without an excuse. But all these things don't move me, for all our different opinions do not alter or change God's way. I only know that I am a sinner; I am the guilty party. God doesn't intend that we should know all these mysteries in the flesh, therefore we should be content with what we do know. We will have enough to do to put what we do know into practice. Don't you think so? So hoping that you and Sister Gold may be blest of the Lord to dwell with us in the flesh a good while yet, I remain your humble Brother I hope,

JNO. R. SMITH.

Reidsville, N. C., R. No. 5.

ELD. J. R. WILSON.

Saturday and Sunday, 15 and 16—Prospect Hill.

Monday, 17—Lynch's Creek.

Tuesday, 18—McCrays.

Tuesday at night—Burlington.

Wednesday, 19—Gilliams.

Thursday, 20 at night—Monticello.

Friday, 21—Wolf Island.

Saturday and Sunday, 22 and 23—Reidsville.

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D. Gold Publishing Co., Wilson, N. C.

ZION'S LANDMARK

"Remove not the ancient landmark which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

Corresponding Editors.

M. L. GilbertDade City, Fla.

J. R. WILSON.....Martinsville, Va.

Samuel McMillon.....Cosby, Tenn.

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WILSON, N. C., FEBRUARY 15, 1913

EDITORIAL

On the 22nd of Jan. there was a gathering of our neighbors and some friends from a distance to celebrate our "Golden Wedding."

This was intended as an expression of the mercy of God to us in preserving our lives to the fiftieth year of our married life.

We have lived in eventful days being married during that destructive, fratricidal war of such a clash and shock of arms as is seldom felt, followed by the exhaustion that results from the ravages of war, and the broils that follow. Then the tedious recuperation. Poverty was our lot. But the Lord was merciful to us. This we desired to acknowledge.

We had requested Elder P. G. Les-

ter to be present and preach on that day. He was sick and unable to attend. Elder S. H. Durand was present with his daughter, and preached on the occasion so appropriate and so favored in exalting the Lord Jesus, the glorious bridegroom, and setting forth the beauties of the bride, the Lamb's wife coming down from God out of heaven that in the glory of that relationship love hides all our failures and unworthiness as the bridegroom, the strong man, the Son of righteousness fills the heavens with his glorious brightness, and in this desire to worship him all our diseases, failures and shortcomings are healed and gone.

Many friends, brethren and others came with congratulations, or sent tokens of their good will, many nice presents, much to our joy which we desire to acknowledge.

P. D. G.

R. C. SANDERS AND J. L. Mc-
DANIEL.

I wish to write a few lines in memory of two dear old faithful soldiers of the cross who were members of Philadelphia church near Ellenboro, N. C.

Brother R. C. Sanders was born in Rockingham County in 1841 and died at his beautiful county home near Curfew, McDowell County, March 16, 1912 in his seventy-first year. We are informed he was a soldier in the Confederate Army and fought bravely in the defense of his country.

To know him was to love him. The writer has spent many sweet moments in his company conversing on the subject of salvation by grace.

He leaves a dear companion and ten children to mourn his departure, but so far as I know none of them are members of the Primitive Baptist

church. As the pastor of that church I feel to say it has lost a faithful and beloved member.

I failed to get correct dates of the birth and death of Brother J. L. McDaniel, also time when he professed faith in Christ, but will say I have never formed the acquaintance of a more devoted man of God than he; yet I found from the first time I ever went to that church that he had religious enemies and had lost identity with the church, but his contentions for the faith and zeal for the cause and a desire to be reinstated caused me to investigate the many accusations which I found to be false and he was restored. The church seemed to rejoice at his return but he lived only a short time afterward.

He leaves three daughters and two sons to mourn their loss, one son being a Missionary Baptist and one daughter a Primitive Baptist, while I feel the others have been blessed with a good hope in Christ and I hope they will soon take up the cross and come to the dear old church their father thought so much of. I will further add that after all his losses and crosses, trials and tribulations I feel that a father in Israel has fallen and I now recall the many sweet moments I have spent in his dear home, but he has gone hence and I can but hope to meet him again in the sweet bye and bye.

Yours in hope,
SAMUEL McMILLON.

A FREE WATCH.

Send us 4 new yearly subscriptions to the Landmark at \$1.50 each, or 4 new yearly subscriptions to the Semi-Weekly Times at \$1.00 each, or one new yearly subscription to the Daily Times at \$4.00 per year, and secure a good watch free.

UNION NOTICE.

Dear Bro. Gold, please publish that the next session of the Contentnea Union will be held at Upper Town Creek, Wilson County, N. C., March the 29 and 30.

A cordial invitation is extended to all lovers of the truth and especially ministers.

Tarins will be met on Friday P. M. at Elm City and visitors conveyed to the church and back.

L. T. EASON,
Church Clerk.

UNION NOTICE.

The next session of the Black River Union will be held the Lord willing, with the church at Mingo meeting house in Sampson County, N. C., about 4 miles south of Dunn, N. C., where visitors will be met on Friday P. M. and Saturday A. M. before the 5th Sunday in March, 1913, and conveyed to the Union.

Elder A. D. Johnson is appointed to preach the introductory sermon. All lovers of the truth are invited to attend.

ELDER W. M. MONSEES,
Moderator.

C. HODGES,

Union Clerk.

UNION NOTICE.

The Eastern Union is appointed to be held with the church at North Creek commencing Friday before the 5th Sunday in March, 1913.

A. W. AMBROSE,
Clerk.

UNION NOTICE.

The Black Creek Union will be held

with the church at Creeches, Jonston County, North Carolina, the fifth Saturday and Sunday in March, 1913.

Elder Jesse Barnes was chosen to preach the first sermon, Elder G. W. Boswell to be his alternate

Messengers and visitors will be met at Micro, Johnston County on Friday evening.

R. H. BOSWELL,
Union Clerk.

J. E. ADAMS.

Brush Creek, Chatham Co.—Sat. and 2nd Sunday in March.

Bro. Wayland Johnson will please meet me at Siler City the Friday before.

Gains Grove—Tuesday.

Bro. Johnnie Lambs (near Aberdeen) Wed. night and Thursday.

White Oak Springs, Montgomery Co., Friday.

Suggs Creek—Sat. and 3rd Sunday.

Pleasant Hill—Monday.

Rock Hill—Tuesday.

Pierces Chapel—Wednesday.

Toms Creek—Thursday.

Flat Creek—Sat. and 4th Sunday.

Mountain Creek—Monday.

Albermarle—Monday night.

Freedom—Tuesday.

Bear Creek—Wednesday.

Running Creek—Thursday.

Meadow Creek—Friday.

Liberty Hill—Sat. and 5th Sunday.

Jones Hill—Monday.

Jerusalem—Tuesday April 1.

Crooked Creek—Wednesday.

High Hill—Thursday.

Union Grove—Thursday afternoon 3 o'clock.

Watson—Friday.

Oak Grove—Saturday.

Lawyers Spring—1st Sunday in April.

Wadesboro—Monday and Monday night.

The brethren will please understand that I will be dependent for conveyance when off the railroad.

ELDER J. D. VASS OF VA.

Wilmington—1st Sunday in March.
Bay—Tuesday.

Yopps—Wednesday.

Wards Mill—Thursday.

North East—Friday.

South West—Sat. and 2nd Sunday.

Maple Hill—Monday.

Cypress Creek—Tuesday.

Muddy Creek—Wednesday.

Goldsboro—Thursday night.

Nahunta—Friday.

Memorial—Saturday.

Lower Black Creek—3rd Sunday.

Wilson—at night.

Contentnea—Monday.

Scotts—Tuesday.

Upper Black Creek—Wednesday.

Beulah—Thursday.

Bethany—Friday.

Little Creek—Saturday.

Clayton—4th Sunday.

Durham—Monday.

Burlington—Tuesday.

High Point—Wednesday.

Bunker Hill—Thursday.

Saints Delight—Friday.

Winston-Salem—Sat. and 5th Sunday.

T. N. WALTON.

Sardis—Feb. 18.

Wolf Island—19.

Gilliams—20.

Burlington—21.

Harmony—22.

Lynchs Creek—23.

Prospect Hill—24.

Wheeler—25.

Flat River—26.

Helena—27 and 28.

Camp Creek—March 1.

Tar River—2.

Surl—3.

W. T. BROADWAY.

Crooked Creek—Feb. 15 and 16.

Meadow Creek—17.

Running Creek—18.

Bear Creek—19.

Freedom—20.

Albermarle—21.

Mountain Creek—22.

Flat Creek—23.

Toms Creek—24.

Pierce Chapel—25.

Rock Hill—26.

Calientes—27.

Suggs Creek—28.

White Oaks Springs—March 1-2.

Sophia—at brother Sniders—3.

High Point—4.

Brother Thomas Cox—at night, 5.

Lexington—at night, 6.

Pine—7.

Cooleemee—at brother Trogdons 9.

Salisbury—11.

Concord—12.

New Zion—13.

TOURS TO PANAMA, JAMAICA AND CUBA.

The Evangeline Will Make Eight Trips Through the Tropics.

The Atlantic Coast Line announces that in connection with its splendid through Pullman Service to Key West, the Peninsular and Occidental Steamship Company will operate eight personally conducted tours with the new steel twin-screw steamship "Evangeline" to Jamaica may be explored, and will be fully enjoyed. The "Evangeline" will sail thence to Havana to discharge passengers desiring to stop there, and the tickets will be good to return to Key West on any of the every-week-day

sailings of the regular line.

The tour will consume eleven days, and the rate for the entire trip, including meals and berth at sea and in port, will be \$110. Tickets will permit stop-overs so that a longer stop can be made at Colon, Kingston or from that point to Colon, Panama Canal Zone, Kingston, Jamaica and Havana, Cuba.

The "Evangeline" is a brand new and modern, up to date ship in every particular. She is 364 feet long, 46 foot beam, has 5,650 tons register, 232 staterooms, equipped throughout with electric lights and fans, and has a speed of eighteen knots.

This splendid ship will leave Key West in the morning on arrival of the Atlantic Coast Line-Florida East Coast "Over-Sea" train from the North, on January 7 and 21, February 4 and 18, March 4 and 18, and April 1 and 15, sailing direct to Colon, where a stay of two days will be made, which will give passengers ample opportunity to inspect the Panama Canal, the greatest piece of engineering or other construction work known to mankind. On the return trip a two-day stop will be made at Kingston, where quaint and tropical-Havana, for passengers desiring to do so.

Sailing dates, itineraries and information regarding reservations, connections, etc., may be obtained from Atlantic Coast Line representatives, or by addressing T. C. White, the General Passenger Agent of that line, at Wilmington, N. C.

THE BIBLE SUNDAY SCHOOL.

A large type pamphlet with paper covers, showing the unscriptural character of the common Sunday school and the great harm it is doing the rising generation and the cause of true religion and that the Christian Home

is the proper place to teach children the truths of the Bible. Orders will be thankfully received and promptly filled.

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PRESIDENTIAL INAUGURATION MARCH 4, 1913.

\$9.50 Wilson, N. C. to Washington, D.C.
via

ATLANTIC COAST LINE and
Richmond.

Tickets on sale Feb. 28, March 1, 2, 3 and for trains scheduled to reach Washington before noon of March 4th, 1913.

Final limit (unless extended) Mar. 10th, 1913. Tickets may be extended to April 10th, 1913 by original purchaser depositing their ticket with Joseph Richardson, Washington, D. C., and paying a fee of \$1.00 not later than March 8th, 1913.

Through trains for Washington leave Wilson as follows: 12:47 A. M. 2:41 A. M. 2:45 P. M. For Pullman reservation and other information see or write,

O. W. JOHNS, Ticket Agt.
Edward Warren, Asst. ticket agent,
Archie Deans, asst. ticket agent.
Wilson, N. C.

Job Work neatly and promptly done at THE TIMES OFFICE. When in need of anything in our line drop us a card, or phone or call.

The Skewarkey Union is appointed to be held with the church at Bear Grass, Friday, Sat. and 5th Sunday in March.

ZION'S LANDMARK

ISHED SEMI-MONTHLY

AT

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

FROM EGYPT—IN THE WILDER-
NESS.

Dear Bro. Gold:

I feel that I want to have a little chat with the Lord's people through the columns of the Landmark. If you think it deserving of space, you can publish.

I have been thinking a good deal of late concerning the travel of national Israel while under the Egyptian bondage; also their travel in the wilderness after the Lord had delivered them from the powers of Pharaoh. It appears to me that there is a deep significance in it all to the child of God in every age. But, is it not true that in order to be benefitted by any scripture it must be made applicable to our own individual case? In other words, the word must be made the flesh and dwell among us, revealed to us in the very things that we are tasting, handling and passing through day after day. The Holy Spirit must take of the things of Jesus and show them unto us, that they are our life and that in them we live and move and have our being. I may be a little tedious in presenting what I have in mind, but I hope all will bear with me. I will say here that I do not have the time to meditate upon these wonderful things that I would like, but I hope I am enabled to glean a little at times.

In the book of Exodus is narrated the experience of the Israelites while under the rulership of King Pharaoh, and it was while reading this that I was made to consider the ways of the Lord—surely they are past finding out. I am convinced though of one thing: That the ultimate end of all things has been ordained for the honoring and glorifying of Him who hath created all that has been created and without whom was nothing made that was made. So then, let us not accuse the Lord falsely because of something we cannot understand, but remember that the Lord of the whole earth cannot do wrong and that if there is anything that seems to detract from His holiness and wisdom or reflect thereon in any way the fault is with us and not Him.

This idea will bring us face to face continually without our own vileness, corruption and vanity and make us to know that we are nothing but worms of the dust, that we can never leave the earth in our thoughts and soul desires except as Jesus is made manifest as being our way, our truth and our life.

The natural mind could not discern the wisdom of God in commanding Moses to go down into Egypt to entreat Pharaoh to let the people go and at the same time telling him that He (the Lord) would harden Pharaoh's

heart so that he would not let them go. Where is the consistency in this for the natural mind? Yet, we know the Lord is a God of purpose. This was indeed a great work He had called Moses to do and Moses felt keenly his insufficiency for the task, for we hear him remonstrating with the Lord that he was not eloquent, that he was slow of speech, etc., but the Lord had called Moses to do this work and had made known unto him, in a measure at least, something of the mighty power and the infinite wisdom of the Almighty. And while I believe Moses knew of himself that he could do nothing, yet, I am firmly convinced that by faith he felt there was nothing impossible or too hard for the Lord. He had stood upon holy ground and witnessed the great sight of the burning bush which the flames did not consume; wonderful things had been accomplished with the rod that he held in his hand, so that he was not ignorant of the power of Jehovah. The Lord tells him to see that these things, wonders which had been wrought, are done before the eyes of Pharaoh. He also reminds him that He, the Lord had made man's mouth, that He maketh the dumb, the deaf, the seeing and the blind and says to Moses—"Now therefore go and I will be with thy mouth and teach thee what thou shalt say." This must have been wonderful language to Moses and it was accompanied with great power for we see him journeying down to Egypt to bring the children of Israel out of the bondage of Egyptians--the wilderness of Babylon. He goes halting, limping, doubting and sometimes murmuring, in many instances feeling that the Lord had been unmindful of His promises to be with him, but the Lord was to have Israel know in a way not soon to be forgotten that it was by His mighty hand that they should

be brought forth, and so we see time and again the heart of Pharaoh was hardened, and in some instances to such an extent that he caused that their burdens be increased, for it is stated that on one occasion when Moses and Aaron appeared before Pharaoh in behalf of the Israelites that Pharaoh said "Who is the Lord that I should obey his voice to let Israel go. I know not the Lord neither will I let Israel go." Instead of letting them go, their tasks were made greater—they should no more be provided with straw to make brick, but they must go and gather straw and stubble themselves but the tale of brick should not be diminished. The Israelites here became discouraged and complained bitterly with Moses who in turn sought the Lord to know why he had not delivered his people as he said he would but the Lord said unto Moses, "Say unto the children of Israel, I am the Lord and I will bring you from under the burden of the Egyptians and I will rid you of your bondage, and I will redeem you with a stretched out arm and with great judgments, and I will take you to myself for a people and I will be to you a God, and ye shall know that I am the Lord your God which brought you out from under the burdens of the Egyptians." We see the above scenes repeated many times in their travel, and we see many plagues sent upon Pharaoh, out of all of which the Lord must be glorified. The Lord said to Pharaoh, "For now I will stretch out my hand, that I may smite thee and thy people with pestilence, and thou shalt be cut off from the face of the earth. And in very deed for this cause have I raised thee up, for to show in thee my power and that my name may be declared throughout all the earth." And so the Lord commanded Moses to lift up his rod and smite the waters of the rivers that

they were turned to blood, causing the fish therein to die and sink, so that the Egyptians could not drink of the water. The land of Egypt was covered with frogs in so great numbers they were in the old chambers and kneading troughs; lice and flies came upon the Egyptians and caused by the cattle to die, the Egyptians were all covered with boils; tumors and hail mixed with fire came upon them, destroying man and beast and every herb of the field; locusts such as were never seen before were sent upon them to eat the fruit of the trees which the hail had left; so there remained not any green thing. What perilous times were these! It seems that in the midst of these plagues Pharaoh was made willing to let the people go, but he wanted them to go on the condition that they should leave their flocks and herds. Thus we see the flesh (for it seems to me that Pharaoh is a type of the flesh) endeavoring to compromise. Do we not all know something of this Pharaoh in our experience? Moses speaks now and says "Our cattle shall also go with us, and not a hoof shall be left behind." So Pharaoh must have other plagues sent upon him as long as he lives, presenting to my mind that the Christian must be made to know what it is to die daily. Finally the death angel visits the Egyptians and takes all of their first born, the dearest ones to their hearts, but seeing the blood of the lamb that had been slain sprinkled on the door posts of the houses of the Israelites, the death angel passes over and harms them not. The Lord had declared that "Against any of the children of Israel shall not a dog move his tongue, against man or beast." The Lord lead them by a pillar of cloud by day and a pillar of fire by night. Notwithstanding all this though, when Pharaoh discovered that the Israelites had escaped he

gathered his chariots and pursued after them it is said encamping by the sea. Here the Israelites seemed to be shut in on all sides—no possible way of escape could they see, and they complain again with Moses, who says unto them "Fear ye not. Stand still and see the salvation of the Lord which he will show you this day. For the Egyptians whom ye have seen to-day ye shall see them again no more for ever. The Lord shall fight for you and you shall hold your peace." The Lord commanded Moses to lift up his rod and stretch forth his hand over the sea and divide it and the children of Israel shall go over on dry ground through the midst of the sea." The Egyptians in pursuing after them had the wheels taken off of their chariots and the waters closed in upon them, destroying them all, not one escaped. Should we marvel then that the Israelites should sing unto the Lord for his glorious triumph in casting the horse and his rider into the

Deep friends, it seems to me that these things are wonderfully applicable to the travel of the child of God today. Just let us look at ourselves the two principles in us representing Moses and Pharaoh the spirit and the flesh the one warring against the other. Surely Pharaoh's heart was never harder than this heart of a stone. It is always crying out against this man Moses (Jesus) saying we will not have this man to rule over us. How many trials (of which the plagues sent upon Pharaoh are a type*) are necessary for the Lord to send upon us to make us to know in an experimental way that salvation is of the Lord and not of man. When we go a stray we must feel the outpouring of His wrath against all unrighteousness. Like Pharaoh many are the times have we promised to live as becometh a Christian, only to break our vows and make

it necessary for the Lord to lay his chastizing rod upon us again. Though much of the time we go murmuring and complaining, yet, there are short seasons when we can sing the song of Moses and his followers, the Lord hath triumphed gloriously, etc., and who is like unto thee, O Lord, among the gods; who is like thee, glorious in holiness, fearful in praises, doing wonders. What a joy then it is for us to be able to look back over the trials through which we have passed and discern the hand of the Lord guiding and leading us all the way we have come. When this rod of faith is applied and we are bled to look back over the rough road and smite the afflictions with this rod, beholding Jesus, then gush out living waters, and the waters that were once bitter are made sweet, and the song will be one song, the infant will not sing of innocence and the adult of grace, but it will all be of grace and that the Lord hath triumphed gloriously and accomplished it all. If this is not true then I am mistaken in the whole matter.

In conclusion, I feel that I have not made myself as clear as was my desire. I feel to know that I am a great sinner, that unless the Lord set my bounds I will fall a willing victim to the snares of Satan and become so entangled in the web that he weaves that my life will be worse than worthless.

Yours in hope of eternal life,

R. LESTER DODSON.

Dear brother Gold:

It is through much fear and trembling that I attempt to write some of my feelings of late. I am afflicted very much in body and so cast down that I find but little rest night or day. I am in a strange land and oh will the Lord be favorable to me no more.

I am so troubled and weak and nervous that I can scarcely hold my pen

to write but it seems I must try to relieve my mind. I am in darkness low down. I have cried unto the Lord to give me light and deliver me out of my troubles, but it seems my prayers are a chattering noise. I am made to wonder why the good Lord hides His face in time of trouble. He has delivered me before many times out of trouble and I hope He will bring me out of this great darkness before I go hence.

Dear brethren and sisters, I want you all who chance to read this to pray for me that I may be able to sing His praises once more. Brother Gold, I feel that I want some strong man to pray for me and I believe you are one of the Lord's strong ones; so I beg to be remembered in your prayers.

I have been a member of the Primitive Baptist church for thirty-six years and I feel more unfit to be with you all now than when I joined and my afflictions and troubles seem greater, but I hope the Lord will give me patience to bear them all. Oh that I could have the smiles of His face once more and feel that He was not angry with me.

Brother Gold publish this if you feel disposed. I wrote it only to relieve my mind. I am such a stranger to myself that I have been begging the Lord to clothe me in my right mind.

May the Lord continue to spare and bless you to comfort His poor little ones for many years to come.

Your unworthy sister if one at all,
BETTIE A. WEAVER.
Greensboro, N. C., Denim Branch.

GRACE.

Dear Brother Gold:

It has been on my mind to write a little for the Landmark since you and brother Shaw were in Virginia, but it

is always like drawing a bow at a venture for me to attempt to write.

Some seem to have no question about what they should do or say at any time, but I cannot tell where to fasten the nail that it may abide in a sure place.

The longer I live the more I am convinced of a destiny over which we have but little if any control. The things which we think are wise and good are not so always and what to us seems worthless things are often used by God to bring about great good. I have thought about the remark brother Shaw made when he said to a lady after preaching that Satan had told him he had preached a good sermon when she spoke of it as being good. Of course if he had confidence in her he believed she told the truth. This thought presented itself to me when the Apostle Paul was on his way to Rome and the brethren there heard of his coming and met him at the three taverns. This Paul took as a favor from God and took courage.

I don't think there ever was a gospel sermon preached or a true prayer prayed but that some one was comforted and the prayer answered. I have heard it said that preachers have more trials than others, but they only know their own feelings better than anyone else.

Right here I will speak of a time in my life I shall never forget. I remember some twenty years ago I had been to an association and was crossing the Staunton River on a train. The water was very deep and muddy and as the train crept slowly over the bridge I looked down and almost wished the train would break through and go down. I was so low spirited and miserable. I felt I had had enough of this world and its troubles. But the Lord willed it otherwise. Again I went to an association and was so filled

with praise I have never been able to describe it; I forgot my surroundings entirely and when I left the place the Lord blessed me with a revelation that has been more comfort to me at times than everything else.

I wanted to write something about people who want to join the Primitive Baptist church for other motives than the right one. How any can wish to do this I can't see as they are not deceiving God if they are his feeble followers. How careful we should be in this. God forbid that I should deceive His church by any word or action knowingly. I realize my weakness and sinfulness. If one does not love the Primitive Baptist doctrine before they join then they will not afterwards unless God reveals it to them.

I know it is not for us to know and fully see every purpose of an infinite God, for were we to fully comprehend each disposition of His providence it would equal us with God and nothing would be "hidden from the wise and prudent."

Brother Gold, according to nature you cannot expect to stay on the shores of time many more years, yet I feel you will have little if anything to regret in looking back over your past life. Of course you have not been a Baptist all the time in belief yet God had a purpose in it all just as Paul was a persecutor of the church until the Lord opened his eyes literally and spiritually. How mysterious are the works of God none know but those who have felt this wonderful power.

Faith is the gift of God and our obedience is the obedience of faith and our present salvation is by grace through faith. So it is grace from first to last and I am glad it is so.

I will close,

ANNIE ASTIN.

Danville, Va.

Dear Brother Gold:

This is the last day of the year 1912 and what I have passed through God only knows. It has been a year of much sorrow with many of my loved ones have been taken away.

In the beginning of the year night after night I had unpleasant dreams. I remarked several times that there was trouble ahead for me. So on August 10th my husband's wife was taken away from this sorrowful world. She was confined to her bed although was quite feeble for several days. She walked to her supper the night before she died and between two and three o'clock in the morning we heard her and went to her bed but she spoke to us no more.

At the time of her death she was with my brother's wife who was seriously ill. She suffered severely until the 26th of the same month when she quietly fell asleep I hope in Jesus. I truly felt our loss was her heavenly gain, but it was hard to give her up. Time and again I have visited dear Claudie. I come home wishing I could feel and act as near right as I felt she did. Such company is good to be in. When she died I felt very fearful that something else would come before me.

So on November 22d the sad news came that my dear father was taken seriously sick. He became ill about 12 o'clock that day with congestion of the brain and died the morning about 3 o'clock. Oh what a shock to us for him to be stricken and taken from us in such a short time. But it was my prayer that I might be given grace sufficient to bear it all with christian patience.

I spent the night with papa the week before he died and that night I was suddenly awakened with a mass of darkness which hovered over me, but quietly passed away. The view of

it was so plain that I felt surely it meant something. So when papa died I felt that was the trouble which was to come.

After he died I became deeply impressed to write, and I craved to have a dream to show me if I ought to or not. And I dreamed I had met with another trouble and that it was because I had not written. So on December 29th I was made to think of my dream when the news came my sister was dead. I believe we are often warned of our sorrows in some way yet we cannot know just what they are. It was sad indeed when I reached her home and viewed her lying cold in death leaving a lonely companion and six little children. I have thirteen little motherless nieces and nephews, the oldest being ten years of age.

My oldest sister died in December there being about twelve months difference in my two sister's death. "When our loved ones pass away, though we hope and believe they are better off than we, yet the ties of nature are so binding it grieves us to part from them. But God is too wise to err and too good to be unkind. He rules in the army of heaven and among the inhabitants of the earth. And oh, that I might bow in humble submission to His will and run my race with patience, ever looking unto Jesus, the Author and Finisher of our faith.

"Trials must and will befall;
Trials give new life to prayer;
Trials bring me to His feet,
Lay me low and keep me there."

Our trials are but for a short duration. As life is only a vapor, it appeareth for a little while then vanishes away. And I do desire the Lord to grant me grace to live my few remaining days as becometh a child of God.

I will close, humbly asking an in-

terest in your prayers.

S. J. BROOKS.

Roxboro, N. C.

Elder P. D. Gold:

My very dear brother:

I am sure that I never had a greater desire to be at any place on earth than I have to be at your home today, and the only reason I am not there is I was not financially able to make the trip. Although I am not with you in body, I humbly hope that I am with you in spirit. Language is inadequate to express the joy that I felt as I read the article in the Landmark headed January 22, 1863. It just caused me to have the profoundest deepest meditations on the goodness and mercy of the Lord to poor sinful mortals that I ever had before. It seemed to me like my meditations seemed to be unbroken for about three hours, and I am sure I felt "oh that men would praise the Lord for his goodness and for his wonderful works to the children of men." I felt to exclaim aloud, "let every thing that hath breath praise the Lord" O how blessed are we if we can sacrifice of thanksgiving and declare His works with rejoicing. What a sweet sentence it is that says. "O give thanks unto the Lord for His mercy endureth forever. Let the redeemed of the Lord say so whom he hath redeemed from the hand of the enemy."

And not only redeemed them but led them forth by the right way that they might go to a city of habitation. My dear brother you having been led for so many years by such a leader, it seems to me that you need not have any serious fear, but that he will continue to lead you on the right way, though it be through the valley of the shadow of death, yet he will be with you and continue to comfort you with his rod and his staff; for you have some times felt to say "thou prepar-

est a table before me in the presence of mine enemies; thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."

I hope that you and sister Gold are favored today to enjoy your golden wedding and that your children and brethren sisters and friends have been blessed to share an equal portion of comfort on the occasion and that you and sister Gold may feel that your last days on earth are your best days.

With love and best wishes to you and yours I remain your poor unworthy brother in hope of a blessed resurrection beyond this life.

W. A. GOURLEY.

January 22, 1913.

Dear Brother Gold:

The enclosed good letter from our mutually esteemed Brother, Dr. C. B. Hall, will no doubt find a warm welcome in the hearts of the readers of the Landmark, if you care to publish.

Hoping you and yours continue well as ever,

Your unworthy brother,

R. LESTER DODSON.

New York City.

Very dear brother:

I feel tonight that it is my duty to tell you that I received your letter and enjoyed it in the fullest sense, or as much so as I am capable of enjoying a letter. This eve while meditating on you and your letter the language of the poet came sweetly on my mind:

The church of God is fair,
Her fame of old was known,
And Christ will dwell forever there,
And claim her for his own.

'Tis his delight to make her blest,

And lives upon his love,
Here his affections rest,
Nor shall from hence remove,

Her worthless name is found,
Deep graven on his hand,
In characters of grace profound,
That shall forever stand
And so on through the hymn.

It is all sweet and true as far as I can see. I was thinking on the second line: "Her fame of old was known." Now, how do we know that the church of God was known, discerned or typified in ancient times? Let us look back for a moment and see what we find. In Gen. 24:60 we read, and they blessed Rebekah and said unto her thou art our sister be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. Seems to me that Rebekah is a type of the church of God here and this was 1857 years before the coming of Jesus Christ. Seems now that the church of God is typified pretty far back wasn't it?

Again Isaiah saw the church of God 758 years before the advent of our Savior into the world and I believe he knew her and saw her fame, because he says in chapter 6 I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Now from the language used he saw him high and he saw him lifted up. Does this not seem to you that he saw Jesus, as it were tabernackling in a body of flesh, redeeming his bride, (the church of God) I mean he saw this in his vision. And he saw too that there was no failure in his Lord for his train filled the temple. Very unlike some of our prepared seats, empty, but this train filled the temple, showing and proving clearly to my mind that every one of those for whom Christ

died, every one that the Father gave him, will surely be housed in heaven, not one will be missing, like Solomon's temple, every piece of material will land safely and will fit perfectly, no chance here. Now, we will come along down the slope of time further. Now I believe that Simeon saw and was satisfied when he used the language he did when he took the babe (Christ Jesus) in his arms. When he was ready to depart or asked to depart, after he said he had seen the Lord's Christ, I am sure he saw the church of God saved in Jesus then. Now these are only a few instances in which I feel that the church of God was known of old. Now John saw the bride the Lamb's wife (the church) and he saw her foundations, the 12 apostles' names being in them. And still further we find that Paul addresses the Corinthian brethren as the church of God (the Lamb's wife, the bride, etc) all meaning the same. So now I conclude that the poet was right when he said: Her fame of old was known, and not only right in that line but all along, for he says, and Christ shall dwell forever there, and claim her for his own. We believe that Christ dwells in his people, and we are sure that he will and shall see the travail of his soul and be satisfied. Would he be satisfied if one were lost? Could he tell the truth and say, Father; Here am I and all the children thou gavest me? if he did not have them? Would Isaiah have been right when he said, His train filled the temple, if there had been an empty seat? But Brother Dodson, this is useless to say to you, for you know more about the faithfulness of God's promises to his children than I can tell you. Now since you come to think about it, is not the church of God, fair or beautiful clothed in the shining apparel of the righteousness of Jesus? What is more beau-

tiful to you than to see God's people worshipping in the name of Jesus. They are wearing a seamless coat too and they can't purchase it. Jesus puts it on. Is this not too good for poor sinners? It is not, for sinners are the ones he came to save. They are the needy ones. The Pharisee was thankful that he was not as this poor publican. He had his own goodness. Didn't need Jesus.

Brother Dodson, I hope I have not wearied you, I only thought to write you a short letter, I did aim to tell you about the Golden Wedding. But space forbids a description in full. I really enjoyed it. I went to Bro. Gold's that morning on an early train. Went out to church and heard Brother S. H. Durand preach an able sermon. Went to Elder J. F. Farmer's for dinner and spent the evening or afternoon rather. Went back to Bro. Gold's and spent from 7 till 9 with them. Bro. and Sister Gold were both looking unusually well. I really thought they were pretty notwithstanding the fact that they are wrinkled with age yet shining out above these wrinkles we see the image of the heavenly, and that is always pretty. I think all present enjoyed themselves in the fullest. Wish I could tell you more about it. There were some striking figures of the husband and (Jesus') bride shown that night at the reception (church).

The lights lent a pleasing effect. The ferns were green, a type of life. The lights were covered with yellow crepe paper in a flower effect, and typified the street of Gold like transparent glass, etc. I must not worry you longer.

Again thanking you for your good letter and hoping you may be blessed with a mind to write me again soon, I'll bid you goodnight, may God's richest mercies and blessings abide with you and yours all through this

life and may you both be safely housed in heaven to spend an eternity of bliss is my prayer for you both.

Your little brother,

C. B. HALL.

Goldsboro, N. C.

UNION NOTICE.

The Black Creek Union will be held with the church at Creeches, Johnston County, North Carolina, the fifth Saturday and Sunday in March, 1913.

Elder Jesse Barnes was chosen to preach the first sermon, Elder G. W. Boswell to be his alternate

Messengers and visitors will be met at Micro, Johnston County on Friday evening.

R. H. BOSWELL,

Union Clerk.

UNION NOTICE.

The Eastern Union is appointed to be held with the church at North Creek commencing Friday before the 5th Sunday in March, 1913.

A. W. AMBROSE,

Clerk.

UNION NOTICE.

Dear Bro. Gold, please publish that the next session of the Contentnea Union will be held at Upper Town Creek, Wilson County, N. C., March the 29 and 30.

A cordial invitation is extended to all lovers of the truth and especially ministers.

Tarins will be met on Friday P. M. at Elm City and visitors conveyed to the church and back.

L. T. EASON,

Church Clerk.

ZION'S LANDMARK

**"Remove not the ancient landmark
which thy fathers have set."**

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

Corresponding Editors.

M. L. GilbertDade City, Fla.

J. R. WILSON.....Martinsville, Va.

Samuel McMillon.....Cosby, Tenn.

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EDITORIAL

ENDURANCE.

"Behold, we count them happy which endure," James 5:11. James is a bold, rugged writer. He uses his sledge hammer to crush the diseased that should not be spared. His method allows no flattery, but what it endorses will surely survive.

Overcoming is the triumph of the righteous. This must encounter the strongest opposition of evil. The power of light and darkness, good and evil, life and death meet in the fiercest battle which must be fought to the finish.

Such as prevail in this battle must have the elements of endurance and must have the desire of seeking only the noblest and purest, rejecting what

is vile. To make choice of the good part means the rejection of all that is vile. Moses by faith choose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt; therefore he endured as seeing him that is invisible. This proves that the wisdom of God was in him. His choice was a prophecy of the wonderful power of endurance that was to be developed in his faithful life.

If one chooses the good part which is not to be taken from him he must hold it fast, that no power of evil nor enemy may wrest it from him. It must be proven that greater is he that is in that one than all the powers of opposition that will seek to wrest it from him. The enemies do not love the good part, but they hate it; and would destroy it if they could, and would destroy him that loves it and holds it fast.

It is ordained that through great tribulation we shall enter the kingdom. Satan desires to sift such as wheat. All he gets is chaff which is to be burnt.

A notable example of endurance is Job. Perhaps this endurance can as well be illustrated in Job as any character of any mere man.

This man was very notable. He was the greatest man of the east, noted for fearing God and eschewing evil. He was the richest man in his country, and was noted for wisdom and energy.

Such a man attracts attention. He is a shining mark for the shafts of envy and the tongue of slander. As one leads in what is noble the ignoble, the envious, the slanderous, such as watch for his halting, are ready to pounce upon him as soon as they think an opportunity offers.

The devil who is the accuser of the brethren, and who watches to attack in the weak places, and is ever active

working about, going up and down in the earth as a roving lion, seeking whom he may devour, has not failed to consider you. For when the Lord asked him if he had considered his servant you, that there was not another like him in all the earth, one that feared God and eschewed evil? said to the Lord, with Job fear God for nought? as much as to say you have hired him to serve. It pays him well. You have ledged and fenced him with such honors and riches that no wonder he fears you, because you have blest the labor of his hands. But put forth thine hand now and touch all that he hath and he will curse thee to thy face. What a charge of selfishness and corruption. No wonder he serves you. It pays. Was there a word of this true? The devil, of a wicked character, could not think that one would serve another unless paid to do so.

Now this matter must be settled and proven. The Lord turns his servant over into the hand of malicious torture. The devil is not allowed to touch his person at first. But nothing of his property is left except a wife to give him this piece of advice, "Curse God and die."

This accusing failing Satan further renews his charge against Job. "All that a man hath will he give for his life." The Lord said he is in thy hand, but spare his life. What else, did Satan leave him? With sore boils from head to foot Satan afflicts Job, and comes in Job's three noted friends with the vilest suggestions of pretense and hypocrisy with which Job had deceived man kind, which caused them to think Job was a servant of God, but now God had overthrown him and his pretense was discovered, but suggested that if Job would now pray to God he could be changed so as to bless him.

Job knew there was not a word of truth in this. Satan's effort was to pro-

voke Job to curse God.

Perhaps no greater temptation or trial ever befel a mere man than this one. It was not a matter of chance, but of purpose. Job's faith was tried. Every principle of nature was assailed. If he could be prevailed upon, provoked, to curse God then the workmanship of God fails—then the power of evil is stronger than the grace of God—then the cheats, allurements and deceptions of earth can seduce a child of God to disown the Lord and choose death and strangling rather than lose all things—forsake all things of earth. Some of the wonderful utterances of Job shine as gems that can never be dimmed! "Though He slay me yet will I trust him." "The Lord giveth and the Lord taketh away: blessed be the name of the Lord": "For I know that my redeemer liveth; and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." I do not know why he afflicts me so, nor does he give any account of his matters, yet when he hath tried me "I shall come forth as gold."

Ye have heard of the patience of Job. Patience means endurance. Behold we count them happy that endure. They love virtue, they seek good and not evil. Their enemies are not good men, but evil men, and devils. There is shown to be in them the principle that hates evil and loves the noble and pure. The strength appears in them. We love to see strength of honesty and faithfulness in one that overcomes evil. We admire such a fight, the good fight of faith.

What can one do, if he loves truth, can he go away from truth? can he desert that which his soul loves? The disciples said, to whom shall we go. Thou hast the words of eternal life.

We love to see the strength, the firmness of endurance in one. Jesus

said he that endureth unto the end the same shall be saved, we could not ensure it we were not tried, if we had no opposition, no burden to carry. It is through much tribulation we enter the kingdom. These are they that have come through great tribulation, and have washed their robes and made them white in the blood of the Lamb. They rest from their labors. Their race is run, the work is finished. They enter into rest. Blessed are the dead that die in the Lord from this time forth. Let us run with patience the race that is set before us looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross despising the shame and is forever set down at the right hand of God.

P. D. G.

WHAT THINK YOU?

Years ago I was in Dallas, Texas. A preacher there asked me what the Primitive Baptists in North Carolina did with a member who held to unconditional, absolute predestination of all things.

I replied some of our members held to that view and are as good members as we have. If one holds to that view I said, and does not press his views to the distress or disturbance of others, and his walk is good and quiet, peaceable and well behaved, and we feel that he is experienced in grace, we esteem him highly in love as a child of God. While we have members that do not hold or contend for matters to that extent, but feel that such matters are too deep for mortals to hold, and seek to thrust on others, but we feel that they are born of God, and are faithful members we love them as much as we do the others—that is we do not make that a test of fellowship.

This man said they had an absolute

Predestinarian under dealing then. I learned afterwards that they cut him off for holding that view. How easily we fall into extremes.

I have heard of people saying that a predestinarian Baptist holds the view that God is the author of sin, in order to cloak and hide his wickedness and rascality under that cover. No man has any cloak for his sin. If he is right he does not want any excuse for wrong doing. While I see no use for the word absolute—it not being in the bible, yet my observation is that the brethren who hold this view are as prudent and as careful of their conduct as other men are: and I have also noticed that men opposed to this view are often very bitter in their opposition to those holding differently. It seems to me I ought to be ashamed to hold that a Baptist would contend for this kind of predestination in order to hide his vileness.

Years ago there was a man of bad character in North Carolina, that said before one of our preachers that predestination is the cause of all the wickedness in our land; but this preacher replied, "It is not the cause of any your meanness because you do not believe a word of it."

It is no good sign, it seems to me, when one has no forbearance nor toleration for another unless he believes just as he does.

P. D. G.

ADMONITION.

Dear Brother Gold: My views on the text of scripture found in 1st Timothy 4:16, "Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." An admonition by the Apostle Paul, a minister of the gospel to Timothy, a young man, also a gospel minister. He

must first take heed unto himself—be very careful and walk so as not to cast reflection upon the cause of Christ. Preach with the feet. How beautiful are the feet of those that publish peace. Not running all over the floor or around the altar, up and down the aisle, stamping the floor with the feet that is not preaching (peace) with the feet, but it is a noise with the feet.

A minister should try and walk straight so that his brethren and others would not have to reprove him; keep himself unspotted from the world. A minister should also be an example for the flock. A good example, not a bad example. In doing this he is saving himself from evil report, shame and reproach here on earth, and not only himself but his brethren and sisters are saved from slanderous reports cast upon him for neglect, for when one member suffers all suffer with him.

Now Timothy, if you take heed unto yourself you will save yourself and them that hear thee from death and suffering in this world. This text of scripture is often referred to by the arminians "that Timothy was to preach to save himself in heaven and to save others in heaven." That position is absurd. This saving is in the present tense and Timothy and all of God's people were saved before the foundation of the world and that is in the past tense. These scholars fail to get the idea (who hath saved us) is the past tense, and called us with an holy calling, not according to our works, but according to His own purpose and grace given us in Christ before the world began.

And to the doctrine "take heed, son Timothy, study to show thyself approved unto God, a workman, etc., not what to preach, but how or manner to preach. Any gospel minister knows what to preach. Jesus and Him crucified is what to preach, but study how

to preach Jesus our Savior, rightly dividing the world of truth in such a way as to give God all the glory in the salvation of sinners and feed the flock of God that is among you, etc. Not grunt and puff, repeat and rehash and consume two hours tiring the members all to sleep, run the outsider or visitor away and make the drylanders all mad and in the face of all that tell some one I hope I have preached the truth. The truth never tangles things up that way. A scythe blade properly handled in the wheat will save the grain instead of wasting it or scattering it.

God did decree from all eternity to save His children with an everlasting salvation in time. He calls them at His own good time by His holy Spirit and Jesus His only Son and heir of all things. Our Savior washed us in His own blood and eventually presents us faultless before God even the Father in heaven to rest forever.

All of this is a decree, it is God's decree: but sin is by the disobedience of Adam, by man came sin.

May the Lord bless the readers of the Landmark to encourage Brother Gold in his declining years.

Affectionately,

J. R. WILSON.

Martinsville, Va.

WHY TAKE YE THOUGHT FOR THE MORROW?

Jesus said, therefore take no thought for the morrow, Matt. 6:34. Reasons given by him are so true and weighty that no better could be given. To take thought is to worry, be distressed, be anxious, discontented.

Why use the word "therefore"? Because it does no good. It causes no change of any thing. It does not make one hair white or black. Your hairs are all numbered. Not one will be added. It does not increase your stature.

It does not add a day to your life. It causes no change of any thing.

To-morrow will have its own evils. Sufficient unto the day is the evil thereof. Each day has its own evils for that day. All that is needed in that respect is ready for use when the day arrives.

Is there any good resulting from taking thought or worrying? No. Anxiety and uneasiness are not productive of peace and rejoicing, but of discontent and wear and tare.

The healthful state of a child of God is one of rejoicing and giving thanks.

There is no honor to God in the one that fails to trust him, and is afraid to rejoice in the Lord.

If you have a neighbor that you cannot repose in fearing he will deceive you then you dishonor that neighbor. But suppose he is worthy and you act as though he could not be trusted, you dishonor him so much.

Does it not proclaim our shame that we have no faith in God? If we love him then we have no guilty fears of him. Faith works by love.

If we commit our life to him, and wait on him in all conditions that shows great quietness and peace of mind. There cannot be true happiness in fear and uneasiness. A state of rest is proving that quietness gathers much gain and growth. There is a happy condition of confidence and rest in him that commits his entire way to the Lord. Thou wilt keep him in perfect peace that trusts in thee.

P. D. G.

WHY NOT SEEK FOR WISDOM AT THE FOUNTAIN?

Men that rely on science and learning of a worldly kind are endeavoring to find out whether there is a resurrection life. If a man die shall he live again? They attempt to demonstrate

this by science so called. Science as they construe it is a system founded on facts learned or garnered by man's observation, or discovered by his researches. The natural senses of man are his hunters to ascertain truth. How uncertain are the researches of the darkened mind of man.

He relies on natural reason that presides as a judge on the reports or the findings, discoveries of man who is the most ignorant of what is occurrent or may occur, and who has no control over events, and who knows not what a day may bring forth.

There is an infallible source of information. If any man lack wisdom let him ask of God who giveth to all liberally, freely, without charge, but let him ask in faith nothing wavering.

Let him ask in faith. Why should we not have faith in God? He cannot lie. He is perfect, of one mind, and change not. He declares the end from the beginning. Nothing is hid from him.

He has sent his Son into the world to declare the will of God. His Son is the way, the truth and the life, by whom we come to God. Why should we not trust his Son? He that honors the Son honors the Father. He knows the things of the future, and he is Lord of heaven and earth. His Kingdom is not of this world. This is eternal life to know thee the only true God and Jesus Christ whom he has sent. He that hath the Son of God hath everlasting life, and he that hath not the Son of God hath not life.

What folly to trust in blind, vile man in such important matters that are committed to the Son of God and not to man? Why seek water of a broken pitcher that can hold no water? Why not seek water of the living fountain? The Faith of the Son of God is the most blessed gift that can never fail, nor blunder, nor mislead; while all that the natural senses of man can

is nothing but a failure.

Eye hath not seen, nor ear heard,
nor have entered into the heart of man
the things which God hath prepared
for them that love him; but God hath
revealed them unto us by his Spirit
who searcheth all things, yea the deep
things of God.

Cease ye from man whose breath is
in his nostrils. Why trust in visible
things—in matter—things of time and
sense? All these things shall fail—
must perish or come to an end.

Faith does not deal with nor trust in things of sense, or things that are visible. Faith is the substance of things hoped for, the evidence of things not seen. Hope is not in things seen, or that can be handled, or managed by the natural powers, or supposed powers of man. Faith is the substance of things hoped for, unseen things, eternal things, imperishable power, infinite wisdom and perfection. Faith is of God. By it we please God, receive of his fulness, overcome the world, receive the end of what we desire even the salvation of our souls.

If we believe in Jesus or hear his words we are brought into the field of divine knowledge. Things present are ours, things to come are ours—Life, death, all things are ours. Why seek ye the living among the dead? He is not there. He is risen from the dead. He ever lives; and blessed are all they that put their trust in him.

Why should created things that have not eyes, ears, hearts or understanding, be able to give knowledge of divine things? Creatures are unable to comprehend uncreated things. Temporal things that soon are to perish are not expected to comprehend eternal things. Such things as are seen and handled by human hands, or discerned by human senses are not expected to comprehend invisible things. The less

cannot measure the greater: but he that made man's mouth can teach it to speak. He that made the eye cannot he see?

Why should it be thought a thing incredible with you that God should raise the dead? Shall we think that we made ourselves? Cannot he that created man raise him to a still higher life, and invest him with greater glory? The nature of God's works of creation cannot be lost out into nothing, or descend into less important characters, or are so spilled on the ground that they are lost in meaningless trifles that argue that God was without aim or purpose in their creation.

Shall man, the last and most important of God's works, and bearing his image which no other creature ever bore have an end and be no more, while God is from everlasting? Does not there appear to be an increase in his works as they proceed, a multiplication, arguing a wise design—a wonderful purpose in their continuance and higher growth?

P. D. G.

THE LEADERS AND FOLLOWERS.

There are two Leaders that have appeared from the beginning of transgression. In the sin of the first parents Adam and Eve the Serpent first appears as a deceiver, an enemy of the creator and of man the creature of God. By flatteries and lying he captures and defiles the race of mankind. Eve hearkening unto the serpent is bequiled and loses all that uprightness given them in creation, and they pass into a state of guilt and condemnation.

The Lord God appears on the scene and declares that the seed of the woman—not the seed of man—shall bruise the head of the serpent. This

denotes that his power shall prevail against all the power of the wicked one. Enmity is put between the seed of the woman and the seed of the serpent. The seed of the woman is Jesus who was and is manifested to destroy the works of the devil. Since by man came sin and death, so also by man comes righteousness and the resurrection. The first man Adam is of the earth earthy, the second man is the Lord from heaven. Jesus is made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons. He is the quickening spirit full of grace and truth, the captain of our salvation.

These two are the powers: Jesus Christ the prince of the Kings of the earth, the Lord of Life and glory, Emmanuel—God with us. The other is the old Serpent called the devil, the dragon, who makes war with the saints or against them, the adversary, the accuser of the brethren who has the power of death, the father of lies, in whom is no truth, the enemy of all righteousness, the author of all wickedness. Jesus the Son of man is manifested to destroy the works of the devil.

From the beginning to the end of the Bible these two characters appear as actors each a leader, and each having his servants and followers.

The devil appears in the Garden of Eden beguiling Eve. He appears as a great King attacking the little city with few men in it, building great forts against the town of man soul. He gets the possession of this town by lies and craft. Death his first-born product of sin, together with every form of corruption, the weapons of his warfare together with every form, degree and effect of his destructive power, mark the trail of his ravages in man. He is the prince of the power of air, the

god of this world, working all manner of deceivableness in the children of disobedience.

All false gods are the fruits of his dominion. All lies, wickedness, false religion are the fruits of his dominion. All wars, pestilences, crimes, hate, malice, persecution against the truth, diseases mark the nature and power of his dominion. All oppression, hate, malice, all manner of wickedness are the effects of his rule.

When the seed of the woman — the seed of the virgin that was promised, was born the satanic cunning and malice of the devil appears in the effort of King Herod to destroy the young child. He is removed by the command of God, and remains in Egypt until the death of Herod when by the command of God he is brought back to the Jewish land, for he is of the tribe of Judah and of the house and lineage of David. Surely Jesus was cast on his father from the womb fulfilling all that was written by Moses, the prophets, and the Psalms concerning him. He was led by the Holy Spirit into the wilderness to be tempted of the devil. But the devil found nothing in him. Then prophecy proved that he was the Son of God. His word proved it, his character proved it, devils owned that he was the Son of God, his miracles proved it, his death and resurrection proved it, the saints have the witness in themselves that he is the Holy One of Israel, his doctrine proves it.

The character of his people proves it, and the casting out of devils. His control over men shows it. The heavens declare it.

The Lord's portion is his people. Jacob is the lot of his inheritance. He found him in a desert land, in a waste, howling wilderness. He is the Redeemer of his people, redeeming them from sin, death and the devil, or from all

iniquity. They are by nature captives of the devil. They fell into his power and under his dominion in the transgression of Adam. But they are lawful captives that shall be delivered. The prey shall be taken from the mighty or from the devil, the terrible one.

Satan has his kingdom and Jesus has a kingdom. These two powers the Son of God and Satan are the God and the Evil Spirits or powers. The strong man (satan) keeps his palace and his goods are in peace, until a stronger one (Jesus) comes and binds the strong man, and takes away his armor wherein he trusts, and divides the spoil.

In the book of Revelation John beholds Satan the dragon with his angels or powers fighting against the Lord Jesus who appears on the white horse of the gospel with the most glorious emblems of power as the ancient of days, Lord of lords, King of kings, all power in heaven and earth in his hand, having on a vesture dipped in blood. Those following him are also on white horses denoting purity, swiftness and power following Jesus true and faithful. Satan with his army or servants is fighting against the Lord, but Jesus has a people given him that he redeems from all iniquity. He casts satan out of them, reveals his blessed saving power unto them, reveals unto them and in them the blessed knowledge of his will and glory. He blesses every one of them in turning them away from their sins and turning them to God.

The soldiers of the Lord Jesus are followers of the Lamb. They possess something of the traits of their Captain. They love God and trust in their commander obeying his orders. The weapons of their warfare are not carnal. They honor virtue. They love the truth and speak it. They resist not

evil. They do not take vengeance in their own hand. They overcome evil with good. They defraud no man. They covet no man's gold, or silver, or apparel. They do violence to no man. They are content with their wages. They love peace. They endure hardness as good soldiers.

The Dragon is the king of all the children of pride. Conquests for plunder, ravaging the land, robbing, pillage, plunder, defrauding, lying, deceit, revenge, oppression, are some of the traits of the followers of the Dragon.

He makes a great display of bombast, wealth, music, numbers, eloquence, and all the things that delight the carnal nature of man.

The dragon is the defender and champion of false religion. Jesus is the author of eternal life to all that believe in, obey and follow him. Satan has his ministers transformed into angels of light in the eye of the world. He deceives all the world except those whose names are written in the Lamb's book of life from the foundation of the world.

Look at the end of this bloody power of evil as set forth in the last book of the New Testament. The children of the evil one do his will in the earth in all manner of wickedness: while the children of God follow the Lord Jesus in affliction and humiliation, self-denial and enduring as seeing him that is invisible: for they have respect unto the recompense of the reward.

The spirit of Jesus is in his people; hence they follow and serve him, manifesting his character of patient suffering and enduring. Hence they shall in the resurrection life receive the rewards that flow out of his righteous suffering and blessed exaltation. These are they that have come through great tribulation, and washed their robes, and made them white in the

blood of the Lamb.

P. D. G.

PARTIAL THOUGHTS.

It is not said in which of the four seasons the vast institution called the earth and the world was set up and put in motion and operation, but it seems reasonable that it was in the spring, at which time the latent forces exert themselves, causing the sap of life to flow, and things having seed in themselves to germinate, and to generate, and spring up, and come forth, and build up, and grow, and develop, and fill existence with renewed youthfulness and newness of life as they must have been in the day in which the Lord God created and made them.

While all manner of life, animal or vegetable, as it pertains to the earth, was created in and with the earth, and comes forth as by generation and germination yet it seems to me that in the creation every thing, like man, was made of full stature or size, so that while we see every seed after its kind in the earth we see it also in the full ear on the stalk, and we see the beast in the field, the fowl of the air, the fishes of the sea, and man in the garden in Eden. So that directly upon command to the earth, and air, and sea to bring forth and multiply, and to man to multiply and replenish the earth it was said to man, and in him to every species of animal life, "Dust thou art, and unto dust shalt thou return." And thus from then until now have these rounds been going on, a springing up, developing, perfecting, decaying, dissolving and returning; and but for that which is involved in the breath of life, breathed by the Creator into the nostrils of man, where by he became a living soul, thus it would and could but ever be until the universal and final returning

at the end of the years of the days for which they were created. But to him who has been so brought into an experience of these things that he feels to be both living and dying there is hope in him who has declared, "I am he that liveth, and was dead; and, behold, I am alive for ever more."

Man was made of full stature, and that is born again is born as a man and not as a child, and yet those thus born are called children of God. Natural children grow to be men, and spiritual men grow to be children. The children of God in their experience as in the figure pass on into the summer season wherein there is a development of growth of body, of limb, of sinews and of fruits, coming finally to the harvest when the strength of growth the perfections and fatness of the fruits, and the glories of the harvest make glad the hearts of the husband—man and those of his household. Thus they come into the blessedness of the fulfillment of the promise that seed time and harvest shall not fail, and that the early and the later rains have been vouchsafed in blessings to them. Springtime comes to the church when it becomes full of the sap or water of life, and it travails and brings forth, and its borders are enlarged and it grows in grace, knowledge, and power, and such as shall be saved are added unto it. And the Sun of righteousness arises and shines upon it with healing in his wines and its members go forth with the fatness and vigor of calves of the stall.

In the fall season the various growths assume solidity of form and character, and become ripe and stable, both in fiber and in fruit preparatory to entering into the more rigid season of winter which shall prove all things, determining the character of those things which perish, and of those which abide. In seasons of prosperity

the church seems to acquire matter which renders questionable even better things. It becomes over zealous, and liberal in its professions, and assumes pretentious not consistent with the sound doctrine of that which it has experimentally received, and there must be a trial of these things that not only shall in consistencies be put to rights, but even those things which perish with the using thereof, and are necessary for the using, shall perish and give place to the more certain manifestation of those things which abide. "For what is the chaff to the wheat." There must be a turning back and falling away that the true disciples shall be manifested, and that the Christ the Son of the living God might be revealed as:

The only one to whom to go, the one from whom all blessings flow. When "He giveth snow like wool, and scattereth the hoar frost like ashes, and casteth forth his ice like morsels, who can stand before his cold? He sendeth out his word, and melteth them; he causeth his wind to blow, and the waters flow. He showeth his word unto Jacob, his statutes and his judgment unto Israel." The north wind awakes, as in Jacob, and the south wind comes as in Israel, and blows upon the garden of the Lord, the church of the living God, as it is in Christ, and the spices thereof flow out. There is nothing more pleasing to the spiritual mind than the gracious fragrance which pervades the atmosphere of a church that is of clear, sound, healthy doctrine, order and disciples. How precious are these sweet spices which flow out from this much favored garden. How goodly is the smell of the field which the Lord has blessed. How inviting to the way faring one is a church whose out flowing spices evidence the pleasure of the Lord. "Let my Beloved come into his garden and

eat his pleasant fruits."

When we come into the spring time, and witness the wonderful change from that of the winter, as of from death to life, we can but appreciate that frame of mind and heart which occupied the wise man when he spake unto the fair one and said: "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

Some years ago I visited one of the churches of my association, and one of the leading men of the church, as he greeted me with a warm hand of fellowship said, "Brother Lester, I am glad to see you, we are going to have ten or a dozen to join the church to-day," and his countenance beamed, and his eyes sparkled with a radiance and brilliance that made me glad, and I felt to partake of the spirit which seemed to so cheerfully and assuringly possess him, and felt to preach to the people in the same assurance of faith. After which Elder Dickens the pastor announced an open door for the reception of members, and there came one and another until ten had been received, even as the brother had predicted. And at subsequent meetings others came until forty-five were added to the church during that season of ingathering. That church had been for some time in a cold barren condition, but it must have been in an orderly condition leading on to the spring time and the harvest, so that when the north wind awoke and south wind came and blew upon the garden the spices flavored out and the Beloved came and there was a feast of fat things, a feast of wines upon the lees well refined

P. G. L.

APPRECIATION.

Dear Brother George—You will kindly note the following names and amounts in next issue of the Landmark:

Sister Butcher	\$ 1.00
Sister Bennett	\$ 1.00
R. S. Williams	\$ 1.00
Sister King	\$ 2.00
M. B. Twiford	\$ 4.00
Mr. Saunders	\$ 3.00
Mr. Alex Comer	\$ 2.00
Bro. C. C. Aydlette	\$10.00

Total \$24.00

I am deeply indebted to the dear Lord, brethren and friends for the kindly and cheerful assistance extended to me in this dark hour of need. Some are continuously desiring to know how I am getting along in paying for my home. For their information and gratification, I would make the following brief statement:

Autumn before last, under pressure of Meekins, the chief creditor, I sought to borrow the money through Bro. Justice Everett of Palmyra, and others. I was then owing \$847.00 on my home. Dear Bro. Everett, rather than lending me the amount, came forward with an apparently divinely conceived plan for the liquidation of said indebtedness, which plan he set forth in the Landmark by letter. Bro. Everett seems to have been divinely impressed thereto. I know this one thing, I was, at this time, brought down upon my helpless knees before the gracious throne of the great Master, not only on account of poverty, but I and dear wife and family were called upon to pass through the dark, deep valley of the shadow of death. My wife's dear mother, after suffering intensely, over a year, with cancer, fell on sleep. We buried her on Thanksgiving Day, 1911. Strange

Thanksgiving this to us! A day or two, after this dark providence, dear Bro. Everett's letter and a \$25.00 check came to somewhat brighten the material and spiritual skies. I could then see the silver lining these frowning providences.

He maketh the water gush out of the flinty rock; the wilderness blossom as the rose. Our captivity was turned as streams in the south. Humility goeth before honor; the evening and the morning were the first day. With Cowper, we could sing:

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps upon the sea,
And rides upon the storm.

I was again convinced that godliness hath the promise of the life that now is and that which is to come. I then felt that my God was faithful, and could sing with the sweet singer in Israel The Lord of host is with us; the God of Jacob is our refuge. His rod and his staff; they comfort me; therefore I will fear no evil.

The donations, great and small, came until the amount \$847.00 was decreased to \$547.00, the amount now outstanding against my home.

Now the brook is dried up again. The water has ceased to flow. I don't know whether I will have the pleasure of boarding with the widow of Sarepta, or not. If I do, I dare say, there will be a little meal in the barrel and oil in the cruse. If the widow don't feed Elijah, the raven will. If the raven does not, then the widow will board him. I feel, however, I rather board with the widow, the church, Naomi. In the loyal language of the beautiful Moabitish gleaner, I would say, Intreat me not to leave thee, nor to return from following after thee, whither thou goest, I will go; whither thou lodgest, I will lodge; whither

thou diest, I will die, and there will I be buried; thy God shall be my God; and thy people shall be my people, and naught but death shall part me and thee. Thus the people of God feel toward the church of the living God—the pillar and ground of the truth. They are willing to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season, and that a short, bitter season.

By faith, like Moses, this unworthy writer was made to turn his back on the glittering wealth, honor and pleasures of Egypt.

Poor and afflicted Lord are thine,
Among the great unfit to shine;
Though the world may think it strange
They would not with the world exchange.

Yours in love,

J. A. SHAW.

Wilson, N. C. Rural Route.

HELP NEEDED.

To the Brethren and friends of Elder H. Taylor, an humble minister of the gospel of Christ and member of the Bear Creek Association, is greatly afflicted with a bad rupture and will have to undergo an operation at the hospital, and being poor as to the goods of this world, unable to bear the expenses of an operation and having been blessed to preach to many Baptists in the following States: Virginia, Tennessee, Texas, South Carolina and North Carolina: Dear Brethren and friends I take this method to inform you of my condition and now if any one can find it in their heart to help a poor sufferer by contributing a little mite to help me to bear expenses it will be greatly appreciated by the unworthy sufferer.

All money may be sent by postoffice money order made payable to S. A. Helms, Monroe, N. C.

Signed by the unworthy sufferer,
Feb. 17, 1913.

ELDER HENRY TAYLOR.
Monroe, N. C., R. 2, Box 43.

RESOLUTIONS OF RESPECT.

Whereas our heavenly Father in his infinite wisdom has seen fit to remove from our midst by death our beloved, aged sister Emely E. Peel,

Therefore be it resolved,

1st. We the church at Smithwicks Creek, Martin County, N. C., mourn the loss of our dear sister, but bow in humble submission to him who doeth all things well. We also feel our loss is her eternal gain. Sister Peel was born Dec. 5th, 1825, and April the 19, 1849 was married to our late brother Abram T. Peel. They lived happily together until April the 4th, 1877, and the Lord called brother Peel home.

Of this union there were nine children given, seven of whom survive her.

Sister Peel united with this church in June, 1852, always thereafter living the life of a humble and pious christian, and in March, 1912, she was stricken with paralysis and almost lost the use of her left side, and lay in bed nearly helpless, but submissive to the Lord's will until January 13, 1913, and fell asleep in Jesus, making her stay on earth more than 87 years, and on Jan. 14, 1913, brother J. N. Rodger-son preached her funeral to a large congregation of friends and relatives, after which her body was interred beside that of her husband in the family cemetery to await the morning of the resurrection.

Resolved 2nd, that a copy of these resolutions be sent to the Zion's Landmark, and the Gospel Messenger with requests that the same be published for the church.

HARMON J. MANSING,
PLENY PEEL.

Dear Bro.—You will please have published in the Landmark that the next Skewarkey Union will be held with the church at Bear Grass, Martin County, N. C., Friday and Saturday, and 5th Sunday in March, 1913.

Those that wish to attend our union and coming by rail from the east will be met at Williamston, N. C., by writing to Bro. C. B. Harrison, Williamston, N. C., R. F. D. No. 1, stating the day and time that they wish to be met. Also those coming from the west will be met at Everetts, N. C., by writing to Bro. J. H. D. Peel, Williamston, N. C., R. No. 2, stating the day and time that they wish to be met. We welcome all to come who may desire to do so.

J. H. D. PEEL,

For the church at Bear Grass.

The next session of the Smithfield Union will be held with the church at Smithfield, Johnston Co., N. C., on Saturday and 5th Sunday in March, 1913. The brethren and sisters, especially ministers, are cordially invited to come. It is convenient to all who wish to come by railroad.

Yours in hope,

J. A. BATTEN,

Union Clerk.

The Mill Branch Union is to convene with the church at Simpson Creek the 5th Sunday in March.

The Linville Union will meet with the church at Salisbury, Saturday and 5th Sunday in March. All lovers of the truth are invited to be present.

The Dutcheville Union is appointed to meet with Camp Creek church on Saturday and 5th Sunday in March, 1913. Brethren, Sisters and friends are cordially invited to be present. Visitors will be met at Bahama on Saturday morning and conveyed to the

church and return if they will notify me in time.

G. C. FARTHING.

Durham, N. C.

ASSOCIATION.

The spring session of the Pig River District Primitive Baptist Association will convene with the church at Reed Creek, Henry Co., Va., on Friday before the 1st Sunday in May, 1913, to which we cordially invite our sister Associations to meet with us, especially our ministerial gifts. Reed Creek is three miles from Edgewood station, but those needing conveyance will come to Bassett station. Notify Bro. J. W. Ramsey of Bassett, Va. before hand and conveyance will be provided.

E. L. BLANKENSHIP,

Clerk.

J. A. FARMER.

New Chapel—March 8 and 9.

Goldsboro—2nd Sunday night.

LaGrange—11.

Kinston—12.

Morehead City—13.

Newport—Sat. and 3rd Sunday.

ELDER J. D. VASS OF VA.

Wilmington—1st Sunday in March.
Bay—Tuesday.

Vopos—Wednesday.

Wards Mill—Thursday.

North East—Friday.

South West—Sat. and 2nd Sunday.

Maple Hill—Monday.

Cypress Creek—Tuesday.

Muddy Creek—Wednesday.

Goldsboro—Thursday night.

Nahunta—Friday.

Memorial—Saturday.

Lower Black Creek—3rd Sunday.

Wilson—at night.

Contentnea—Monday.

Scotts—Tuesday.
 Upper Black Creek—Wednesday.
 Beulah—Thursday.
 Bethany—Friday.
 Little Creek—Saturday.
 Clayton—4th Sunday.
 Durham—Monday.
 Burlington—Tuesday.
 High Point—Wednesday.
 Bunker Hill—Thursday.
 Saints Delight—Friday.
 Winston-Salem—Sat. and 5th Sunday.

PRESIDENTIAL INAUGURATION

MARCH 4, 1913.

\$9.30 Wilson, N. C. to Washington, D.C
 via

ATLANTIC COAST LINE and
Richmond.

Tickets on sale Feb. 28, March 1, 2, 3 and for trains scheduled to reach Washington before noon of March 4th, 1913.

Final limit (unless extended) Mar. 10th, 1913. Tickets may be extended to April 10th, 1913 by original purchaser depositing their ticket with Joseph Richardson, Washington, D. C., and paying a fee of \$1.00 not later than March 8th, 1913.

Through trains for Washington leave Wilson as follows: 12:47 A. M. 2:41 A. M. 2:45 P. M. For Pullman reservation and other information see or write,

O. W. JOHNS, Ticket Agt.
 Edward Warren, Asst. ticket agent,
 Archie Deans, asst. ticket agent,
 Wilson, N. C.

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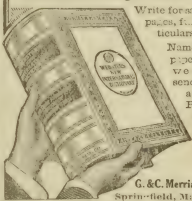
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Schedule in effect Jan. 5, 1913.

N. B.—The following schedule figures published as information only and are not guaranteed:

Trains Leave Wilson—Eastbound.

11:30 p. m. daily—Night Express, Pullman Sleeping Car for Norfolk.

8:05 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service.

4:53 p. m. daily except Sunday for Washington.

West Bound.

5:08 a. m. daily for Raleigh, connects for all points South.

9:02 a. m. daily except Sunday, for Raleigh.

5:45 p. m. daily for Raleigh

For further particulars and reservation of Sleeping Car space, apply to W. J. Williams, T. A., Wilson, N. C.

E. D. KYLE,
Traf. Mgr.

W. W. CROXTON,
Gen. Pas. Agt.

NORFOLK, VA.

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Dept. R. 8,

Pensacola, Fla.

ZION'S *Handwritten: This time it Gillespie is May 13* LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA.

Primitive or Old School Baptist

VOL. XLVI. WILSON, N. C., MARCH 15, 1913. NO. 9



P. D. GOLD, Editor.....	Wilson, N. C.
P. G. LESTER, Asso. Editor.....	Floyd, Va.
J. R. WILSON, Cor. Editor.....	Box 143, Martinsville, Va.
M. L. GILBERT, Cor. Editor.....	Dade City, Fla.

\$1.50 PER YEAR

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

HOW REFRESHED.

Dear Brother Gold:

I often wonder if there is any one like me. I have felt at times ever since my visit in October 1911 to the Kennebec and Contentnea Associations that I wanted to write to the Landmark of some (to me) fertile spots that I found in the desert and yet I have put it off hoping that I might some time be able to write something interesting. I would not write just to see my name in print and I sometimes fear that fleshly feeling moves me. I think that I have not been impressed to write as often as some of my brethren and neither do I feel that I can write so interestingly as they. I have sometimes said I would rather try to preach a discourse than undertake to write one. I began speaking in the blessed name of Jesus when I was but a little more than eighteen years of age and hoped then that I might be a good preacher. Sometime now after all these years it seems to me that I could speak better then than now. I have received at different times what I have dared to take as an evidence that I was called of God to the ministry of his word and I started out to tell you a few of them.

While in Robersonville in October, 1911 I was at the home of our late dear Brother John Clayton Robertson and met his dear old mother whom I had not seen for years and in talking

with her she called my mind back to a visit I made to Smithwick's Creek church in Martin county when I was only a little past nineteen years of age and said that while I spoke on that occasion she was made willing to offer herself to the church and did so at Flat Swamp, the next Saturday. If I remember right she said that she had a hope for fourteen years before this. I can not tell you dear brother just how this made me feel, as near as I can come to it it was both humiliating and exalting at the same time. O my heart exclaimed who am I that such favor should be granted to me and I felt so small for such a great work and yet my soul was indeed comforted to know that the great head of the church had seen fit to use one so weak as I in leading one of his dear sheep to his chosen fold. I heard much good preaching and comforting conversation, but sister Robertson's talk was more to me than anything I heard; it was my evidence that Jesus was with me in the ministration of his word. It was indeed bread that had floated upon the stream (water) of time which I was blessed to gather after many days and it was indeed strengthening to my soul which could for a little while stand upon its feet and say thank God I am his servant, "Bless the Lord O my soul and all that is within me bless his holy name." I went from here to the Contentnea association in

Beaufort county where I first joined and where I was liberated to speak to the churches in the name of the blessed Jesus. Here also it was a feast to my soul, meeting so many whom I loved and who manifested such tender love to me. Here a brother Edwards of Pitt county told me that the first preaching that he ever heard understandingly and that came to him with comfort was from me when I was a boy, this also was indeed an Oasis in which I drank sweet waters and ate pleasant fruits. O now good the Lord is to give such a poor weak and vile sinner such evidences of his love and favor, both salvation and the joys of salvation are the gifts of God and we can get them from no other source and in no other way. When our flesh is puffed up and tries by methods of its own to honor God and comfort his people how miserable the failure and how we sink down in shame and confusion and here we learn that "He that exalted himself shall be abased," here the pit is indeed horrible and the mire deep, but when the God of our salvation in his great mercy and because of his great love reaches down his gracious hand and lifts us out and makes us feel that our standing is secure even upon a rock then our sad and burdened heart is emptied of its doubts and fears, and for a little time sings with the spirit and with the understanding, the glory of their loving, loveable and eternal king. So it is a mixture of joy and sorrow that we daily pass through, sorrow because of the sin and sinful nature we find in ourselves and joy because of the coming of our Savior in every comfortless condition as he said "I will not leave you comfortless, I will come to you," and I can not understand how one can know the perfection of Jesus without knowing the imperfection of the human heart, the contrast is so

great he cries out, "Oh wretched man that I am" and there is only one who can go down into these depths and bring up the chosen of God and this one is Jesus who shall save his people from their sins. How wonderful that God has chosen men and women of Adam's fallen race to be his heirs and joint heirs with his son Jesus Christ. He foreknew them, predestinated them, called them, justified them and glorified them. O wonder of wonders that God, the holy one loves man, the unholy one and gives him hope beyond this life, "For we believe that if Jesus died and rose again, even them also which sleep in Jesus will God bring with him, and so the apostle says "I pray God that your whole soul, body and spirit be preserved blameless unto the coming of our Lord Jesus Christ," and so the saints shall ever be with the Lord.

Brother Gold I have said I and me so often that I feel embarrassed to send it, but leave it to your better judgment.

As ever your brother in hope,

JOSHUA T. ROWE,

Baltimore, Md.

Jan. 24th, 1913.

COMFORTING.

Dear Brother Gold:

I am glad to say that I feel nearly well from my operation. Am suffering from severe cold in my head and left eye. My wife is in bed with la grippe and bronchitis.

I am sending a letter from one of our young brethren of the Hunting Quarter church. If you think proper you may publish it in Zions' Landmark.

When he came to the church he left several of Babylon's concubine daughters behind. He forsook all and followed the Lord. He is a very precious

brother to me and the church.

The Lord bless you.

Affectionately,

L. H. HARDY.

Reidsville, N. C.

Eld. L. H. Hardy,

Dear Brother: Tonight as I am thinking of you I will try to write and tell you how proud and how thankful I am to hear of you getting along so well in your affliction. I could not believe from the first that you would get along any other way for your ministerial work here is not yet finished and I in my weak way pray that it may continue for many years yet. I now can't see how we could bear to lose one such as you, but of course the all wise God would provide a way in such a case, it is not for us to see or know only that he doeth all things well.

We had a very good meeting which I greatly enjoyed on Sunday not being there on Saturday but I missed your presence very much. Bro. Tingle is, I believe a very able preacher on the gospel as I trust I feel and believe it.

Bro. Hardy how many times have I sit and had you preach directly to me, it seemed how I wondered how you knew my feelings and why you should be preaching directly to me, but through experience I trust I have found out and that is one of my strongest hopes that one such as you through your own experience has been able to tell me, one so weak and vile as I see myself to see more of my own experience than I have yet been able to tell myself. There is a lot I would be glad to tell you of the dealings of God as I trust with a poor weak sinner as I see myself to be, but I reckon I had better close this scribble for fear of tiring you.

Mama sends her love to Sister Har-

dy and rest of the family. This leaves myself and family in usual health.

With much love to you and family, I remain,

Your unworthy brother,

JNO. D. SMITH.

P. S. I want you if you can to stay with us when you come in March.

WHERE ARE THE NINE?

"And Jesus answering said, were not ten cleansed but where are the nine. There are not found that returned to give glory to God, save this stranger" Luke 17:17, 18.

Jesus was on his way to Jerusalem, the city of God. He could no doubt have reached Jerusalem by a much nearer route than the roundabout way of going through the midst of Samaria and Galilee, but he had a work to accomplish. He had meat to eat that his disciples knew not of, which was to be about his Father's work, and seek the lost sheep of the house of Israel, to lay the foundation stone of salvation for the Gentiles and after their fullness to gather the children of Israel. His mission was to be a light to lighten the Gentiles and the glory of his people of Israel; to cement that foundation and mighty structure by his own blood, by laying down his life as the lamb slain from before the foundation of the world, to take away the sin of the world. The Jews did not understand his true mission on earth, for they expected that he would come as the promised Messiah and up till the last moment expected that he had come to restore again the kingdom to Israel. But this was not His mission, then, and He rebuked them saying, "It is not for you to know the times or the seasons which the Father hath put in his own power. Fools and slow of heart to believe all that the prophets have spoken, ought not Christ to

have suffered these things and to enter into His glory? They did not understand His mission on earth. Their eyes were blinded. As he entered into a certain village there met him ten men that were lepers which stood afar off. These men being lepers were not permitted to associate with their fellow creatures: but had always to keep afar off, their food being brought to them by their relatives and deposited in a certain place for them. Having also to sleep out under trees or rocks and being forbidden according to law to converse with or to come near any person. In their misery and loneliness they coveted the company of fellow lepers smitten like themselves and wandered about from place to place. And this is the spiritual condition of every man by nature. Man by nature is leprous and his leprosy is contagious but he is not aware of it and remains in ignorance of the fact until his eyes are touched by the spirit for the first time. When he begins to see but dimly and mistakes men for trees walking, yet his condition as a leprous man is clearly revealed to him in time and in agony of soul he cries out Jesus Master, have mercy on me and the promised cleansing is vouchsafed unto him. These ten men knew well that they were lepers and also knew through the gift of the spirit that Jesus the great physician was to pass by that way. There was no time to be lost and they awaited his arrival, when they saw Him they lifted up their voices and said, "Jesus Master, have mercy on us." Their prayer was a cry of agony from the very depth of their souls, short but to the purpose. No vain repetitions, not a lengthy petition, nothing studied or premeditated. Their case was a desperate one and their cry was earnest and emphatic. They knew not that Jesus would pass by that way again and when he saw them He

said unto them, go show yourselves unto the priests, for the mission of Jesus upon the earth was not to destroy the law or the prophets, but to fulfill both, for till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled. But He who came to fulfill the law of God had the power to cleanse those lepers as they went on their journey to the temple to show themselves to the priests. With joy they beheld the leprosy depart from them and nine kept on their way, but one of them could go no farther, his gratitude overcame him, a new light had suddenly sprung up into his soul, he beheld in Jesus more than a simple master in

Israel, he was convinced that none but God Himself could do a miracle of this kind. He beheld in Jesus the Christ, the God of Abraham, Isaac and Jacob, the maker and founder of the laws given to Moses. What were all the priests in Jerusalem to him now, what avail all their ceremonies and washings and burnt offerings. Had he not found the Christ, the Son of the living God who had come to fulfil the law for him. To Him then, and to Him only he would go. But had not Jesus commanded him to go and show himself unto the priests, would he not disobey His lawful command if he did not go? But this stranger saw farther than his other nine companions, he possessed the farther faith which entereth within the veil, he knew that God loved mercy better than all the sacrifices upon a thousand Jewish altars. He had suddenly come to the knowledge that the law was only given as a shadow of better things to come and not the very image of the things, he knew by a long and sad experience that all the blood of bulls, goats, calves, pigeons sprinkling the unclean tended only to the purifying of the flesh, and he knew that all

the blood which ran beneath the altar of the temple could never make him perfect; for in all the sacrifices offered for him he had always a remorseful remembrance of sins and that these sacrifices could never take away sin. Now he had found the substance to which all these types and shadows had been pointing. Wherefore with heart overflowing with love and gratitude he turned his back upon all these shadows and coming to Christ he fell down on his face at his feet and with a loud voice he glorified God, giving Him thanks, worshipping Jesus the Christ, God—man in spirit and in truth and this stranger was a Samaritan, a stranger outside the pale of the blessings and covenants of the children of Israel, who though a stranger had learned more in a few moments in the presence of Christ than all the Rabbis in Israel. Did Jesus rebuke him for his boldness? No, but He did rebuke the other nine who had not done as he had. For Jesus said, were there not ten cleansed, but where are the other nine? These not to be found, none returned to give glory to God, save this stranger. Jesus said unto him, arise, go thy way, thy faith hath made thee whole. The other nine were only cleansed from their leprosy, but this stranger had the comforting assurance of being made whole, figurative of immortality. The ten lepers were figurative of the ten tribes of Israel, who are to be cleansed at the fulness of the Gentiles, who are now as lepers scattered among the Gentiles, and who know that they are leprous, but see not as yet the manner in which they are to be cleansed, they have wandered into Samaria and are feeding to-day upon husks and offal, upon which the citizens of Samaria are feeding them.

JOHN C. CHANCY.

Sutherland, Va.

LIGHT APPEARING.

Dear Brother Gold:

It has been a long lonely night with the churches, they have been in almost a lifeless dormant condition, the clouds have been thick, it seems we could not see one, yes, not one single ray or open space where the light could penetrate so thick even the clouds and so low, they seemed almost to touch the earth, but thanks to our Lord they are beginning to rise and the air is getting more light and the light of the sun of righteousness is beginning to shine through the clouds in many places, and the churches are feeling the good effects of it, and life is manifested and the children are made to rejoice to see the kids coming into the fold. It seems to me that I have seen it some little while and I have spoken to others about it. I believe God is going to visit Zion with an ingathering of his children. We need these cold gloomy times: while they do not feel good to us they are best for us, but this mourning I think will turn to rejoicing and we will be made to a certain extent to forget our sad and mournful state.

They had two to join at Nahunta at their last meeting and I look for others to follow soon.

Yours unworthily,

L. J. H. MEWBORN.

CONQUERING.

Dear Brother Gold:

I will venture to write a few lines, hoping to commit no offence or to cause any dear brother to offend by publishing my faults abroad to the world. But in the interest of my delight is the grand, and great cause of our God. One witness said, "and I saw and behold, a white horse; and he that sat on him had a bow; and a

crown was given unto him: and he went forth conquering and to conquer, Rev. "6, 2. One of the four beasts was a white horse, expressing purity and strength. The lamb was used as a foretelling of the knowledge of a real sacrifice for sin, and the offering of the lamb opened one of the seals, revealing that by the shedding of innocent blood there was the forgiveness of sins. Then the lamb opened the seal of redemption, and John saw the authority, and power that went forth to the affecting of it. For with the authority and power He commandeth the unclean spirits to come out of the man, and they come out," and he that had the bow, the agreement of authority and power, went forth conquering and to conquer, moreover the bow he had was the authority and power invested in Him to forgive sin. As we behold, one with the palsy standing before Him that went forth, as a poor sinner trembling before God, who feels that justice and the judgments of God are all against him, and every nerve in him was tremulous, but He that went forth, rebuked the disease and the man was made whole. Then the leprosy was a terrible disease which made one all unholy and unclean, with the whited skin, impure blood, and the decaying of the bones. Such as no man can heal, and judgment says such must banish away, without hope: but as he went forth, "the Lord be praised," for Jesus healed them of the leprosy, and so it is He conquered our sins, for while we were without hope, and were heart broken mourners, Jesus applied the peaceful balm to our soul, and a crown was given unto him, "crown him Lord of all." And there met him a man that possessed a legion of devils, and He cast them out of the man. Crown him Lord of Lords and king of kings! For as he went forth, he opened the

eyes of the blind, unstopped the deaf ear, loosed the tongue of the dumb and caused the lame to walk, and raised up the dead, conquering the power of sin and death. And as he rode into Jerusalem, a crown was given unto him saying blessed be the "King" that cometh in the name of the "Lord" peace in heaven, and glory in the highest." Luke 19, 38. We will now turn to his disciples, "Let us pass over unto the other side." The multitude was then sent away and none but his disciples witness the next event. They took him even as he was in the ship, and there arose a "great" storm of wind and the waves beat into the ship, so that it was now full, and he was asleep in the "hinder part of the ship," (undertypes and shadows) and they awoke him, and say unto him "Master, carest thou not that we perish?" and he arose, "as from under the law," and rebuked the wind, (the terrors of the law) and said unto the sea "peace, be still," and the wind ceased, and there was "a great calm." For they feared exceedingly, like the poor sinner when he is cast upon the "sea of iniquity," and the terrors of the law declaring the judgments of God with all severity and the alarmed soul in deep distress calls upon the Lord, "Lord save, I perish." Here Jesus went forth under the terrors of the law (even unto death) from thence he arose and rebuked the wind, and said unto iniquity, "peace be still," when iniquity ceased to abound, and the law ceased to howl, so where there was fear there was a calm, and where there was great fear and dread there was a great calm, but as he went forth to meet the last enemy, darkness covered the earth, and the earth quaked: but as He "came forth, the voice of him that went forth is, as he came forth, O death! where is thy sting, O grave, where is thy victory,

Swallowed up in victory by him who went forth conquering and to conquer. Let us therefore live unto the Lord. As debtors unto him who hath done great things for us, whereof we are glad.

Yours in the love of God,

D. SMITH WEBB.

Hillsville, Va.

Dear Brother Gold:

As it is time for us to renew our subscription to the Landmark I have a mind to write a few words to it I hope in praise to my heavenly Master and to the honor and upbuilding of His holy cause also to the comfort of his suffering saints. If I could comfort even one of the little ones it would certainly comfort me. Of myself I can do nothing for it is only through Christ we live, move and have our being for it is through Him we draw our breath, then why should not we speak a word of praise to His wonderful name, a name above every other name. Oh that men would praise the Lord. Oh my soul and all that is within me praise His holy name. Bear with me dear brothers and sisters to speak a word to our clearly beloved brethren in the ministry. Those whose feet are so beautifully shod with the preparation of the gospel, to still press forward the work for the praise of the high calling. For God who cannot lie has promised you the victory and to the dear old soldiers of the cross that so faithfully have been, take courage in old age for the prize you soon will win and to the middle aged and young let us fight the good fight of faith for all we will need it. And to the little lambs that have been shivering and trembling by reason of cold winds and dark and wintry seasons of unworthiness. He said to such come unto him and you shall find rest to your souls.

I will close, may the God of grace uphold and sustain His little ones in my prayer for Jesus' sake.

MRS. W. G. STEGALL

Marshville, N. C.

P. S. Here is an order for \$1.00 to pay our subscription till Jan. 1st, 1917. Send it in my husband's name.

SHOW JOHN AGAIN.

My Dear Brother Gold:

I have often resolved never to write to you again, feeling that my letters could only be a bother to you knowing how much mail you receive so many, many letters and all of them so much better than anything I could write.

But, Brother Gold, while it doubtless will be no benefit to you, yet I am selfish enough to write for my own sake. You remember first Sunday I told you how lifeless and cold I was.

Well all the following week I continued in that dead way, no warmth or good thoughts or feelings whatever.

I went up to Rocky Mount second Sunday, but did not go to church, and on Sunday I got these feelings as miserable as ever, Oh! how badly I felt. The earnest desire of my soul was for light, even the light of the smiles of my redeemer if indeed I may claim sweet Jesus as such.

It seemed like every breath I drew almost after entering the church Sunday morning was "Lord have mercy on me and let me be blessed to eat once again."

It is bad to be naturally hungry and not be allowed to eat, but I believe it is far worse to be hungering and thirsting for the bread and water of eternal life; and not be permitted to taste one morsel.

But that was not exactly the way it

was with me Sunday, while you were preaching the darkness was withdrawn just a little and one blessed streak of sunlight fell into my darkened soul and while I felt so thankful to feel the dear Lord was again about to bless me with a feeling sense of His divine presence yet there was just enough light to show me my own vileness and wretchedness plainer than I had seen it in my dark state.

However I felt glad of the little light I had, as I considered it a little evidence that I had some little interest in that glorious Sun of Righteousness who furnishes both light and warmth to His chosen people.

I left the church and as I left I seemed to feel my same old dark, hateful feelings coming back on me and by the time I got to the depot I was again completely enveloped in that darkness that is blacker than midnight, because this darkness can be felt, and while we waited for our respective trains I felt so desolate and forsaken I could not approach you in conversation. Brother Gold I felt so miserable and do yet. I don't know what to do. I have no access at a throne of grace, so futile are my weak attempts at prayer that it seems I must give up hope of ever again having that sweet assurance of His love that I believe I have had in time past.

I know that the Savior is full of mercy and tender compassion, but O! I seem so wicked, so vile and wretched and miserable, what shall I do? "My heart is sore pained within me, and the terrors of death are fallen upon me. fearfulness and trembling are come upon me and horror hath overwhelmed me. O! that I had wings like a dove, for then I would flee away and be at rest."

With love to all the family I will close this poor letter.

If not asking too much will you sometime in prayer remember,

Your little sister in tribulation,
MARY JOHNSON THIGPEN.
Tarboro, N. C.

THE LORD WORKS WITHIN.

Once I heard a good preacher say, "All the workings of the spirit were in our spirits and not in the body, The body was not a partaker of the workings of the spirit; but all our obedience is of the body."

I wondered how this is. If the christian is dependant for his comforts in this life on the obedience which he renders (and that preacher believed that) how does the body get the life to obey? We are told that the body without the spirit is dead. If the body must obey for us to receive the comforts (and we are told that we are blessed in the deed) what moves the body in this obedience? We are sure that the workings of the spirit are internal for "God hath sent forth a word into Jacob (the body) and it hath lighted on Israel," or the new man. This being true is it not also true that the word which hath light-

ed on Israel controls Jacob? When the body is reduced to obedience to the command of the Lord is it not by the spirit of God that worketh in us? If this is true is not all the obedience of the body caused by the workings of the spirit of God in us? Therefore the life of the body is the spirit and all the obedience rendered by the body is that which is first performed by the spirit in our hearts. This being true we see that we are entirely passive in obedience. Therefore it is the spiritual or new man who moves the outer man to do the things that are good and right. Hence all obedience is by and of the spirit. Truly the flesh profiteth nothing.

Then the Lord said, "Except a man be born again he cannot see the kingdom of God." He surely did not mean that the spirit of man must be born again. The man, or that which had been born once into this world, should or must be born again. Therefore all the man who had been born once should be born again. Therefore the new birth affects the whole man. The same body that, under the influence of the spirit of this world, walked after the course of this world, now, as led by the Spirit of God, walks in the things of the spirit. It is the body that does alms, that preaches, but it is led to do those things by the spirit. The body is affected, weeps, mourns, rejoices, but all by the spirit. Hence repentance is of the Lord. We are led to it by faith. The goodness of God leads us to repentance. That goodness of God is faith and that faith is by the grace of God. Hence salvation is entirely by the grace of God, or it is of the Lord.

This old carnal mind, which is God's enemy, is being cut off and destroyed all the way in our experience, and this cutting off is completed when the body dies. I understand that carnal mind to be the OLD MAN. This body is God's temple. The carnal mind is the strong man that by the stronger is bound and held in subjection here in the body. No one is troubled with him but a christian. The more the christian experiences of his work, the more he hates him and himself because of this Old Man. Thus he loaths himself and repents in dust and ashes.

The servant of God is commanded to rightly divide the word of truth.

When the word of truth is rightly divided all the praise for our salvation for this world and the world to come is given to God and to none other.

The above is my understanding of the teachings of the scriptures and it

is that which is taught in my experience.

L. H. HARDY.

Reidsville, N. C.

Dear Bro.—You will please have published in the Landmark that the next Ekewarkey Union will be held with the church at Bear Grass, Martin County, N. C., Friday and Saturday, and Fifth Sunday in March, 1913.

Those that wish to attend our union and coming by rail from the east will be met at Williamston, N. C., by writing to Bro. C. B. Harrison, Williamston, N. C., R. F. D. No. 1, stating the day and time that they wish to be met. Also those coming from the west will be met at Everetts, N. C., by writing to Bro. J. H. D. Peel, Williamston, N. C., R. No. 2, stating the day and time that they wish to be met: We welcome all to come who may desire to do so.

J. H. D. PEEL,

For the church at Bear Grass.

Union Notices.

The next session of the Smithfield Union will be held with the church at Smithfield, Johnston Co., N. C., on Saturday and 5th Sunday in March, 1913. The brethren and sisters, especially ministers, are cordially invited to come. It is convenient to all who wish to come by railroad.

Yours in hope,

J. A. BATTEN,
Union Clerk.

The Mill Branch Union is to convene with the church at Simpson Creek the 5th Sunday in March.

The Linville Union will meet with the church at Salisbury, Saturday and 5th Sunday in March. All lovers of the truth are invited to be present.

ZION'S LANDMARK

**"Remove not the ancient landmark
which thy fathers have set."**

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

Corresponding Editors.

M. L. GilbertDade City, Fla.

J. R. WILSON.....Martinsville, Va.

Samuel McMillon.....Cosby, Tenn.

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EDITORIAL

THE CUP.

Our dear sister, Margaret B. White, of Leesburg, Va., suggests that I give such thoughts as I may have on the cup which our Lord took, after supper, saying, This cup is the New Testament in my blood, which is shed for you.

There is nothing of an inherent value or virtue, of a literal character, in spiritual things, and yet spiritual things are and must be related to and connected with literal things in order that we, in our finite state, may understand them. God was manifest in the flesh, which was the Christ, and yet the Christ character was not of the flesh but of the spirit. Spiritual things are revealed in men and to men, and yet the revelation is neither through man

nor of man, but of God through the spirit.

We have the treasure in earthen vessels that the excellency of the power may be of God, and not of us. While we have the treasure in the earthen vessel, yet in comparison the vessel is nothing to the treasure, but the treasure is everything to the vessel. But while the vessel is nothing as compared with the treasure, and while we may have the vessel and not have the treasure, yet we can not have the treasure and not the vessel. The vessel is the receptacle for the treasure, and is sanctified by it, yet the value or the virtue is in the treasure and not in the vessel. We may annuadvert as to the literal cup, whether there should be one or many, as individual cups, whether it should be of gold, or silver or pottery, and yet we have determined nothing vital in connection with, or with respect to the cup as our Lord took it. It could have been a horn, if horns were at that time used as a vessel from which to sup, and it would have been a cup nevertheless in the sense implied. Very likely the cup used was one of the cups used in serving the supper from which liquids were supped, very likely, in fact no doubt, the one that Jesus himself used, for "he took the cup when he had supped." But there must be a deeper meaning or signification implied by the word cup than could be indicated or conveyed in the simple idea of a vessel, of whatever material and of whatever form, used from which to partake of liquid substances.

The vital and all essential signification and virtue were no doubt understood to be embraced in the contents of the cup rather than in the cup itself. The cup in the first instance must have been a literal substance, and sustained the same relation to the fruit of the vine which it contained as the earthen vessel does to the

treasure in it. When He gave them the cup and said, "Drink ye all of it," He did not imply that they should drink the literal cup, but the fruit of the vine within it. Therefore the real and true idea of the cup must be found in the fruit of the vine as it is used to lead our minds on to the consideration of a substance of Divine character and virtue.

It seems to be generally understood that the fruit of the vine used is the grape, in which must be found typically that which the Lord intends by its use to illustrate. There is perhaps no other fruit so essentially the same in whatever form or character as the grape. It is here in this use declared to be the blood of him of whom it is said, "Jesus Christ yesterday, and to-day, and forever." And again, "Thou art the same, and thy years shall not fail." And again, "I am he that liveth, and was dead, and behold I am alive forever more." Nothing could so affect him in time in his relation to man that could disturb his divine and everlasting relation to his Father and his God. He is the Saviour of sinners any where and everywhere, at any time and all the time, before time and after time, in time and in eternity. Christ shed his blood when he laid down his life. The life was in the blood. The blood was according to the flesh, the life was after the spirit. Sin reigned unto death in his blood but grace reigned through the righteousness of his life even unto life eternal. The life of God was in the blood of Christ, and the blood of Christ is the life of man. Hence it is said, "Feed the church of God, which he hath purchased with his own blood." The fire of the pains of hell which got hold upon David was quenched in the blood of the Lamb.

The cluster, on the vine in the Butler's dream, brought forth ripe grapes

and he pressed them into Pharoah's cup. Christ appeared once in the end of the world to put away sin by the sacrifice of himself, and in that appearing he was the perfect embodiment of the redemption and salvation of his people. In him was life and the life was the light of men. And He came not to do his own will, but the will of the Father which sent him. That those for whom he laid down his life and took it again, he also would raise up. The will of God as it is revealed in the gospel is the new Testament, which is sealed and made sure with redeeming force by the blood of Christ. Therefore Jesus said: Drink ye all of it. "For this is my blood of the New Testament, which is shed for many for the remission of sins," and again, "This cup is the New Testament in my blood, which is shed for you."

The cup to my mind implies a full measure, a complete embodiment and an inevitable consummation. A full measure of suffering for sin, a complete embodiment of all that could really and virtuously suffer thus, and the inevitable salvation of all who must thus be saved. He did not drink of this cup as did the disciples. They drank the fruit of the vine as pressed in the wine press of men, but he must drink of that which comes from the wine press of the fierceness of the wrath of his God and his Father, which he himself alone must tread. In this, he was himself the vintage of the vineyard of the Lord, and the wine thus pressed out, as by his own power, he is now drinking with his disciples in the kingdom of God. "The cup of blessing which we bless, is it not the communion of the blood of Christ?"

The cup indicates to my mind that the sufferings of Christ were of an infinitely unusual character, of the most intense degree of excruciating and

agonizing pain possible to be inflicted and endured. It was the suffering of sorrow as of an eternal burning in the life of the soul. "My soul is exceeding sorrowful even unto death." Such sorrow and suffering as were allotted to him were never endured by men. The resistant striving unto blood against sin was only such as could be endured by the Saviour of sinners, or could have been ordained whereby sinners must be saved. He suffered the pains of death while he yet lived and died after he had endured. His was a living sacrifice, in which he offered himself without spot to God.

Our Lord indicated this character of cup when he asked his disciples, "are ye able to drink of the cup that I shall drink of; and be baptized with the baptism that I am baptized with? Ye shall drink indeed of my cup." This must be the cup that he had in mind when he said; "O my Father if it be possible, let this cup pass from me nevertheless not as I will, but as thou wilt." And again, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." He had just said, "My soul is exceeding sorrowful, even unto death." His impending death and the sufferings consequent there unto must have been the cup that he must drink. The testament necessarily is involved in the idea of death, as it is of no force until the death of the testator. Without the shedding of blood there is no remission (of sins,) and without death there is no shedding of blood, and without the will of God this death could not have been, and as it was the Christ that died for our sins according to the will of God, we have the New Testament in the blood of Christ, and the blood of Christ in the New Testament, which to us is a cup of blessing even life for-

ever more.

It has been made a question as to whether the thing termed the cup which Jesus took and gave to his disciples and told them to drink of it, or to all drink of it, was wine, and if so, whether it was fermented or unfermented. It seems to me that if it did not appear to be the custom in those days to use the fermented juice of the grape or wine with which men became drunk, and if the early christians did not themselves thus use it, for which Paul reproves them, the death and coming, or the death and resurrection of Christ as the virtue and crowning of the great work of the redemption and salvation of his people and their glorification at his appearing and his kingdom would not fully be shown forth as was indicated when he said; As oft as ye do this ye do show forth my death till I come. While wine is the same that was sweet as pressed from the grape yet it is not the same. Then it was unfermented, now it is fermented. Christ was put to death in the flesh but was quickened by the spirit. He was the humbled man of sorrow in his death, but in his resurrection he was the exalted son of God. The grape as coming from the press is the bruised mellowed juice of the vine, but as coming from the fats, on the lees well refined, it is the pure sparkling wine which cheers and makes glad the hearts of men. The spirit of Christ in all ages of the world has signified the manner of the time, and testified of the suffering of Christ and the glory that should follow. And we by the same spirit are made partakers of the sufferings of Christ and also of the consolations. As we partake of his sufferings we partake of Him in his sufferings. That which was death to him is life to us. That which embodied his sufferings then and made them a full cup to him,

are now to us through him the embodiment of our consolations which are by him made a full cup to us.

In our communion service, as men and women, we partake of literal wine from a literal cup, but as disciples in the spirit by faith we go beyond the sphere of literal things and with the risen Lord we partake of the new wine in the kingdom, or the church as of the cup of blessing and of thanksgiving, expecting when we shall in a still higher and more glorious sense partake with him of the fullness of eternal life in the paradise of God.

P. G. L.

HOW TO WALK.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him," Col. 2:6.

According to Bible teaching ones walk proves his character. Therefore nothing can be more important to him, for it shows his course, his direction, his speed, his progress, and his end.

There is much said of late in political circles about progressiveness. To walk out, live out, show and manifest what is in you is the same as developing by growth, and in life, what is in you. If God works in you both to will and to do of his good pleasure, as you work that out you are working out your own salvation, which is the highest form of obedience granted to you, and it is the most perfect progress you could possibly make.

As you have received Christ Jesus the Lord so walk ye in him. How did you receive him? You were humbled to dependence. You were cut off from all hope in man. As a helpless, little child you received him. It was the greatest gift you ever received. It was the most wonderful moment of

your life—the beginning of days with you—your deliverance from death and misery, the brightest day of your life. This separated you from your vile life of sinfulness. You became circumcised in heart to love and serve the Lord Jesus. He became your Lord and master. You are to know no other.

Now as you have received the Lord Jesus so walk ye in him. Grow up into him in all things. Rooted and built up in him you are established in the truth, As you walk in him who can harm you? What a safe and glorious defense is he! This growth is always healthy. Growing up into him in all things who is the head of all principality and power, you leave off—leave behind the corrupt things of earth, which is your flesh, your corruptions. There is no good growth in developing self which is all corrupt. You die daily to that if you are growing up in Jesus Christ. To leave off, deny, forsake self, to turn your back on self is to follow Jesus Christ. If a single thought, desire or trait of self should or could grow up into your supposed christian character it would despoil your standing, and discount your real progress. You must grow up into Jesus Christ in all things. He is head over all things to the church.

Can one who feeds and serves any lust of the flesh develop into a christian life? No man can serve two masters. We must know nothing among men but Jesus Christ and him crucified. Can you carry along some lust of the flesh, some carnal aim, some golden Babylonish garment, some goodly raiment of your works, and make any progress in spiritual life? Laying aside all anger, wrath, malice, all fleshy works, you grow up into Jesus Christ in all things. Let us lay aside every weight, and the sin that doth so easily beset us, and so

let us grow up into Jesus Christ in all things.

The old heathenish notions of bringing in some of the best cleanest things of the flesh to sacrifice to the Lord, such as the fattest sheep, the sleekest oxen, the most stylish horses to help the Lord, to bring in the purest of your intellectual powers, and thus incorporate them into your worship—bringing in human learning, eloquence, your money, and thus consecrate it all to the Lord, and conduct a partnership service, you managing all this matter to man's credit, is the modern notion of progress. But is not that the development of the carnal man with his ambition, his selfishness, his sinfulness, the lust of the flesh, the lust of the eye, and the pride of life? None of these things are of God. Paul said, God forbid that I should glory, save in the cross of Christ, by which I am crucified to the world, and the world is crucified to me.

Jesus said, hold fast that which I give thee, that no man take thy reward. It is with the Lord's money or talents, gifts, that you serve the Lord. It never becomes your money or talents. What is so good as that which you have received of the Lord, the gift of God? If God give you Christ, which is his unspeakable gift, how shall he not with him freely give you all things.

"Whose house are we, if we hold fast the confidence and the rejoicing of hope firm unto the end." For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

What better things did you ever receive than Jesus who is our hope. The time you received Jesus, or when he was revealed to you, and you felt the love of God, and the pardon of all your sins through the application of the blood of Jesus, was the happiest

moment you have ever had, or will ever have in this world.

Now abide there in Jesus. As you have received him so walk or continue in him. You are complete in him. But the devil, and carnal reason, and legalism will come in to help you, and arm you with Saul's armor. The old text they use is this, Except ye be circumcised and keep the law of Moses ye cannot be saved. But does not Peter say, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity? For if these things be in you and abound they shall make you that ye shall neither be barren nor unfruitful in the knowledge of Christ Jesus our Lord.

Is not all this the growing up into Jesus Christ in all things? Is it not the walking out of what was revealed in you and to you as you received Jesus Christ? Is not all that in Jesus? Surely it is all of him and to him. The crown of it all is charity or the love of God. For love is the fulfilling of the law, and works no ill to any one.

It is the liberty of freedom from sin and death, it is the glory of gospel life. It is marrow of life in bones. It is vitalizing to all our joys which are in Jesus, The life I now live in the flesh I live by the faith of the son of God who loved me and gave himself for me. All this building up that Peter exhorts the christian to give diligence in doing is addition. You cannot add unlike things together. Add to your faith virtue, or the courage of walking out, living out what God has wrought in you. All your increase of knowledge is knowing more of the Lord. The temperance is the wisdom and moderation of the gospel. The godliness marks the true charac-

ter of your service as to the Lord, and in the brotherly kindness which follows crowned with charity which thinks no evil shows the spiritual character of the new creature in Christ Jesus, or the growing up into him in all things which is perfection. Of his fulness you receive all of this and this is true progress. It is all given you in Christ Jesus before the world began, and he comes in the flesh to suffer for us, and to redeem us from all iniquity, and to purify unto himself a peculiar people zealous of good works that we should glorify him in our body and spirit which are his, for ye are not your own, but are bought with a price. Building up yourselves in your most holy faith keep yourselves in the love of God.

P. D. G.

Obituaries.

SUSAN A WARD.

It is with a sad heart I make the attempt to write of the death of my dear grandmother, who departed this life Jan. 6, 1913. Her stay on earth was 68 years, 1 month and 25 days.

Before her marriage she was Miss Susan Ann Stainback. She was married to T. F. Ward, Nov. 6, 1867, by Elder F. L. Oakley.

Grandmother was a kind and loving wife and an indulgent mother. To know her was to love her. If she had an enemy it is not known.

She united with the Primitive Baptist church at Bush Arbor in Caswell County, N. C., in the year of 1865, and was baptized by Elder F. L. Oakley. When she moved to Rockingham county she had her membership moved to Dan River and later to Danville,

Va., where she lived a loving and consistent member until the time of her death.

Her greatest pleasure was in going to her church meetings and having the brethren visit her at her home. Her seat was never vacant at preaching unless providentially hindered.

She was a great sufferer from heart dropsy. She often expressed her willingness to die, firmly believing that death would end her sufferings and that her soul would be at rest. All was done for her that a loving husband, children and kind neighbors could do, but nothing could stay the icy hand of death.

She is survived by a loving husband, 6 children, 27 grandchildren, 1 great-grandchild, 2 sisters and 2 brothers.

Her funeral was preached from their residence on Lee street by Elder J. F. Spangler, and then she was quietly laid to rest in Green Hill cemetery to await the resurrection morn, when she will arise and be like him whom she trusted while in this vain world. Our loss is great but we mourn not as those who have no hope.

To my dear old heart broken grandfather and children I will say, follow in her footsteps as near as you can that when your race is run and you are all called to go may you all be prepared to meet her in that glory world, where there will be no more sad partings but all will be joy.

Dearest grandmother thou hast left us,
And our loss we deeply feel,
But 'tis God who hast bereft us;
He can all our sorrows heal.

Written by her grandchild,
ANNIE BELLE PRUITT.
Ruffin, N. C.

MRS. DILLIE WILLIFORD.

Mrs. Dillie Williford died Jan. 22,

1913. She was about 60 years old. She leaves a husband and 11 children to mourn their loss.

She was not a member of the church but loved to attend and seemed to enjoy the gospel. She attended the services at Upper Town Creek church on Sunday before she died on the Tuesday following.

One of her neighbors says that she was for four years a benediction to his family.

The burial services were conducted by the writer at the grave, at Town Creek church.

She was a Primitive Baptist in sentiment.

W. O. BIGGS

Elm City, N. C.

MRS. MARY M. DOWDY.

The subject of this notice was born in Currituck county, April 3, 1840, and was the daughter of John and Sallie Snow, was married to C. G. Dowdy in August, 1866, and departed this life Jan. 10, 1913.

She was confined to her bed only five days. She united with the Primitive Baptist church at Elim, Powells Point, in September, 1867, and was baptized by Elder Hodges Gallop.

She was a kind and faithful member until her death, a loving and devoted wife, and good neighbor.

She only had one child and it lived four years, four months and four days.

She leaves a kind and afflicted husband to mourn his loss in his declining age.

Your brother in hope,

C. G. DOWDY.

Grandey, N. C.

SISTER SARAH E. HEWETT.

I am requested to write the obituary of dear Sister Hewett, who departed

this life Sept. 11, 1912, leaving three sons and two daughters besides grand children, and a host of loving friends to mourn their loss.

She was a loving member of the Primitive Baptist church in Norfolk, and was a strong Baptist, fully established in the faith of salvation by grace, and it was her greatest pleasure on earth to praise the Lord for his goodness and mercy.

She was a kind and loving wife and mother and always seemed so thankful for any kindness showed her even to the last when she could hardly speak.

I will say to her dear family, we all miss her, but do not grieve as for those without a hope, for we feel sure she is with Jesus, and may we all try to be more like her.

She was in her 70th year at her death.

May the Lord bless the family with grace to say thy will be done.

Lovingly,

BESSIE KING.

The Messenger of Truth please copy.

SUSAN S. WHITFIELD.

It is with a sad heart I attempt to write an obituary of my dear departed mother, who was born Nov. 24, 1855, and died July 4th, 1911. She was married to my father George Whitfield, Feb. 1, 1877 and was the mother of 13 children, 7 sons and 6 daughters.

Mother joined the Primitive Baptist church at Flat Swamp, Saturday before the first Sunday in May, 1888 and was baptized on Sunday by her dear pastor, Elder G. D. Roberson.

Her mother was faithful to attend her church meeting when she could. She was a faithful wife, and kind, loving mother.

She much desired to live for the pro-

tection of the three unmarried daughters of her family. But her time of departure came, and after suffering much with patiently enduring she passed away. Oh how we miss her loving advice and her dear presence. We feel she is at rest in Jesus. May the Lord prepare us for the coming of death, and give us an abundance entrance into the kingdom of heaven.

MRS. BETTIE WARREN.

POLLY HARDISON.

The subject of this sketch was grandmother Polly Hardison, daughter of Harmon and Betsy Robinson, and was born in Martin County, N. C., Nov. 5, 1820, and died Sept. 22, 1912, and was therefore ninety-one years, 10 months and 17 days old. She was twice married; first to Thomas Cook, in June, 1836. To this union three children were born unto them, two boys and one girl, all of whom preceded her to the grave. About the date of 1847 she was married the second time to James Hardison. To this union five children were born. Four of whom are yet living.

It pleased God on the 20 of Sept. 1912, to call her to himself. I think of grandmother as one not dead, only crossed over the river from time to eternity, leaving sorrow, sickness, pain and death, for a beautiful home not made by hands for which she confessed a hope Oct. 1870, and was received into the fellowship of the church at Smithwick Creek, Martin County, and ever living an obedient and consistent member, growing stronger and brighter in spirit and in the faith. Even in the last moments of her life she was bright and cheerful, speaking of the church and spiritual workings of Jesus her Saviour. It has pleased God to take her home eternal and on high, where Christ her blessed

Saviour dwells at the right hand of God, who bought the priceless jewels of earth with His own precious blood, who died that they might live, and be with Him and behold His glory in that celestial city of their King and Redeemer. They too can sing the new song of redeeming love, for their garments have been washed and made whiter than snow in the blood of the Lamb. While her body awaits the great resurrection morn, her spirit dwells with God who gave it. It is heaven to one of His loved ones to be lifted from this mortal world into His glorious presence.

Surely the sickness and pain of pneumonia which brought death are not worthy to be compared to the beauties of that glorious home, where angels sing God's praise, and the redeemed from the earth, sing the song of redeeming love and clasp their hands in immortal bliss.

We do not sorrow for her as one without hope, but rejoice in the assurance that the same merciful Saviour that spoke peace to her troubled soul, and whom she served and trusted the remainder of her life will keep the very dust of her body to be changed in that great morning from mortality to immortality, while her spirit dwells with Him in the Eden of His blissful abode, always to behold the glory of her Saviour and her King. We will miss her dear, sweet face here on earth, but rejoice in the thought that her joys now are full, and that sorrow nor death can ever mar her happiness in that eternal home that has no night, where she is clasping hands with the redeemed, and shouting the praises of the once Crucified but now risen and exalted Saviour for ever and ever, Amen!

Jesus Saviour has this precious one,
Safely gathered for His own;

Now she waits for us above,
Resting in the Saviour's love.
Jesus grant that we may meet
And adore Thee at thy feet.

By her grandson,

JAS. A. DANIEL.

Jamesville, N. C.

L. M. HAMILTON.

The subject of this notice was born May 24, 1863, was married the first time Jan. 16th, 1879 to Miss Katie Aycock, who lived a devoted wife until Nov. 18th, 1902. To this union there was given seven children, four boys and three girls, and on the above date the Lord saw fit to take from him his companion, leaving him alone with seven children.

On April 6th, 1906, he married Miss Ella Walker and to them was born a sweet little babe. All the children and the dear mother of the little one are left to mourn the loss of a devoted father and husband.

The writer was well acquainted with him, his companion and children, and I never visited a more pleasant and more devoted family in my life.

Brother Hamilton received a hope many years ago, and expressed a reason of same to me, if memory serves, about the year of 1906, when the Black Creek Association was in Wilson. He stated to me he had not failed to attend this Association in thirty-two years. Such love sprang up in my heart to him I laid my arms around his neck and said: "If I were worthy I would like to baptize you." In Dec. 1908, he sent me word to come to Norfolk, at which place he was living, and at their regular meeting he offered to the church, was received and I baptized him in Elizabeth river in the chilly month of December. We had to walk about three hundred

yards from the shore to get to the proper depth to baptize. After burying him beneath the water, we walked to the shore, where a small number of brethren and relatives were waiting to receive him as a devoted member in their full fellowship of the church, of which he was a member until his death.

He was recognized by one and all as the leading member of the church of Norfolk. He had taken a great deal of interest in building the church house at that place, and in the expectation of the setting of the Kehukee Association, which took place in October after his death in September, he had taken it upon himself to help the friends and neighbors who promised to provide homes for the brethren and friends who were to attend this meeting, and talked to the writer about same two or three days prior to his death, which occurred on the above date. I don't think a more exemplary man ever lived than Brother Hamilton.

Just before his death he moved to Raleigh to make it his home, having lived here years ago where his friends numbered by the score, he seemed to have a mind to spend his last days here. He and I had agreed to go to Angier for preaching on Sunday after he was killed Saturday night, and when the news came to me about 7 o'clock that he was killed by the train in West Raleigh I hardly believed it, it was such a shock to me.

He was dearly beloved by his companion and children, and by all who knew him, because he was a lovable character, always making himself pleasant and congenial.

His body was interred in the cemetery at Smithfield on September 9th, 1912. The funeral was conducted by Elder P. D. Gold, of Wilson, in a very appropriate way, and was attended

by a large number of friends and relatives.

W. A. SIMPKINS.

Raleigh, N. C.

MRS. SUSAN EDWARDS.

She was sixty years old the 4th of April, and died Jan. 19, 1912. She was confined one month and suffered much. She was patient. All that her friends could do was done for her.

But her time had come to depart from this world of sin and sorrow. All I could say was God's will be done. But how we do miss her. But rest on dear mother, for I believe the dear Lord took you home.

Father has been dead 34 years last June. Mamma labored hard in and out for us children. But the Lord blest her with good health and a strong mind, and by the help of the Lord she made a living for us.

Mamma was married to L. B. Edwards in 1865. They had seven children.

Mamma joined the church at Lawrences in Aug. 1873, and was baptized by Elder Wm. F. Bell. She was a strong and loving Baptist. She was kind to the needy, and waited much on the sick, always filling her place in the church. I have known her to walk five miles to her church.

Her pastor Elder F. Staton, preached her funeral, and she was buried at Lawrences.

Written by her heart-broken daughter,

EULA T. HOUSE.

Gospel Messenger please copy.

MRS. MARGARET ALLEN.

Dear Mr. Gold:—It is with a sad heart I attempt to write the death of my dear grandmama, Mrs. Margaret Allen, who fell asleep in Jesus on Jan.

11, 1913. If she had lived until the 16th of February she would have been 78 years old. Her husband preceded her to the grave about 15 years ago. She left four girls and three boys and a number of grand-children here to mourn their loss. She was a member of the old Baptist church at old Fair Field, and had been a member several years. She was baptized by Mr. Stultz her pastor at that time. She was taken sick last winter with pneumonia and stayed down for some time but the good Lord blessed her to get up again and then she was taken again and never got up any more. She died Saturday and was buried Monday.

Mr. Hundey preached her funeral. She said she was willing to die, and would be better off than she was here suffering. I believe if any one ever went to rest it was her. All was done that could be done by her physician and friends and children, but they could not stay the hand of death. The Lord's will must be done not ours. I went to see her last August, and I never thought that when I told her farewell the morning I left that it would be the last time on earth that I would see her.

So farewell grandmama; I will never see you again on this earth, but hope to meet you on that happy shore where pain or death will be no more. So sleep on grandmama and take thy rest. There is a place vacant in our home that can never be filled; so sleep on and take thy rest.

Written by her granddaughter,
D.

RESOLUTIONS OF RESPECT.

We, the church at Cedar Grove, Wake County, N. C., do hereby pass the following resolutions concerning the death of our beloved brother and Deacon T. C. Powell, who joined the

church at Cedar Grove the 2nd Sunday in July, 1896, was baptized by Elder G. B. Powell, and was ordained to the office of deacon by Elders G. B. Powell and A. N. Hall. This office he filled well until his death which occurred Dec. 19, 1912.

Be it resolved,

1st. That the church has lost a kind and faithful member and deacon, the family a relative, the community a fast friend.

2nd. That we bow in humble submission to our God in taking him away from us; and may we live according to the pattern he has in his humble way set before us; and may we be carried home to meet him in that world of bliss when we are done with this world of sorrow.

Done by order of the church in conference Saturday before the 1st Sunday in Jan. 1913.

W. M. MONSEES, Mod.

J. W. POWELL, Clerk.

EMMA LOUISE WOOD

Tuesday, October 15th, there passed on into Heaven from her home in Pittsylvania county, Emma Louise Wood.

Born on the eighteenth day of April 1892, the life of this twenty-year-old girl was so pure, gentle and lovely that it deserves more than passing notice.

She was the only daughter of T. J. Wood and his wife, Josie Poindexter Wood, and was born in the house in which she died. For eighteen years her life was spent in the midst of joy and sunshine, radiating happiness upon all about her, her only sorrow being the loss of a brother, whose last days were made full of peace by her loving ministrations. Her sweetness of disposition attracted the love of all who came in contact with her. All her life she had grown in

the grace of unselfishness and in knowledge of those qualities that make for Christian womanhood.

Her school life, spent in her home neighborhood, in the Roanoke Female College, of Danville, and the Woman's College, of Richmond, but extended the influence of her lovable character, gaining friendships among both her schoolmates and teachers.

About two years ago there appeared the first signs of a failing health. But a stay in the mountains of North Carolina gave her back her normal strength and she returned home apparently cured. In a few months, however, the disease returned. She again went to Brevard, N. C., but grew worse and returned home to die.

Her brave and patient acceptance of the fact that her days were few was the sustaining help of her devoted parents and brothers, relatives and friends.

Her smile of love and interest never failed up to the last moment of her life, to startle all at the constancy of her courage, and her unflinching trust in God's love.

About five o'clock Tuesday afternoon she said to those about her, "I feel so tired, I think I will go to sleep." With a smile for all, she closed her eyes, and "fell asleep in Jesus."

It was a fitting close to her gentle, loving, trusting life.

Music and flowers were her dearest earthly treasures of enjoyment, and it was fitting that both should have prominent place in the testimonies of loving sorrow at her burial. At the grave, in the near-by family graveyard, the strains of "We Shall Meet in the Sweet By and By," and "Jesus Lover of My Soul," floated out into the beautiful sunshine as a last message of hope and trust to all.

The grave was covered with the

flowers she loved so well, which had been sent in great profusion and taste of design by those who loved and knew her.

In peace and beauty she lived. In peace and beauty her lovely soul passed on.

J. C. H.

Union Notices.

Those going to the Stanton River Union will be met at Fall Creek by Elder C. T. Evans or Brother Robt. Williams if they are notified.

The Dutchville Union is appointed to meet with Camp Creek church on Saturday and 5th Sunday in March, 1913. Brethren, Sisters and friends are cordially invited to be present. Visitors will be met at Bahama on Saturday morning and conveyed to the church and return if they will notify me in time.

G. C. FARTHING.

Durham, N. C.

The next session of the Black River Union will be held the Lord willing, with the church at Mingo meeting house in Sampson County, N. C., about 4 miles south of Dunn, N. C., where visitors will be met on Friday P. M. and Saturday A. M. before the 5th Sunday in March, 1913, and conveyed to the Union.

Elder A. D. Johnson is appointed to preach the introductory sermon. All lovers of the truth are invited to attend.

ELDER W. M. MONSEES,
Moderator.

C. HODGES,

Union Clerk.

The Eastern Union is appointed to be held with the church at North

Creek commencing Friday before the 5th Sunday in March, 1913.

A. W. AMBROSE,
Clerk.

Dear Bro. Gold, please publish that the next session of the Contentnea Union will be held at Upper Town Creek, Wilson County, N. C., March the 29 and 30.

A cordial invitation is extended to all lovers of the truth and especially ministers.

Tarins will be met on Friday P. M. at Elm City and visitors conveyed to the church and back.

L. T. EASON,
Church Clerk.

ASSOCIATION.

The spring session of the Pig River District Primitive Baptist Association will convene with the church at Reed Creek, Henry Co., Va., on Friday before the 1st Sunday in May, 1913, to which we cordially invite our sister Associations to meet with us, especially our ministerial gifts. Reed Creek is three miles from Edgewood station, but those needing conveyance will come to Bassett station. Notify Bro. J. W. Ramsey of Bassett, Va. before hand and conveyance will be provided.

E. L. BLANKENSHIP,
Clerk.

ELDER J. D. VASS OF VA.

Lower Black Creek—3rd Sunday.
Wilson—at night.
Contentnea—Monday.
Scotts—Tuesday.
Upper Black Creek—Wednesday.
Beulah—Thursday.
Bethany—Friday.
Little Creek—Saturday.
Clayton—4th Sunday.

Durham—Monday.
 Burlington—Tuesday.
 High Point—Wednesday.
 Bunker Hill—Thursday.
 Saints Delight—Friday.
 Winston-Salem—Sat. and 5th Sunday.

ELDER E. E. LUNDY.

Eastern Union—Friday, Sat. and 5th Sunday in March.

Portsmouth—3rd Sunday night in April.

Hunting Quarter—Tuesday night, after.

Davis Shore—Thursday night.

North River—4th Sunday night.

Morehead City—Tuesday night.

Elder P. D. Gold, Dear Brother:—Please publish in the next issue of the Landmark that J. R. Jones and E. F. Pearce, if the Lord will, will serve at the funeral of sister Norris and her husband, on the 5th Sunday in March at 11 o'clock. The funeral will be at the old family homestead near Dunn, Harnett County.

From your little unworthy brother,
 I hope,

E. F. PEARCE.

J. E. ADAMS.

Flat Creek—Sat. and 4th Sunday.

Mountain Creek—Monday.

Albermarle—Monday night.

Freedom—Tuesday.

Bear Creek—Wednesday.

Running Creek—Thursday.

Meadow Creek—Friday.

Liberty Hill—Sat. and 5th Sunday.

Jones Hill—Monday.

Jerusalem—Tuesday April 1.

Crooked Creek—Wednesday.

High Hill—Thursday.

Union Grove—Thursday afternoon

3 o'clock.

Watson—Friday.

Oak Grove—Saturday.

Lawyers Spring—1st Sunday in April.

Wadesboro—Monday and Monday night.

The brethren will please understand that I will be dependent for conveyance when off the railroad.

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The first volume of this valuable work was republished several years ago by Elder J. H. Oliphant and Bro. S. B. Luckett. Every copy has been sold and many orders could not be filled. The second volume has never been published by our people, but has recently been revised by Bro. Luckett, and if published, will be a very interesting and instructive work. In the interest of truth I hope to be able to publish both books. Will you help me? Both books are charmingly written. They should be in every home, certainly in every Baptist home that is able to afford the small price. Our church—the church of Christ—is so little understood by the world, and no book of its size and cost, outside the Bible, sets the church in fairer colors. Fathers and Mothers should supply their children with a copy. Hundreds of complimentary testimonials could be produced in its favor, but they would take up too much space.

Read the work for your self, and if not pleased, return it and your money will be refunded. Can a fairer

proposition be made? Send your order at once, please.

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Luray, Virginia.

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SYLVESTER HASSEL,
Williamston, N. C.

The Skewarkey Union is appointed to be held with the church at Bear Grass, Friday, Sat. and 5th Sunday in March.

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N. B.—The following schedule figures published as information only and are not guaranteed:

Trains Leave Wilson—Eastbound.

11:30 p. m. daily—Night Express, Pullman Sleeping Car for Norfolk.

8:05 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service.

4:53 p. m. daily except Sunday for Washington.

West Bound.

5:08 a. m. daily for Raleigh, connects for all points South.

9:02 a. m. daily except Sunday, for Raleigh.

5:45 p. m. daily for Raleigh

For further particulars and reservation of Sleeping Car space, apply to W. J. Williams, T. A., Wilson, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

SHED NOT A TEAR.

Shed not a tear o'er your friend's
early bier,
When I'm gone, when I'm gone:
Smile when the slow tolling bell you
hear,
When I'm gone, when I'm gone.

Weep not for me as you stand round
my grave;
Think who has died his beloved to
save.
Think of the crown all the ransomed
shall wear,
When I'm gone, when I'm gone.
Shed not a tear as you all kneel in
prayer
When I'm gone, when I'm gone.

Sing a sweet song when my grave you
shall see,
Sing to the Lamb who on earth once
was slain,
When I'm gone, when I'm gone.

Sing to the Lamb who in heaven doth
reign—
Sing till the earth shall be filled with
his name,
When I'm gone, when I'm gone.

Plant you a rose that may bloom on
my grave,
When I'm gone, when I'm gone.

Sing a sweet song such as angels sing,
When I'm gone, when I'm gone.

Praise ye the Lord that I'm free from
all care;

Pray ye the Lord that you my joys
may share.

Look up on high and believe I'm there
When I'm gone, when I'm gone.

A PLEASANT VISIT.

Dear Brother Gold:—It was a very pleasant visit Mildred and I had at your home on the occasion of your golden wedding, and at the other homes and churches where we were during the two weeks that we were in your good State, and among our dear kindred in Christ whose earthly homes are there. We felt truly glad and thankful, I think, to see you and Sister Gold looking so well as you received the very large company of friends who called on the occasion of the 50th anniversary of your wedding. You both did truly look younger than your years, and you were both evidently in a cheerful and grateful state of mind to see so many of your friends and receive their cordial greetings. I was told there were near 500 called, and they all had a cheerful and loving expression of face and voice, and were evidently grateful for the privilege of

greeting you. And to see each of your seven children and many other near relatives and dear friends: it was truly delightful. We felt it to be a privilege not only to be present on that pleasant occasion, but to remain in your dear home for a few days. Pleasant as it was to meet so many dear friends, and to feel something of the joyfulness of the occasion, it was still more joyful to us to remain for awhile and have the privilege of conversing quietly with you and Sister Gold, and the other brethren and sisters upon spiritual things. Your talk, my dear Brother Gold, was a real comfort to us, and it was dearly appreciated by us, for it was needed, on account of our great bereavement.

I wanted to write you sooner than this, but have not been much in a state of mind to write. As I recall this pleasant visit at your house, and at the other pleasant homes where we were, and of many such in the past nearly fifty years, I can not but feel a degree of thankfulness to the Lord that we have such a dear Saviour to talk with each other about, who is infinite in every perfection, who is unlimited in every power and attribute; "who works all things after the counsel of his own will," "who is the same yesterday, today and forever;" who "has declared the end from the beginning;" to whom there is nothing old or new, but one eternal now; who is able to save unto the uttermost them who come unto God by him.

So many questions arise in the minds of the Lord's people from day to day, which they cannot solve; but when they hear the Lord's servants talk or preach, often these questions are answered. The preaching of the word comes to them as food and drink and clothing, and is a comfort. We know that God has set the bounds of our habitation, and we know that when

the spirit of supplication is in our hearts he hears us, and the very fact that the prayer is in our hearts is an evidence that we are his. "He hears the prayer of the destitute, and will not despise their prayer." What a wonderful thing it is to trust in him, to cast all our care upon him. We can not do this of ourselves, but he works that trust in us. We ought not to fear any one or anything but the Lord. "Not a single shaft can hit, till the Lord of love sees fit." If we could think that Jesus ever had failed to have his will and purpose done we could never trust in him any more.

We all send much love to you and Sister Gold, and your family,

Your brother in hope,

SILAS H. DURAND.

P. S.—Your 80th birthday is in this month, but I have forgotten the day. Best Wishes.

Southampton, Pa., March 14, 1913.

THE WIDOW OF ELDER VAN METER.

Dear Elder Gold:—My dear mother, Mrs. I. N. VanMeter, requests me to write you, and she sends \$1.00 to apply on her subscription to the Landmark. At the present time she is ill, and not able to write, but desires to receive and read the Landmark as long as she lives; and she says to tell you she still loves the doctrine set forth in its columns, and can believe in no other. She says she has read and heard of some "new things" among the Baptists which were never promulgated or believed among them until recently, and she had tried to understand and believe these things, but found she could not, that they were not the belief or faith of the Old School Baptists, and she wanted you and all the brethren and sisters to know that her faith was as firm

and strong as it ever was, and in no other doctrine has she any confidence. Dear brother, this surely ought to be a great comfort and encouragement to us all, coming as it does from one in her 93rd year, and being 75 years a member of the Old School Baptist church, and one, too, who has read a great deal; but who feels now that her stay on earth is short and she will soon be done with all trials and sorrows.

She, as well as I, send our love to you and Sister Gold, and wish to congratulate you on the 50th anniversary of your marriage, and pray God's blessings to rest upon you both, and that He may keep you secure under the shadow of his wings, until life's sun shall go down, then hear the welcome summons, "Child your Father calls, Come home."

Your little sister,

SARAH E. RUNKLE.

P. S.—Dear brother, I have just seen that your wedding anniversary is on the same day of the month as my father's and mother's, and she wished me to mention it to you. They were married Jan. 22, 1839, and she has a clear recollection of all that occurred that far back, and her mental faculties now are as strong as ever they were, which seems very remarkable in one of her years.

I, too, have an humble name among God's dear children and love to read the Landmark.

S. E. R.

Mother's address is, Macomb, Ill.

R. R. 7.

ESAU AND JACOB.

Dear Brother Gold:—I thought I would not write any more for the Landmark, knowing my weakness as I do, and that it goes before so many

people that have more spiritual knowledge than I. But, when I see so much beauty, I want others to see too.

Before Esau and Jacob were born, they struggle together. It seems to me that is a type of the soul when it travails. When we are under conviction, there is a struggling—trying to go back to the world and its pleasures, and trying to do better. For proof of this, let us see how the Israelites did, when in the wilderness. They wanted to go back to the flesh pots of Egypt. This shows they wanted to go back about as bad as they wanted to press forward. When they started on this journey the Lord told them that in the evening they should eat flesh, and in the morning eat bread. The evening answers to the first part of our life and the morning the last part. They ate and lived on manna in the wilderness. Manna means, what is it? That is a good name for conviction. We certainly do not know what it is while eating it. We eat it—complain—wander around—want flesh, still we continue eating it. The Lord caused an east wind to blow from the sea and carried quails to the Israelites a day's journey. And they loathed them while it (the flesh) was still between their teeth. If we try to eat flesh (go back in our old ways, it makes us sick) and we are in a worse condition than before.

All the men of war that left Egypt died in that wilderness except two. That answers to the flesh.

The young men that were born in the wilderness, go into the land of Canaan, which is a figure of the gospel land—spiritual land. Young men, the spiritual men are the ones that possess this land. When they reached the land of Canaan they ceased eating manna; but on the morrow after partaking the passover, they eat the old corn of the land (Canaan.) They

lived on what that land produced that year. The Lord commanded that an Omer of manna be put away for testimony of what the ate while in the wilderness. We do not forget the time when we were under conviction. It is kept for a testimony. We cannot forget it. Rebekah was told two manner of people were in her womb, and the elder should serve the younger.

Esau came from the field (world) faint. Let us notice this a moment. Was faint. That means ready to fall—a dizziness—weak. (I fainted once and I know something of this.) He was hungry and at the point to die. It seems to me he is getting to the end of the law, and this is a type of us when we thirsted after our younger brother's pottage. Save Lord or I perish. Jacob fed him by buying his birthright. Do we not give up all before we can eat spiritually? We have to give up our standing, before we can eat of our younger (spiritual) brother's pottage.

The world thinks Jacob took advantage of Esau. Don't think so. He was not sick, if he was he would not have been hungry. Esau was called Edom. That means faint, and I might add weak. That is the way of the flesh. Jacob gets the blessing. A person told me Jacob lied. Let us see. When he goes to Isaac, he puts on Esau's garments, and kid skins on his hands and neck. He tells his father this is Esau thy first born. When we go to our heavenly father for a blessing, do we not say we are sinful and are not worthy, and that we are the first born? And he was told to do this by his mother, who is a figure of the church. The church will admonish those that have a hope how to do to get a blessing—offer to the church; but they had better come owning they are sinners (the very Esau) or they

will not get it. "Come near me my son, and let me feel thee."

That was a trying time on Jacob. He was afraid he would appear as a deceiver. That is our experience. When we had impressions to offer to the church, we were afraid we might deceive them. And when the church tells one today to do his duty on this line, that is their answer. When Joseph's brethren went to him to buy corn, he appeared angry with them. He was trying them—to humble them. They sold him into Egypt. But he was not angry. He wanted to prove them, just as Isaac tried Jacob. Isaac did not eat of Jacob's venison until a full confession was made, and Jacob did not get the blessing till he told this. As Jacob left, in comes Esau and asked his father to arise, eat of my venison and bless me.

Jacob came in Esau's name prompted by (the spirit) his mother. "The spirit and the bride say come." But Esau came in his name only, and his venison was from the field (world,) while Jacob's was of the flock. Isaac told Esau he had given his blessing to his brother, and that he (Esau) would have to live by the sword and serve his brother. That is very typical of the flesh. We must live by the sword (the word of God,) and serve the new man.

"The elder shall serve the younger." The blessings Isaac gave his two sons fulfilled what the Lord said. The flesh shall serve the spirit. But there is a continual warfare going on. The flesh against the spirit, and the spirit against the flesh.

Come near now, and kiss me. The demands have been satisfied, and mercy and justice kiss each other.

Isaac smelled Jacob's raiment and said, "See, the smell of my son is as a field the Lord has blessed." Moses was commanded to take off his shoes,

for the ground he stood on was holy. This field that was blessed is the gospel field we live in, it seems to me. If we can drive out the Canaanites and have a peaceable reign, what a blessed land. But the spirit and flesh have to live in the same house, and a fight is going on most of the time. Jacob is afraid of Esau and flees from him. Just as David tried and did keep out of the way of Saul, just as we try to keep the flesh (the old man) in subjection. But we are afraid we will some day fall by him.

As Jacob went in his elder brother's name to get the blessing from his father, we today go in our Elder Brother's name, who is Christ Jesus our Lord, to our heavenly Father for all blessings. There is no other name under heaven whereby we must be saved. He is the only mediator. We have to go in His standing, for the birthright belongs to Him.

He bought us with his own precious blood, hence we go in His name, and wear his goodly garment.

Your humble brother in a sweet hope.

T. A. STANFIELD.

Melver, N. C.

WHAT THE LORD DID FOR HIM.

Dear Brother Gold:—I will try by the help of the Lord to write a few lines to the dear brethren and sisters, telling them a little I trust of what the Lord has done for me, a poor sinner saved by grace is saved at all.

The first thing that ever made me think of death was a dream I had in which I went to heaven and it was such a beautiful place with Jesus sitting on a place higher than all the rest. After looking at me He said, "there is your mother," and I was filled with joy to see her as she died when I was an infant. At the time of

the dream I was about twelve years of age and in the dream I thought I would never leave my mother again, thinking Satan was on the outside and if I went out he would get me. But Jesus told me he would not get me, so I went out but being frightened awoke up.

I did not tell any one about this dream thinking I would pass it off the best I could and when I was about sixteen I was in the orchard gathering fruit one day and it seemed some one said to me, "you are a sinner, go yonder and pray." And I felt like a sinner. The place was a pine by the fence. I went and dropped on my knees and tried to pray, but I did not intend to think about it. However I could not help thinking about it and continued trying to pray at times.

At eighteen I was married and still that trouble was there. I went to church and though I was not raised with Baptists I loved them and went to hear them preach. I prayed to be like them. I moaned and groaned and cried to the Lord for mercy for I knew if I died I would go to torment. I frequently would go to some quiet place and beg the Lord to have mercy on me.

I was in this condition for a great while and if there has ever been a change it occurred in February, 1890. It was one Sunday morning when I thought my burden had grown so heavy I could not bear it any longer. I thought I was going to die. I went into the garden and walked to the lower end and prayed to the dear Lord for mercy. I thought I could no longer live when a voice spoke to me plainly and asked, Why weepst thou? And I said, Lord for the sins of my soul. The voice said, "Go sin no more!" I went out of the garden to the home of a friend who was a Baptist and told her a few things. Al-

though I had loved her before afterwards I loved her more. In fact I loved everything and everybody and I wanted to praise the dear Lord for all my happiness.

I then thought all my troubles had ended and wanted to be baptized. When I went to church I enjoyed what was said and many times I thought I would offer but something would say they won't believe a word you say, you have not anything to tell. And I began to think the same thing. I thought I had no business being with those good people although I wanted to be with them.

I continued in this way until it seems such a great weight that I could not carry it any longer and I tried to pray to the Lord to show me if I was doing wrong and if I was deceived or not. And on Monday after the third Sunday in August, 1910, I believe He showed me. On the following Sunday I went to Bear Grass where the preaching was sweet. During preaching these words came to me, "wait your time, the second Saturday in September."

The three weeks was a long wait for me and when the time came there was no one to go with me. The distance was about nine miles but I got into the buggy and went driving by my daughter's, who lived two miles from the church, and taking her with me. The preaching and singing was sweet and when the door of the church was opened I was glad in my heart and made willing to go and lay my burden down and ask a home with them though if they saw me as I saw myself I did not see how they could accept me. But they did and on Sunday morning I was baptized by our dear pastor, M. T. Lawrence.

I then thought my troubles were all over, but I get in the valley oftentimes and think I am deceived and

have deceived others. But I try to pray to the Lord to guide me that I may hold out faithful until the end for without Him I can do nothing.

I hope all the Lord's people will pray for me when they have a mind to do so.

Written by your unworthy sister if one at all,

LULA BASS.

Robersonville, N. C.

A GOOD LETTER.

Dear Brother Gold:—I am in receipt again of another sweet letter from our dear sister Ezzell, which I feel is too good just for me alone, and as I have had her consent to send any of her letters that I wished to you for publication, I have copied this one and you may use it for the Landmark if you see fit. I have had a mind to try to write some of my feelings and thoughts a good while, but have postponed from time to time, because I know I have not the ability of myself to write any thing that will comfort God's little ones, and I have so many fears and doubts concerning myself, I fear that I am nothing but a bundle of chaff. I am all the time making mistakes and doing or saying the wrong thing. When I would do good evil is present. Yet I feel to hope there is a spirit within me that desires to love God, serve Him, and obey his commandments above every thing else, but my flesh is so weak I have a continual warfare.

Satan threatens to prevail, and it seems like I am easier to yield to him and step into his snares than any one else. Then I have to go groping my way on in darkness, feeling so cast down and despondent, wondering if any of God's children ever felt just like I do. Then the thought comes, surely they do not, for they all look

so patient and meek, so harmless, while I feel like I look like a criminal. I believe I can truly say with the poet: "Mixtures of joy and sorrow I daily do pass through, Sometimes I'm in the valley and sinking down with woe, Sometimes I am exalted, On eagles wings I fly, I rise above my troubles, and hope to reach the sky."

Oh, it is so sweet when I can have a little season of rejoicing in hope, and feel that over me is His banner of love, and underneath are His everlasting arms, then the world is put under my feet, and I feel strong in spirit, ready to say "I can bear all things, through Christ, who strengtheneth me." But often at the very first stroke flesh rises up again and murmurs and complains. Yes, while bearing the stroke of the chastening rod I just fear and doubt and feel like the Lord is angry with me and has cast me off forever. I have even felt to be forsaken by God and all mankind, though at the same time was receiving all the friendship I deserved, but just felt to be alone and unlike every one else. Then in anguish of spirit I would say "Oh wretched one that I am, who shall deliver me, and where shall I find comfort?" Strange it is that our lessons which are so hard to learn are sometimes so easily forgotten. I feel to be an unruly pupil, therefore my disobedience brings me often into reproof, and under the correcting rod. Yet this scripture sometimes gives me comfort, "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." To be a follower of Jesus means to bear a cross, "Take up thy cross and follow me," is the Redeemer's great command. Truly the spirit is willing, but the flesh is weak. The spirit desires to follow in His footsteps, but the flesh hates to be burdened. But Jesus says

deny thyself, and take thy cross. Oh the burden which he bore for us. What have we borne for Him? He bore all our sorrows, and was wounded for our transgressions, with His own blood he redeemed us. Surely His name deserves all the praise.

"Oh wondrous love, to bleed and die,

To bear the cross and shame,
That guilty sinners, such as I,
Might plead thy gracious name."

Sometimes I feel a great sympathy for some of the little lambs outside of the Shepherd's tent, lying out of duty, and I long to see them come in, and want to speak an encouraging word to them, but feel to be so little myself—less than I think they are, that I fear a word from me would do more to discourage them than anything else, but I try to let them know that I love them.

I have had an impression a good while to say something in behalf of the children, and our young folks. Parents, I don't know much, am not capable of giving you advice, but I remember I was a child once, and I remember what a pleasure it was to me to go with my parents to church, I would take notice of how they would feast on the preaching, and of how lovingly the members would greet each other, and I want to say this for the children's sake, Take them along with you every time you can conveniently do so, don't make them stay at home or go some where else when they want to go with you to preaching. You don't know how soon separation may come, and they may fall into other hands, perhaps to be trained and enticed in a way that is opposite from your desire, or you may live to see them proudly walk off in another direction, ashamed of your

humble worship. I love to see the children attend our meetings, and I love to make them smile, for if you smile at them they are almost sure to smile back at you.

Please pardon all that I have said that is amiss.

Desiring an interest in the prayers of all saints, and with a desire for the welfare of Zion, I remain unworthily,
HATTIE HINTON.

Benson, N. C.

Mrs. Hattie Hinton, Dear Sister:—Please pardon me for my long delay in answering your highly appreciated letter, it was not wilful. Hardly a day or night passed that I did not think of you and would think “I will write soon,” but so many things step in my way. It is seldom I get in a frame of writing, my eye sight is so dim, can’t keep the lines as you see all the time, am such a poor hand to write anyway, and many other things prevent. It seems I can not do as I wish to do. I feel you have that charity that you will pardon me for all my seeming negligence. Well the old year has passed, and we know not what awaits us in the new year, but hope if it is consistent with the good Lord’s will that we may be blessed in the future as we have been in the past year. I feel that I have been greatly blessed, have much to be so thankful for, and hope I am. May the dear Lord’s richest blessings rest upon you and brother Hinton.

I have lived to see my eighty-fifth birthday. Have been spared all these years for some purpose unknown to me. According to nature my stay here will not be very long, but I am willing to stay the good Lord’s appointed time. What concerns me most will I be ready? I know not. I know His grace is sufficient. On Him my faith and hope rely. If I am saved

it will be by grace, and grace alone, but I have so many doubts and fears. I can say with the poet:

“Tis a point I long to know;
Oft it causes anxious thought,
Do I love the Lord or no?
Am I His, or am I not?”

I have a paper that gives an answer to these words,

’Tis a point I long to know.

I wish you could read it. I would send you the paper, but it is too nearly worn out, and old; it is one of the Signs of the Times, was written before the paper come out in pamphlet form. It is an old paper, but the truth never gets old from age. If I was a good writer and could see good I would write it off and send it to you. Maybe I will sometime. I am so cast down spiritually, and walk in darkness so much of my time that I feel some times that I am all alone, and one to myself. No one to talk with often about that I love to hear or talk about. Things of the world are not interesting to me. I can say of a truth with Paul and Silas, the old time religion is good enough for me. That is what they said in the song of Old Time Religion. You may have heard it, it is a good old song. I can’t sing, but I love to hear the old time hymns. They sound sweeter, and better to me than any others. I am of the old time ones, am not up with the times in this day and age. Am glad I am not, and do not wish to be. When I look around it seems to me vanity, vanity, pride, style and fashion and things of the world are talked of more than any thing else with most of them—not all. Sometimes I meet some that will talk about the goodness and mercy of the good Lord and His wonderful works, and that I love to hear. It is seldom I

meet a Baptist. I do love so much to be with them, though I feel unworthy. I take them to be so much kinder than I feel to be. I feel like if they knew me as I see myself, they could not love me as much as I love them. But I hope if it is the will of the dear Lord, if I live and am given strength I may be blessed to meet with them oftener than I have in the several past years.

Elder Gardner has moved not far from our home church, the Chapel. He preached there the second Sunday in December and Saturday before. He will preach again the second Sunday in January, the Lord willing. I hope he will be called as pastor of the church. He was pastor of that church for several years, but for some cause he left and preached at Sandy Bottom. His home was in Goldsboro at that time.

He has a home now near where we live, has built a dwelling and moved in. I am glad he has. He was pastor when I joined the Baptist church. I was baptized by him. I dearly love to hear him preach, though I am hard of hearing and can't understand all he says. Hope I am thankful I can some, if not all. I must tell you of a good letter I received from Sister Rowe, and some Gospel Messengers with it. She saw in the Landmark that poor scribble I wrote to you. She said after she read it she sat right down and wrote to me. It was a nice, sweet letter which gave much pleasure and comfort to me, also the books. I like very much to read the Gospel Messenger. It is all good reading. Her name is Maggie Rowe. She lives near Sandy Bottom. She is a stranger in the flesh, but I hope not in the spirit. I certainly would be glad to meet her and give her a good hand-shake. Aurora is her postoffice. You may have met her. It does me a lot of good to get

letters from any of the Baptists, it builds me up and helps me on the way. I guess I had better stop, as I do not want to worry you trying to read my poor scribbling. When I write I fear that I may say something not right, if I do it is of the head, not of the heart. It is my desire to do right in all things but fall short of doing and living as I wish to. When I would do good evil is present, and sin is mixed with all I do. It seems to me the older I get the more I feel my sinfulness, helplessness, weakness and nothingness. I feel to say with the poet: "I am so vile, so prone to sin, I fear I am not born again."

I wish that I could write a letter that would be as much comfort to you as yours is to me, but feel that I cannot write anything that would be of any comfort to any one. I wish I could write a good spiritual letter, but I know so little and feel so small. I hope you will excuse all errors and mistakes. Hoping to hear from you soon. This is not worth much when you get it, but if I were to write it over it would not be any better, so will send it on like it is, though badly done.

Remember my love to your sister, and come to see me if you ever can. I have long wanted to go to see you, but seemed like I could not. Would love to be there sometime when preaching is at your church, if I was able to travel around, but am too feeble, but hope I am thankful it is as well with me as it is. I can be up most of the time but am very weak and feeble.

With love and best wishes for all, I wish you both a long and happy life, and a prosperous new year. May the Lord's richest blessings rest upon you both.

Hope to hear from you soon.

Lovingly,
SUSAN EZZELL.

Elder P. D. Gold, Wilson, N. C.

My Dear Brother:—Having learned, after meeting yesterday at Great Swamp, of the death of your beloved wife, our dear sister, and having just returned home, I hasten to express to you my deep sympathy in this sore bereavement. As I have been twice called upon to endure a similar loss, I feel that I know, by experience, how to sympathize with you. With my first dear companion I lived less than two years, and with my second a little more than twelve; while yours was mercifully spared to you fifty years and two months after your marriage. The ties of affection must have grown stronger between you during these many years; and, therefore, the dissolving of those bonds must have been unusually severe. But you have the precious consolation to believe that your dear companion has been relieved forever from her sufferings, and has departed in spirit to a better, even a heavenly country, and that, by the sovereign grace of the same loving and Divine Saviour, you also will, at the appointed time, attain the same heavenly and eternal rest.

May the Lord comfort and sustain, guide and bless you during all the remainder of your pilgrimage; and may He bless your children and your children's children.

Your brother in tenderest sympathy,
SYLVESTER HASSELL.

Dear Brother Gold:—

In this sad and lonely hour accept my heart-felt sympathy. Your God whom you have served so long and faithfully has in His own good time and according to His will and purpose called your dear companion and loving and faithful wife, who has lovingly encouraged and comforted you in all your tribulations and fiery trials in the ministry and conflicts with the

world, home to the place prepared for her, where no pain, sorrow or death can ever enter.

May He give you peace and reconciliation in this almost unbearable trial. His grace is sufficient for you. We are made to rejoice in Christ Jesus having no confidence in the flesh. Especially in the resurrection of our dear Saviour do we have the sweet assurance that our dear ones will in His glorious likeness appear when He shall come with His Holy Angels for His redeemed. For God chose Him, appointed to be the head over all things to the church which is His body from whom all divine blessings shall flow.

"As Christ lives, we also live if we are His chosen people." John 14:19. "He is the true fruits of them that slept." 1 Cor. 15:20. Our Saviour's resurrection to the life of glory is the earnest and assurance of ours. In this blessed hope we rejoice while we live here and in dying clasp the dear Saviour in our arms the antidote of death.

May the Lord strengthen, comfort and give you the peace which none other can give or take away is the prayer of yours in hope of eternal life.

A. J. MOORE.

Whitakers, N. C.

Dear Elder Gold:—I know I am tardy in sending you a word of sympathy, but I knew there would be so many of the gifted children of God to write to you that could say so many comforting words to you that I could not, I need not write; but as you are constantly on my mind I must tell you how sincerely I sympathize with you in the loss of your dear companion. Yet I feel that one that always has so much of the Spirit of Jesus as you do will be enabled to bear with patience this great affliction.

All the family joins me in love and

sympathy to you and children.

May the Lord keep and preserve you all.

Sincerely,

S. M. CARLISLE.

Tarboro, N. C.

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P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

SIMEON-HEARING.

"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people: A light to lighten the Gentiles and the glory of thy people Israel." Luke 2:29-32.

Simeon means hearing, Gen. 29:31. How blest are the ears that hear as well as the eyes that see.

Simeon was a just man and devout, waiting for the consolation of Israel. Waiting for the Lord Jesus. To be just and devout is a godly man—one that the Lord has set apart for himself. To be just in dealing with men, and devout in worshipping God constitutes one of the best characters of the Bible.

The Holy Ghost was upon Simeon. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's

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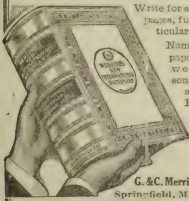
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Christ.

How endeared are such to each other that have seen and heard the word of the Lord. They are the excellent of the earth in whom is no guile. They are precious to each other, and love to speak to each other, and of each other; for that assures them of their interest in Jesus. They that have seen and heard the Lord are sealed as his people.

Simeon came by the Spirit into the temple at the time the parents brought in the child Jesus to circumsise him at eight days old. How careful the Lord's chosen ones are to obey the Lord.

Then Simeon took Jesus the little child in his arms and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word."

Observe that Simeon had no thought of taking his own life—of going before the Lord's time, or of lengthening his days on earth after the Lord's time. But having the young child in his arms death is abolished—its terrors gone.

Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.

Then Jesus is salvation. To have him in our heart or affection reconciles us to God's perfect dominion. To depart from earth with its sorrows, and enter heaven with its fulness of joy, is surely far better. "NOW" lettest thy servant depart in peace. He does not pray to wait at all, but says NOW lettest thou thy servant depart in peace. What can mar the peace of one who is thus blest by the Holy Spirit of God.

Jesus is the Saviour in infancy. As a little child he was holy—what we ought to be and must be to be saved. All the power of the Godhead was manifested in him, the instant he was born: even when as a little child he

was born unto us. For unto us a child is born, unto us a son is given, and his name shall be called wonderful, counselor, the might God, the everlasting Father, the Prince of Peace.

Without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory.

Infinite wisdom sent him; infinite mercy supplied him. There is never any other gift so perfect as Jesus to the sinner.

We are conceived in sin, brought forth in iniquity, going astray from the womb.

Jesus this holy child is born. He is our Saviour in every state and condition of life, before time, in time, in infancy, in manhood, in old age.

He must be a little child because we have been, but he must be holy for the unholy. He must be manifested. We must see and handle him. He must touch us.

The great reason and cause of all this joy is the coming of Jesus in the flesh, and Simeon having him in his arms. The arms of his faith were filled with the glory of this salvation. This salvation was prepared before the face of all people, Jew and Gentile: a light to lighten the Gentiles, and the glory of thy people Israel. The Holy Ghost was shining in Simeon to reveal to him the glory of God in the face of Jesus Christ.

This is the true light. The light makes manifest. It comes with no noise, nor cry, nor shock, but it drives away the darkness, and sheds the peace of God in the soul. It destroys the darkness of satan. It abolishes death and makes manifest the glory of God in the face of Jesus Christ.

Surely the Lord's people are willing in the day of his power in the beauties

of holiness. Death has no terror when Jesus the salvation of God shines in us and upon us. Arise, shine, for the glory of the Lord is risen upon thee.

How blest to wait for God's salvation. Acknowledge Him in all thy way and he shall direct thy steps. For the steps of a good man are ordered by the Lord.

How is it that thou wilt manifest thyself unto us and not unto the world? Jesus said, "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." One that loves Jesus will keep his word, will think upon his word, will feel its power and sweetness. The Lord Jesus dwells in this one, and the Father dwells in him. That is the greatest company. There is no joy like his joy, no power like his glory.

When the salvation of the Lord is with us which is Jesus ten thousands of his saints come with him—all glory comes. There is no want to them that fear the Lord, nor will he withhold any good thing from them that walk uprightly.

In heaven every good is gathered with no evil. Nor can any thing ever be lost that is precious, nor can any evil ever enter heaven. It is the abode of the children of God, the whole family of God. To be gathered in peace in Jesus and presented by him to the Father of Lights in his perfection banishes all sorrow forever, and allows no evil ever to invade heaven." Eye hath not seen, nor ear heard, nor have entered into the heart of man the things that God hath prepared for them that love Him; but God hath revealed them unto him by his Spirit, which is according to God's word.

P. D. G.

WHY CONDITIONAL OR UNCONDITIONAL PREDESTINATION?

Some hold to what they call unconditional Predestination. That brings up the question of conditional Predestination. If some Predestination is conditional then is not the balance unconditional? If some is not absolute then is not the remainder absolute? But why use such terms? If Predestination is the act or purpose of God, and none but the Lord God can predestinate any thing, and it is always predestinated or fixed before the event comes to pass, why should there be any condition about it? Why should there be any uncertainty in the mind of God about it? Why say wet water? Is not all water wet? What word is needed to make predestination any more certain than that word makes it. I believe in predestination that predestinates. There can be nothing more certain than the purpose or predestination of God. The scriptures never use any word to make predestinate any more certain.

Why should the predestination of God be faulty? The Lord cannot do wrong, nor be mistaken about any thing. The whole matter is considered and embraced by Him who works all things in infinite wisdom, according to the counsel of his own will.

Does God foresee that a certain thing is going to be, and therefore he predetermines what he will do in consequence of what he foresees must be, or does he determine before any thing is created what shall be? What is created or made that God did not make? He determines before hand what he will create. He said, Let there be light and there was light. He created or made certain things each day as it pleased him. He said before hand, let us make man. Now all this shows that he is free sovereign

and unlimited in all his work, and does all his pleasure, declaring beforehand what shall be. Those that are blest to love and worship him know that he cannot do wrong, and that all his works shall praise him.

Why should the thing formed say to him that formed it why hast thou made me thus? Why should there be uncertainty in the purpose of God so as to warrant the conclusion of a conditional predestination? Such a thing cannot be. If the mind of Jehovah controls a man that man knows that these things are fixed and certain, nor do such seek to change the purpose of the Almighty, but they desire that they may be reconciled to and satisfied with God's disposition of all things. It is the Lord. Let him do what seemeth to him good.

P. D. G.

PERSONAL RESURRECTION.

View requested by Sister Minnie Brickhouse on Mat. 27:52,53, "And the graves were opened, and many bodies of the saints which slept arose; and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Were these saints' dead bodies that were buried in the earth that arose?

It is important that we give good heed to the words of scripture and to their meaning. Why should we not regard the scripture as truth? Why should we hold that when scripture states that the dead bodies of saints arose out of their graves it does not mean that the dead bodies were the dead bodies of saints that arose, but that it was something else that arose. What sort of mind is it that rejects the plain declaration of the word. Is it an honest mind that seeks the truth and loves the truth, or is it a mind that seeks to bend the meaning of

scripture to suit its own notions?

How could it be honest, good ground that does not receive what is sown, nor yield according to that which is sown? An honest heart desires to know what the scriptures mean, and it receives what the scriptures utter.

When people bury one in a grave is it not a dead one? When that dead one comes out of the grave that is opened is it not the same grave that had received the dead? When that one that slept in the grave comes forth is it not the identical one, the very one, that was dead? Would it be a resurrection if the very one that was buried did not come forth out of the opened grave?

After the resurrection of Jesus from the dead the graves were opened and many bodies of the saints which slept arose, and came out of the graves after the resurrection of Jesus, and went into the holy city, and appeared unto many. Now were those saints' dead bodies that arose buried in the earth? If they were not buried in the earth then where were they buried? Where do we bury our dead if not in the earth? Why should it be thought a thing incredible for God to raise the dead? Jesus was literally crucified and actually buried, and the same Jesus that was crucified was buried, and God raised that same Jesus from the dead. He saw no corruption, for there was no sin in him. He was holy. He was first raised from the dead. He was the first born from the dead, and after his resurrection his people shall be raised incorruptible. He is the first fruits, and if the first fruit is holy so shall the body or whole lump be holy. Hence many of the saints after his resurrection are also raised from the dead. Did they go back into their graves? Why should they? Do the scriptures say they did? Every thing in the bible is proven that our

fifth should not stand in the wisdom of men, but in the power of God. Why are the scriptures given us if we should not believe them? These exceedingly great and precious promises are given us that by them we should be partakers of the divine nature.

Many of the saints saw those that were risen from the dead. What a divine and wonderful proof was this that Jesus is the Christ of God? When he was crucified the veil of the temple was rent from the top to the bottom, showing that the way into the holy of holies which is heaven was open through the holy one namely Jesus. The veil of his flesh is the way into heaven which is open, for Jesus is the way, the truth, and the life. How blessed to believe these things. He that believeth has the witness in himself.

This same Jesus shall appear the second time from heaven to be admired in all them that love his appearing, and He shall change our vile body and shall fashion it like unto his glorious body, and shall present us before the throne of God with exceeding joy, the wonder of his gracious saving power.

The 15th chap. of first Corinthians is so clear, full, perfect and glorious in setting forth the resurrection of the body, so that this corruptible shall put on incorruption, and this mortal shall put on immortality, that I marvel that saints should cavil over that sublime and glorious teaching of Jesus who is the resurrection and the life.

P. D. G.

Brother W. H. Mullis, of Ga., requests my view of this matter, where did Cain spring from.

I do not desire to speculate on questions, but confine my remarks to the record.

Cain was the first one born of woman. Eve was the mother of all living. That is all the race of mankind sprang from Eve as the mother of all living.

When Cain was born Eve said, I have gotten a man from the Lord.

How mistaken was the woman?

This shows the darkened state of the human mind since the fall of man. If the serpent could beguile Eve before sin was conceived how much can the creature be deceived after the transgression!

The Lord God had said to the Serpent in the presence of Adam and Eve, the seed of the woman shall bruise the serpent's head. Eve said when Cain was born, I have gotten a man from the Lord. John said Cain was of that wicked one and therefore he slew his brother.

Cain and Abel were brothers as being the sons of Adam, yet Cain slew his brother because his own works were evil, but Abel's works were righteous.

Here the first and second births answer in the type to the first birth—that which is first is natural, but the second birth, or being born again, is of the Spirit. Cain was of the flesh, but Abel answers to the Spirit—one is the works of the flesh, the other the fruit of the Spirit.

Where did Cain find his wife?

If Eve was the mother of all living was she not the mother of Cain's wife? They were not as near of kin to each other as Adam and Eve who was bone of Adam's bone and flesh of his flesh. There was no prohibition in marriage of brother and sister then.

But does not the scripture say that Cain found his wife in the land of Nod? No. Notice how the scriptures express things, "Adam knew his wife and she conceived and bare Cain." What is meant then when it says Adam knew his wife? It means a con-

ception follows, and hence a child is born after this.

After Cain slew his brother the Lord put a mark on Cain to protect him from being slain. Then he went out from the presence of the Lord and dwelt in the land of Nod. It is always bad—a land of Nod—when one goes out from the presence of the Lord. There it was that Cain knew his wife—did not find her there—and she conceived and bare Enoch.

It is always important to regard the bible meaning of words and not speculate.

P. D. G.

Obituaries.

JULIA PIPKIN GOLD.

Julia Pipkin Gold, wife of P. D. Gold, was born in Lenoir County, N. C., July 29th, 1841, was married to P. D. Gold, Jan. 22nd, 1863, and fell asleep March 22nd, 1913, at her home in Wilson, N. C.

I have often read Job's language, "The Lord gave, and the Lord hath taken away, Blessed be the name of the Lord." The first part of this scripture one who feels that every good gift and every perfect gift comes from above can utter as he feels thankful to the Lord for such gifts. The Lord gave me the wife of youth. A prudent wife is of the Lord. She fulfilled the teaching of Paul, "I will that the younger women marry, bear children, guide the house." She loved her children, nor did she ever neglect them. She honored her husband. She was a true helpmeet, industrious, economical, faithful, provident. To me the scripture which says she hath done what she could meas-

ures her character. I have been absent perhaps half of my married life to my appointments in labor to preach the gospel of the Lord Jesus Christ, as much as in me lay. It was a burden to her for me to be away. Yet she always kept my clothing ready, and with a kiss and a smile she bade me good bye, nor did she ever put any hindrance in my way. Always when I returned she would greet me with a smiling welcome and a sincere kiss.

Could I appreciate such a wife as this? No. How could I say when the time of her departure arrived, The Lord taketh away. Blessed be the name of the Lord. I was at Durham, N. C., to fill my monthly appointment when a message was received on Sunday morning that she was paralyzed. I left for home on the first train. When I reached home that evening she gave me no warm greeting, nor did she after that though she lingered until the next Saturday. I can not portray the cloud and sunshine that passed in my soul during that time. One thing the Lord showed me was that her day's work was finished, and that her night of death was coming. Her work on earth was done, and the Lord was taking her home. She was mine no longer. She was the Lord's alone. Then I could feel the Lord was taking her to himself. Her earthly life which she had served for her husband and children was finished. I loved her still more, and loved the Lord for giving me such a wife, for so long a time, more than 50 years, and I feel that my heart repeated the language of Job, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." She has gone to heaven above, where all is love. She rests from her labors and her works do follow her.

Her name is embalmed in my mem-

ory as no other human being's name is held. Her children rise up and call her blessed.

She often said she was afraid of paralysis, and did not want to linger and suffer, be helpless, and a burden to others. She did not live a week after she was paralysed on her left side. She could talk a little. She felt no pain she said, and quietly passed away with no death struggle.

She united with the church at Wilson in April, 1871. She loved Jesus and his people. The only words she spoke when she was received in the church were, "I love you so well I cannot stay away from you." I baptised her in the name of the Lord Jesus.

She was a predestinarian Baptist, holding the blessed sovereignty of God. Never once did she seek any shelter under the purpose of God for her faults.

I never knew her to tell what she thought was false, or use any deceit about any thing. What a faithful, useful life. She felt she was a sinner, and that salvation is of the Lord.

She is the mother of 7 living children, 4 having died in infancy.

Elder J. C. Hooks preached her funeral at the Primitive meeting house on Easter Sunday, March 23rd, 1913. His special theme was the resurrection of the dead. Sweetly and gloriously he proved from God's witnesses that this corruptible shall put on incorruption.

Elder M. B. Williford closed the services at the grave with some sweet and wonderful words of truth.

Large was the attendance.

Many were the tokens of kindness shown by our neighbors and visitors, as well as the brethren. I desire to express my thanks to all.

P. D. GOLD.

GRAHAM POTTER.

By request of the widow and others, I will attempt to write the obituary of a relative, friend and neighbor. It seems that the hand of death has visited this home in more than usual ways within a little less than fifteen months.

First of all, the baby son Preston, was burned, so it died a few hours later; next, only four days later, the eldest son, Sam, died with blood poison, and lastly, the father was killed by lightning. He was in the field at work when a squall came up, but did not rain much. All of his children had gone to the house except his oldest son, who was at work some distance from his father, and did not see him killed, and did not see him when he went to the house after he was killed. After some time a search was made for him by two of his sons who found him dead in the field.

There could not be a burnt place found on his body. Such a beautiful death to die, no sickness and long suffering, the sting of death and all is over.

How can we mourn for him when we know he is at rest. We are sure he was ready to go.

We would say to his children, widow, grandchildren, relatives and friends, to not mourn for him, but rejoice that his trials in this life are ended. Try to live as much like him as is in your power. We are sure he set a good example for you.

We hope it will be impressed on his children's minds to live more like him.

Cousin Graham was married three times. Finally he married Deenie Bridgeman, September 2, 1888. She still lives with seven of her own children.

He was born February 27, 1852, and died June 19, 1912.

He united with the Primitive Baptist church at Goose Creek Island, on Tuesday after the fourth Sunday in August of 1900. He lived a faithful member until death.

Words of comfort were spoken at the grave by his first cousin, James Potter.

RENNA EDNA POTTER.

Lowland, N. C.

DAVID H. BECK.

Brother David H. Beck was born May 29, 1853 and died Feb. 3, 1911.

His wife, who was Miss Bettie Wheeler, passed away several years before, leaving one son, and a daughter with whom he spent his last days.

Bro. Beck was a faithful soldier in the Civil War, from which he returned to his farm, leading a quiet, peaceful life, and at its close, leaving a good name which is better than great riches.

He and his wife were at one time members of the Missionary Baptists. She came to the Primitive Baptists at Dutchville a good many years ago, and some years after her death, he offered to the church at Dutchville, was received and baptized July 27, 1901. He was a faithful attendant at all his church meetings.

Being unable to labor the last few years of his life, he spent much time in visiting sister churches.

A goodly number of relatives, neighbors and friends followed his remains to their last resting place by the side of his beloved wife.

BETTIE GREEN.

Brother Gold, our home has been saddened again by death. Our dear mother died very suddenly on Saturday, Nov. 23rd. She got up Saturday morning in her usual health as the family thought, ate a hearty breakfast

and helped about the household duties as usual. She had not been out of the house long when one of her sons, coming to the house from the stables, heard a noise in the smoke house, and found her. She never spoke or knew any one after they found her. The doctor said it was apoplexy.

She leaves behind her, to mourn her departure, five sons and three daughters, one brother, one sister and fourteen grandchildren.

She was laid to rest Sunday evening by the side of dear father, who preceded her to the grave nearly fourteen years ago.

Mother was in her seventy-second year. It was such a shock to us.

Pray for us when at a throne of grace.

Your little sister in hope,

MRS. J. H. ADAMS.

Sutherlin, Va., R. F. D. No. 1.

MISS SARAH C. CORBETT.

It is with a sad and aching heart, I attempt to pen a few remarks on the death of our dear aunt, Miss Sarah C. Corbett, daughter of William and Nancy Corbett, of Caswell County, N. C. Born December 1st, 1833, died Sept. 5th, 1911. She was a believer in Christ many years before her death, but never joined the church; she enjoyed preaching (the Primitive Baptist), and went to hear them every opportunity, as long as she could hear (grew deaf in later years) and could practically repeat every word of a sermon on reaching home. Her Bible and Landmark, were her constant companions; subscribing for the latter before the first issue was printed and her name ever remained upon the subscription list until after her death.

Loving hearts and gentle friends, did all that mortals could do to keep the little spark alive; but the worn

out mortal body gave away; God saw best to take her home, wane we wished her longer stay, if it had been his will.

She lost her speech about a month before death (caused by paralysis); and oh, it was so touching to see her try to talk. I shall never be able to express my feelings toward her, she was so kind and dear to us.

Callie's room seems now so desolate and her vacant chair by the window seems to me more than I can bear.

She leaves to mourn their loss, one brother J. P. Corbett, of Durham, and several nieces and nephews.

O. J. Denny held burial services, then the body was gently laid away at the Cooper burial ground, amidst a large concourse of sorrowing relatives and friends.

Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number;
Thou no more our songs shall know,
Yet again we hope to meet thee,
When the day of life has fled,
Where in Heaven with joy to greet
thee,
Where no farewell tears are shed.

WRITTEN BY A NEICE.
Corbett, N. C.

EUPHRASIA ANGELINE ARNOLD

Dear Brother Gold:—By request I will send you this notice of the death of my aunt, Angeline Arnold.

She was the daughter of Alford Blalock of Person County, N. C. She was born May the 5th, 1845 and died August the 3rd, 1912.

She was received into the fellowship of the church at Wheelers in Person County and was baptized by Elder F. L. Oakley in 1866. After she was married she moved her membership

to the Arbor in Caswell County, (date not known.)

She was married to James Arnold, of Caswell county in 1871. They lived together until his death in 1899 and then she remained in widowhood. They raised four children. She lived to see them grown and married. She was faithful, in her family, in her neighborhood and in her church. I have had many pleasant conversations with her on the subject of religion. She was firm in the true faith and had no confidence in the works of man. She always filled her place in the church meetings until she became too much afflicted. For several years she was almost confined to her room. At last she suffered a stroke of paralysis and never spoke any more. She lived five days.

It is hard for us in the flesh to be reconciled but we can say

We trust to her a place is given
To dwell with Christ and saints in
heaven.

DAVID BLALOCK.
Prospect Hill, N. C.

HENRY T. STYRON.

The subject of this notice was born in Carteret County, N. C., 72 years ago and departed this life Jan. 19, 1912. For eleven years he had suffered so much his mind had become impaired. I visited him many times during his afflictions.

On Oct. 20, 1863, he was married to Asenith Lupton to which union were born eleven children, seven boys and four girls.

In August, 1877 he united with the Primitive Baptist church at Cedar Island, being baptized by Elder John R. Rowe. He always filled his seat when able and was carried many times when he wasn't able to go.

He leaves to mourn his departure, a loving wife, one daughter, two sisters and two brothers, but they mourn not as those without hope for we believe he is at rest.

He told his wife and daughter a few days before he died that he was going over the river where there would be no more sorrow or pain. During the last month he spoke several times of seeing twelve white birds sitting on his bed-side that had come to carry him home. I believe they were the angels hovering around his bed waiting to bear his spirit home where all sorrow and pain was over.

All was done for him that loving hands could do but none could stay the cold icy hand of death.

The Lord gives and the Lord taketh away. Blessed be his name.

MRS. ANNIE WELLS WATSON.

Mrs. Annie Wells Watson, wife of Charles Watson was born in Lenoir county December 23rd, 1893, died at Farmville, Feb. 26, 1913.

The end came after a few hours of suffering. The mother and infant being placed in the same coffin, were interred in the family burying grounds near Farmville, Greene County, N. C., the funeral ceremonies being performed by Rev. Alonza Tyson, pastor of Friendship Freewill Baptist church.

Sister Watson connected herself with Friendship church when 13 years of age, and lived a consecrated christian life. She will live on in the memory of those who knew her by reason of the many beautiful christian graces which adorned her character.

Why this godly woman was taken so early from her devoted husband eternity alone can reveal.

May the admonition be ye also ready, find place in the hearts of the loved ones left behind.

"We see not, know not; all our way,
Is night—with Thee alone is day,
From out the torrents troubled drift,
Above the storm our prayers we lift,
Thy will be done."

"We take in solemn thankfulness,
Our burden up, nor ask it less,
And count it joy that even we,
May suffer, serve or wait for Thee,
Whose will be done."

MRS. IDA CAMERON.

JOSEPH HOLT TURNER.

Joseph Holt Turner was the son of Thomas and Parthenia Turner, was born May the 31, 1839, and departed this life Feb. 7, 1912. He was married to Mrs. Jane Ann Strickland on Oct. 25, 1865, unto which union three children were born, all surviving him. His early youth was spent in North Carolina, but his parents moved to this county when he was young and he lived in this neighborhood after his marriage until the death of his wife, then he made his home with his son-in-law, Mr. Dawson, until his death.

His life was not on flowery beds of ease. He worked hard and so many times have we listened to thrilling escapes encountered during the war. He was a gallant soldier—volunteered at the beginning of the conflict and stayed until Lee surrendered. We have heard him mention the battle of Seven Pines and at Manassas as being the worst in his experience.

Papa had been in declining health for a year or too, but we had no idea the end was so near. He was a good, kind parent, and no stranger ever was turned from his door.

To his neighbors he was all that could be expected of him. I've known him to be from home for a week at-

tending some sick neighbor. But when the summons came we believe he was ready and anxious, for we, his children, were standing around the bedside the day he died, and he looked at each one and then said, "Pray to the Lord to take me out out of my misery" Oh, it is so hard to pray for our last parent to be taken from us. It seemed that our hearts would break.

Papa was a true believer in salvation by grace and his happiest hours were spent with the Old Baptist ministers. He would always meet them and follow them on their journey as far as he could.

He died as the western sun was sinking, so easily and peacefully, that we did not hear even a sigh.

"But Jesus can make a dying bed
As soft as downy pillows are;
While on his breast I lean my head
And breathe my life out sweetly
there."

Papa professed a hope during the war. Elder B. L. Stults was one of his favorites. He used to come and see us twice a year and papa enjoyed his visits very much.

But now papa has gone, but we hope to meet him in the happy land of Canaan where no farewell tears are shed.

How oft-times have we looked for thee,
And oft-times seen thee come;
But now he has departed from us,
Never to return.

Your sister I hope,

DELIA WILKINSON.

MOSES DAMASCUS WILLIARD.

It is with a sad heart I write of the death of my dear and loving son, the oldest of my four boys, Moses Damas-

cus Williard. He was born Jan. 23, 1875 and died January 8, 1913, making his stay on earth 37 years, 11 months and 16 days. He leaves a wife, a young boy, three brothers, father and mother to mourn for his departure.

Speaking after the flesh, he was my son and I never heard him swear or utter an oath in my life. All who knew him loved him.

He was in bed with the measles for fourteen days before he died. Every thing was done for him but the death summons came and we had to stand back and give him up.

His mother and I have attended many funerals but we could not tell how those who were bereft of their dear ones felt until our dear boy died. He was bone of my bone and flesh of my flesh and it seems like a part of myself has gone.

He was a lover of the Baptists and liked to wait on them when they came to our house. I have seen tears in his eyes as he sat in front of me while I was preaching. We all hope to believe he is sleeping that blessed sleep from which none ever wake to weep.

In his sickness he was the most humble man I ever saw, never complaining at anything. He said if he ever got up he would never complain at the providence of God.

His walk in life was good from a child and if he had an enemy I did not know it.

He was buried in the old Abbott Creek grave yard where Elders C. A. Davis, M. L. Williard and McMillon all made a short talk to a large crowd of people. I have never seen a prettier funeral service. We can say—

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled."

May the Lord bless those that read this and may they pray, if it is God's will, for us to be reconciled to His will.

Written by his father,

P. W. WILLIARD.

RESOLUTIONS OF RESPECT.

The Primitive church at Mingo, in conference assembled November 9th, 1912, the following resolutions were adopted:

Whereas God in his infinite wisdom has seen fit to take from us by death Oct. 2, 1912, our highly esteemed and much beloved brother, Henry T. Jackson. He was 90 years and 4 months old. Therefore be it resolved:

First, That in the death of brother Jackson we feel that we have sustained a great loss which can be filled only by him who doeth all things well, and we bow in humble submission to His great and holy will.

Second, That his family has lost a patient, kind, tender, loving father to whom we extend our most sincere sympathy.

Third, We feel that our loss is his gain and that he has been removed and transplanted into that house not made with hands eternal in the heavens where joy never ceases and praise forever more.

Fourth, That we desire to thank God for the example of such a long life among us.

Fifth, That a copy of these resolutions be sent to the Zion's Landmark and one be spread upon our minutes.

DAVID GODWIN,

XURE LEE,

Committee.

L. H. HARDY.

J. F. FARMER.

Elm City—Saturday, April 12

New Chapel—2nd Sunday, 13.

Cross Roads—Monday, 14.

Bethany—Tuesday, 15.

Clayton—Wednesday, 16.

Raleigh—Thursday, 17.

The Lord will there will be Section Meetings at Prospect Hill on Friday, Saturday and 3rd Sunday in April, and at Reidsville on Friday, Saturday and 4th Sunday in April. Elders J. P. Johnson and B. B. McKinney have been chosen to be with the Pastor of those churches at those meetings. We hope they will be blessed to attend and that all lovers of the truth of our God will feel welcome to come and be with us.

L. H. HARDY,
Pastor.

Reidsville, N. C.

A CALL.

Eld. P. D. Gold, Dear Brother:—I have been impressed to write to you for some time but have not made the attempt until now. I want to say to you there are three Primitive or Old School Baptists here in Charleston, S. C., my wife, my daughter, Mrs. A. E. Johnson, and myself. We hold our membership up the country at Pee Dee church. We together take your loving paper, the Landmark, and are always glad to see it come. It is a welcome visitor and is all the Primitive Baptist preaching we get as we are so far from the church that we do not go but once a year. We are like sheep that have strayed from the fold.

Now dear brother, will you intercede for us and try and get some of the ministering brethren to come here and preach a few times. This is a noble field and I think a noble church could

Wilson—Wednesday night, April 2.

Tarboro—Thursday and at night.

be raised here.

Please heed my call.

I am your brother with a little hope,

R. W. LAWRIMORE.

234 Ashley Avenue, Charleston, S. C.

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NORFOLK, VA.

ZION'S LANDMARK

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P. G. LESTER, Asso. Editor.....Floyd, Va.

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Dear Brother in the Lord:—After a much regretted delay I am blessed with an opportunity to comply with my duty in sending my remittance for the dear old Landmark which still comes to my humble home laden with the pure and blessed truths of the gospel of peace. It seems to me like pure wine improving with age. How wonderful is its columns filled with love for the daughters of Jerusalem and guarded against the many false ways cunningly devised by men of corrupt minds who make merchandise of the truth.

I would have been glad to have sent this on your golden wedding day but circumstances prevented as I have been much afflicted in body, feeble in mind and poor financially, all making up a bulk of difficulties that I was not able to overcome. Nevertheless I know the Lord is strength in our weakness.

Dear brother, please let me know if you are troubled with doubts and fears at times that you feel to ground your arms and yield to the enemy who is too strong? I used to think when I was a young soldier that when I grew to the statue of a man in Christ I could ward off at any time the attacks of the enemy and so live as to know my last days would be my best days. But alas! if I have grown at all it is in weakness.

With much love to you and when on your bended knees remember me.

I am your afflicted and lonely brother in a little hope,

A. M. WILLIAMS.

Jubilee, N. C.

REMARKS:—Yes Brother Williams, I feel as vile and helpless as I did years ago. Indeed the brightest time I have ever had was when the Lord Jesus first appeared to me, and when I was baptized.

P. D. G.

Dear Bro. Gold:—When I learned this morning of the passing away of your dear companion, my heart was touched with a sadness I cannot express. There is a very peculiar feeling which seems to come over me when I see the brave and valiant soldiers of the cross of our blessed Lord—those who have adorned their profession af a good hope in Christ with a well ordered walk in godly fear through all the trials and temptations of this evil world, falling on my right and on my left, and I am made to wonder why the Lord sees fit to spare this poor unprofitable worm—one who is continually going astray and is made to cry without ceasing that He will continue to shew mercy.

Surely none can know your irreparable loss better than yourself, but I

am sure in this hour of grief and great bereavement you will be enabled to turn unto him who said: "Fear thou not: for I am with thee: be not dismayed; for I am thy God. I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness." And may you become reconciled in a measure at least to the inscrutable wisdom of Him who hath issued forth the summons—"Come home," for it is he who gave and it is he who hath taken. Blessed be his name for evermore.

May you be enabled to look unto Him from whence must come all help and say "Thy will not mine, be done, is my prayer.

I know that mortal tongue cannot speak peace to the troubled waters, but I wished you to know of my sympathy in this your great trial, and of my desire that the God of all comfort shall strengthen, comfort and uphold you in your declining days.

An much love, your unworthy brother,

R. LESTER DODSON.

New York City.

Dear Brother Gold:—This, I remember is your birthday, and how I do wish I could speak some cheering word to you in this your hour of trial, and no doubt the saddest of all birthdays to you. For quite a while I have wanted to write you, but hesitated because I knew so little how or what to say. But little did I think I would never again have the opportunity of greeting Sister Gold through the medium of the pen.

Nay, but I was looking forward with the hopeful anticipation of meeting you both at the Union meeting at this place.

[But what changes are wrought in the providence of God! I know you mourn not without hope that all is

well with Sister Gold, and that you will soon meet her and never more be parted from her.

Brother Gold, I realize my inability to comfort you. The Lord alone can comfort in such a time of deep and sore distress. I feel sure you can say with one of old, "The Lord giveth," and He can enable you to say, "The Lord hath taken away and blessed be His holy name."

And I pray, if indeed my poor feeble petitions can be termed prayer, that the dear Lord will abundantly bless you with his presence to comfort you in all of your remaining days and enable you to look to Him alone, casting all your cares upon Him.

Please accept this feeble effort as a token of loving remembrance and tender sympathy from one who loved you both, and whose heart is now saddened by the separation.

Your unworthy sister in hope of that life which is to come.

LOUISA A. EDWARDS.

Salisbury, N. C., March 25, 1913.

Dear Brethren and Sisters in the Lord, I hope:—This dark and stormy morning I will try and write my experience of grace, if any at all, although my life at times is like unto this day.

When a small child I often tried to pray and thought the Lord would hear my prayer and forgive my sins, although I didn't do anything very sinful. I went on in this way until sometime after I was married when trouble began which tongue cannot express—no comfort or peace of mind although I tried to pray. Then the wicked mind began to think there was no God, and no use to pray, for if there was a God He would answer my prayers. Then this scripture appeared to me: "The fool saith in his heart, there is no God." Then I began to see

what I was. I was worse than any one no matter what they did. I never had prayed and couldn't pray. I was condemned forever in God's sight. I wanted to ask others to pray for me but could not.

I was in this condition I don't know how long until, I remember, I was churning one day in May, 1904, and singing "How tedious and tasteless the hours, when Jesus no longer I see," when all at once I became so happy I fell upon my knees and thanked God for His great mercy. My troubles had all gone and I wanted to tell everyone what a great and merciful God my God was—how He could change all things and make them new.

This lasted sometime and then I wanted to be baptized but felt unworthy. Doubts and fears arose again, still I couldn't feel satisfied to go to the church until November, 1911 when I was received and baptized the next first Sunday by Bro. C. T. Evans.

EMMA A. HALL.

Danville, Va.

Eld. P. D. Gold, Dear Brother:—It is a great mystery to me that the brethren and sisters feel so near and dear to me and yet I feel too unworthy to claim relationship with them. I often feel it is the power above all mankind that makes us claim that relationship. Surely no one feels as I do sometimes.

I believe the Baptist church is the true church and have believed it for a long time although I have not been with them long.

I am now thirty-three years old and have passed through many trials and troubles, yet I feel that I have been blessed far beyond my deserts. The members I have met since joining have been good and kind to me, and why should I feel as I do? I yet trust that the same God that once delivered will

do so again, if it is His will to, and if not that I may be reconciled to His will.

I get so low down. My little hope is all I have.

"I am a stranger here below
And what I am 'tis hard to know."

I am only a sinner every day I live. The love I have for these people is a love I cannot express.

Pray for me

A SINNER.

Elder P. D. Gold: Dear Brother In Christ:—As unworthy as I feel to claim such relationship with the dear people of God, somehow I feel so impressed to communicate with you and Sister Gold on the celebration of your golden wedding. For I feel it is a peculiar blessing from God that He has spared you to us to so earnestly and ably contend for the faith once delivered to the saints. I hope you both may be spared many years and that they may be filled with that divine love that will shine brighter and brighter unto the perfect day and that you may have that sweet peace that passeth all understanding.

What a pleasure it would be to meet you all that day. So seldom I get to hear preaching or meet any Baptists. My membership is at Greensboro, N. C., but I do not get to meet the members often as it is so far from me. It has been over a year since I heard our pastor, Eld. Denny, or have seen any member. But I can read His blessed word and get the Landmark and I hope I am sometimes built up in that most holy faith.

How I wish my home could be like my father's—a Baptist home—whose we could enjoy the company of the brethren and sisters often. My father is one of the deacons of Wheelers

church.

Pardon me for such a lengthy scribble and so like the writer imperfect.

A sister I hope in Christ,

RENIE BRIGGS.

Greensboro, N. C.

Dear Brother Gold:—My recent short trip to a few of the churches in your country was pleasant to me, and I trust not without profit. Though I was raised in that section, yet it has not been my privilege to visit many of the churches or to meet a great many of the people. My time since I united with the church has been spent in other sections. But I love the people of your country and feel that they are my people. I have been asked why I did not sometimes write for the Landmark. Allow me to say I wish its editors and readers well and bid them God speed in the Master's service. I sometimes have a desire to speak through its pages to the household of faith, but my time for such writing is mostly devoted to "our home paper." I say this in explanation for my many years silence.

I am enclosing a letter from Sister Thigpen that will, I feel, be read with interest. She and her husband are good Baptists and show their faith by their works.

With love to you and yours, I am your brother,

R. E. PITTMAN.

Luray, Virginia.

My Dear Brother Pittman:—You asked me to write sometime. Surely you do not know what a poor writer I am, and how altogether unprofitable I am in every way. But knowing that you are one of that "afflicted and poor people" and knowing that they are of all people on earth the most charitable, I will endeavor to comply with your request in my poor imperfect

way.

I feel like if I just could write something that would be of some benefit to you, that would help you even the least little bit to bear the burden that is laid upon you, then indeed would I feel thankful to the Lord for enabling me to be of some little service to one of His precious little ones. I say "little ones" because my brother I believe you are little in your own estimation, and how that makes me love you and every other child of God who feels as I so often do "less than the least."

O! how often do I feel cast down and forsaken and this morning is one of the times when I feel so poor, so little and so unworthy of all that I feel to hope my God has done for me.

Oh! my very heart aches to think of its own depravity, how weak I am, ever falling into the snares set by satan for unweary feet such as mine. How much do I have to beg the Lord to be my sure defense in time of trouble, "an ever present help in the time of need."

Brother Pittman I enjoyed your preaching so much—how I do wish I could hear you often, the meeting at Williams' was as an oasis in the desert to me. It seemed like for so long I had been so barren of even a good thought, it seemed that I could in no wise approach the mercy seat, that the joys of His salvation were taken from me, and I was left "alone in the desert to weep." But when the dear Lord enabled you to speak so comfortingly concerning the lives of His dear children and the hope they have of an "inheritance incorruptible, that fadeth not away," it seemed like my poor heart was so filled with love for the dear Lord, His cause and His people, that my cup was filled to overflowing, and on Saturday night at Mr. J. J. Pittman's it was all that I could do to refrain from shouting aloud the praise

of God—our Redeemer—who loved us and gave Himself for us.”

My Brother such meetings as this help me to say “Get thee behind me satan.” How needful it is for us to meet and “speak often one to another.” It is one of the greatest pleasures of my life to meet and mingle with the dear saints and hear the sweet gospel preached.

Our Union meets today with the church at Mt. Zion and we could not go; the roads are so muddy and it is raining. I am not well today either. It is the first time I have ever missed one of our Union meetings since I have professed a hope and I do hate so bad to be deprived of the pleasure of going today. But I desire to be submissive to every dispensation of the providence of our heavenly Father knowing that “He doeth all things well.”

If it is His will I hope we will meet again, but for the present I send a heart full of love to you and Sister Pittman.

Your little unworthy sister,

MARY JOHNSON PITTMAN.

Tarboro, N. C.

Elder P. D. Gold, My Dear Brother:—Our hearts go out in sympathy for you in your sad bereavement, in the loss of your loving companion our mother in Israel.

We hope that our God will give you strength in this dark hour of need, that you may be enabled by his power to bear this deep distress, with humble christian fortitude which has for so many years marked the pathway of your pilgrim journey. May God give you grace and glory and no good thing withhold from you, as you have so long walked uprightly. We are sending you a copy of a letter for Sister Phillips you may publish it in the Landmark.

We both join in deep sympathy with you and family.

Your unworthy brother and sister,
ELDER AND MRS. W. M. MONSEES
Fayetteville, N. C.

Elder W. M. Monsees, My Dear Brother:—I have been meditating on a dream I had a few nights ago. There is a beauty in it, yet I can't express it to my satisfaction. But will tell you my dream.

I was at your home, you and your wife carried me out into the most beautiful garden I ever saw. And in that garden was the happiest little children and they were feasting on the fruit of that garden. Oh! they looked so happy.

While meditating on my dream this scripture came to my mind, “Blow O ye south wind on my garden and the spices flow out.”

I think those words are in the bible but don't know just where to find them. To my mind this garden I saw was the gospel field and the little children are the people of God. And the fruit is the gospel.

Would love to have your views.

Brother Monsees, I was very low down in my feelings, my dream helped me up. I can't help but exclaim, Surely goodness and mercy has followed me all the days of my life and I knew it not.

Brother Monsees I felt impressed to write you my dream, hope there is no harm done.

Please pardon all errors and excuse bad writing.

This leaves us all well as usual. Mattie is getting on very well. She appreciates you and your wife's kindness. Will go to see you soon.

Love to you and family.

As ever your little sister,

MRS. JOHN L. PHILLIPS,

Dunn, N. C.

Dear Brother Gold:—By the help of the good Lord I will try to write a few words and express my feelings in the way that the Lord draws his saints out of Babylon. If I am not deceived I have experienced this way. I once belonged to the Methodists and found I had taken the path that leads to destruction, and was pierced through with many sorrows; but I hope I was sorrowing for Christ's sake.

I stayed with the Methodists one year and got no better but rather worse. These scriptures came to my mind, He that cometh unto me I will in no wise cast out; then followed another: No man can come unto me except the Father that sent me draw him; and every child of God must confess that Jesus has come in the flesh; and marvel not ye must be born again. In viewing how others did to obtain their number this cripture came, They compass sea and land to make one proselyte, and after they have made him he is two-fold more the child of hell than themselves.

I saw that I was a sinner vile, but I loved the brethren and could not see how they can love me a poor worm of the dust.

The last time I went to the Methodist meeting a black dog met me; I had right much of a battle with him, but thanks be to God who is rich in mercy wherewith he loved us, has begotten us unto a lively hope in Christ our Lord. Here this scripture came to my mind: Beware of false prophets, teachers having itching ears, and he saith every branch in me that beareth fruit he purgeth, and every branch that beareth not fruit, He taketh away.

Dear Brother Gold:—The time seems long since we heard our dear pastor preach the unsearchable riches of Christ, but we have had brother J. P. Tingle to fill the appointments and he brought good food for me. We love

our dear pastor and miss him very much, but the time will soon come when he will have the privilege to come again to declare the whole counsel of the living God. We feel thankful to the Lord for the blessed food through our dear brother Tingle, a man that I fully believe is interested in the word of God.

I hope the blessed Lord will bless you in your good old age.

Your brother in hope,

J. S. WILLIS.

Dear Brother Gold:—I have thought of you many times since Sister Gold's last illness and especially since Saturday night when I received a message that she had gone from you. But I felt that she is only sleeping in the Lord and that He will awaken her at the time of His good pleasure.

I am truly glad that she was such a firm believer in God's absolute sovereignty. Thus her faith was that which triumphs over the last enemy, even death. The faith which will overcome death overcomes all that we meet with in this life. It is that which upholds us, keeps us and continually points us to Jesus, our Great High Priest who has gone into that within the veil. There He is interceeding, that intercession is continually before that God who sits on the Great White Throne swaying the sceptre of righteousness and judgment over all men and worlds and things. Death separates us from each other for the time being but this faith looks beyond death and triumphs in Him who has overcome death and sees the glorious resurrection and perfect unity when all the saints will reign eternally with the Lord in glory.

I know that your faith looks at the same blessed end and gives you hope that there you shall meet her who was here the object of your love and

care for fifty years and the unity which bound you together in the faith of the living God while yet in the flesh shall make you members of that one great mystical body in glory where life shall be perfect and eternal vision shall see the glory of Him whom we now love more than all the world.

How our hearts long for that blessing of glory as faith pierces through the darkened glass and the quickened ear catches the sound of the jingling bells and the streams of mercy flow out as the odor of the pomegranates from the High Priest's garments and we receive the forgiveness of sins and rejoice in Him who gave Himself for us.

The Lord bless you and your children who feel with you the keen affliction of this bereavement.

I pray that His presence may fill this vacancy in your hearts.

Your brother I hope,

L. H. HARDY.

Reidsville, N. C.

Elder P. D. Gold, Dear Brother:—Enclosed you will find a letter written to me from my niece Anna Curry who lives in Tarboro, N. C., which I desire to have published in the Landmark, provided it meets with your approval.

Your brother I hope,

R. L. TAYLOR.

Williamston, N. C.

Mr. R. H. Taylor, My Dear Uncle:—I want to write you a few lines to let you know I am well so far as health is concerned but not well in my soul. Hope you are well in both health and soul.

Uncle Bob I feel like I am cast away forever. I feel like no one cares for me and I am made to cry out Lord have mercy on me a poor sinner.

About four or five years ago a great burden came on me and I began to

think what a great sinner I was and what would become of me when I died. The burden grew heavier and heavier and I tried to pray but my prayers seemed to go no higher than my head. My troubles grew worse all the time until it seemed I was bound to die and I felt like if I died in that condition I would surely sink in hell. But I felt I could stand it no longer and it seemed that all I did was sin. I fell on my knees and it seemed that this time my prayers went up and when I arose I felt like a new person. It seemed that all my sins were forgiven and I could praise the Lord as I had never done before.

Up to that time I had hated the Primitive Baptists worse than anything else, but even as I was praising the Lord the love for them leaped into my heart and I loved them better than everything on earth and my love has continued ever since. But don't feel worthy to be with them. I am such a sinner that I don't feel like they could want me with them. But they are all I can get a crumb from for my poor hungry soul.

About twelve or thirteen years ago I joined the Missionary Baptist church and was baptized, but before I got out of the water I was sorry I had joined. I felt it was not the place for me and I could never be satisfied in that church and I have not been there in nine years. But after I was made to fall on my knees and beg the Lord to have mercy on me a poor lost sinner I had a dream and dreamed I was walking on a dam and I saw a man get down from a housetop on one side of the dam. He came and walked with me until we reached the end of the dam but did not speak a word until we got to the end when he said, this is hell, do you want to go there." I said no. He looked at me and said "you are an angel, you will not go there. Don't you

see you have wings." And I looked and I had wings where my arms were. Then I turned to see the man again but he had gone. When I awoke I was very happy to know I had dreamed I was an angel after thinking what a great sinner I was.

Oh, I feel like I am the worst sinner on earth and I have seen the time when I thought I could do something to save my soul, but God has shown me that I can do nothing unless He has mercy on me and unless He saves me I am lost forever, and if I am saved it is by grace and grace alone and not by anything I have done.

Sometimes I get so low down and in the dark that I don't see my way out, but the Lord will raise me up again and then I can praise the Lord, Oh my soul.

Written by your niece,

ANNA CURRY.

Tarboro, N. C.

Dear Bro. Hall:—No doubt you think I am getting negligent when it comes to answering your good letters. I expect others think the same, but I am and have been for some time exceedingly busy, so much so that of late I have worked three and four nights in a week. The fact that I sent your letter to Bro. Gold should convince you of how highly I prized it, and I am sure many a poor child of God has feasted upon the fat things you were given to write about concerning that kingdom not made with hands eternal in the heavens. Verily it is a gift from above to be able to write as you do. The Psalmist said "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."

Yes, dear brother, it must all be to

the praise and glory of God, for it is because of his mercy that he saves us.

Today has been a glorious one to me without and within. I mean the weather has been ideal, and in spirit I feel I have been blessed to bask in the sunshine of his love, after a long and dreary winter. I am such a wayward child, if one at all, that I am often made to feel the wrath of God poured out upon the wicked, and I am that wicked one. My experience is that the soul that sinneth it shall die—they that sow to the flesh shall of the flesh reap corruption, the way of the transgressor is hard.

That God cannot look upon sin except with a perfect hatred, that he is holy and that the habitation of his throne is righteousness. There is no ground for me to stand upon, then, but to plead mercy at his hands. I stand before his great throne of justice and must confess to being guilty, to coming short of the glory of God in all things, but my prayer is, Lord restore thy wandering sheep and this morning it seemed as though that day had come that I believe the Prophet Isaiah had reference to when he said, "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." Yes, it appears as though the wells of salvation were opened to me this morning, for shortly after breakfast that beautiful hymn "There is a fountain filled with blood," came into my mind with such sweetness and comfort that my poor hard heart was melted and my eyes filled with tears of joy so that I had to wipe them to see to read the

beautiful words that give expression to the feelings of one who was of the same kindred spirit that I hope I am of. Then I went to church and the first hymn selected by the much beloved pastor was "Amazing grace, how sweet the sound, That saved a wretch like me, etc., and the second was like unto it, "Grace! 'tis a charming sound."

With the above he was lead to preach from, "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God, not of works, lest any man should boast."

I felt that he was blessed with liberty to speak and I with ears to hear and an understanding heart

I was lifted up and enabled to exclaim with Israel of old when told that his son Joseph was still alive, "It is enough." When we are thus given to look away from self and "behold the Lamb of God that taketh away the sin of the world," do we not experience what the Prophet had reference to when he wrote "The wolf also shall dwell with the lamb and the leopard shall lie down with the kid, etc." It seems to me that what he meant was that there would come a time—a day, when every rebellious principle of man, or in the man of God, should be brought under subjection to the working of God's mighty power, when the earth shall be full of the knowledge of the Lord as the waters that cover the sea, when we can behold him Lord of lords and crown him King of kings, when ALL THINGS are made to own and acknowledge that he is God and that beside him there is no saviour. I don't know that you can see what I am trying to bring out, for I can't express myself as I would like, so will close.

Am sending a photo of myself and lady, which you can keep until I have some others made. This is a side view

of me, but I guess you will recognize me.

Love from us both to you and yours.

Unworthily, yours in hope,

R. LESTER DODSON.

The Lord will there will be Section Meetings at Prospect Hill on Friday, Saturday and 3rd Sunday in April, and at Reidsville on Friday, Saturday and 4th Sunday in April. Elders J. P. Johnson and B. B. McKinney have been chosen to be with the Pastor of those churches at those meetings. We hope they will be blessed to attend and that all lovers of the truth of our God will feel welcome to come and be with us.

L. H. HARDY,
Pastor.

Reidsville, N. C.

THE BIBLE SUNDAY SCHOOL.

A large type pamphlet with paper covers, showing the unscriptural character of the common Sunday school and the great harm it is doing the rising generation and the cause of true religion and that the Christian Home is the proper place to teach children the truths of the Bible. Orders will be thankfully received and promptly filled.

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P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

"KEEP THYSELF PURE." 1st
TIM. 5:22.

How can a poor, vile man do this? He must be purified. God purifies the hearts of his people by faith. Jude says, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God." The faith the beloved stand upon is most holy. What a good foundation. Then such pray in the Holy Ghost. These keep themselves in the love of God. This is surely a noble, healthy task, a good work, the work of faith and the labor of love. So Paul instructs his son Timothy. He is to use no partiality, not to prefer one before another. He is to lay hands suddenly on no man. He is not to be partaker of other men's sins.

To keep ones self pure is of the utmost importance. The man that does what he considers wrong he may hide from other men, but it is a worm at

the root of that man's character that will despoil it. A young man once proposing to do a certain thing I said to him that would be sin. He replied, no one else will know it. But I replied, "you will know it." When you know that what you have done is wrong it weakens, defiles you. You can not get away from self. Your sin will be sure to find you out. It will be worse than a sheriff arresting you, accusing you. There is no jungle into which you may flee and hide yourself.

When God makes you pure by forgiving your sins then take heed to your way. Watch as well as pray. Take heed to thyself, and to the doctrine. Watch to keep your body under. Mortify your members which are on earth. Honor the doctrine. The more you hold fast the doctrine of Jesus, and contend earnestly for the faith once delivered to the saints the more healthy your growth in Jesus Christ.

To be strong in the faith giving glory to God is the blessed overcoming that proves you are born of God, and are growing up into Jesus Christ in all things.

P. D. G.

IS IT RIGHT?

A brother requests my view of the following question, "I write to ask you if you think there is any wrong in Primitive Baptists joining the Farmers' Union Club? It seems that all other business men are organizing for protection. I think it a good thing, if conducted right, but would like to have your advice before going further."

REMARKS:—The question is more, deeper, than what is wrong in anything. The true question is, What is RIGHT in any thing.

The mind of a man is so warped by self-interest, or what seems an advantage to him, that if it is opposed the question at once arises why, what is wrong in such a course? Whereas if one is guided by faith he does not say what is wrong. It is rather this way, that whatsoever is not of faith is sin, and he that doubts is condemned. If one has the support of a purged conscience he is clean and strong in the integrity of uprightness.

On what is confidence founded?

It is in the word of God. The Bible thoroughly furnishes the man of God unto all good works. Clubs, societies, organizations men form and join are for their protection against other men.

When Jesus the perfect, and the only perfect, man was arrested by wicked men and tried he said, I have said, done nothing in secret, but spake openly. The high priest then asked Jesus of his disciples and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. John 18:19-29.

The synagogue and temple were public places. What Jesus taught and did was open, public. He had but one way of teaching, and that was always the truth. He had no ill will toward any man. All that he said and did was in the light. Now we are to follow him. He never joined any secret society. Why should I seek protection against others if my faith is in God? When men join a society or order to protect themselves against others it arrays one class against another. Look at mankind now all over the world, how they are arrayed one set against another. Yet they say we are all brothers. Where is good will one toward another? Where is confidence in God?

Faith cometh by hearing, and hearing cometh by the word of God. Now

where does the word of God warrant any such a thing as clubs of Baptists, or followers of Jesus joining secret societies, doing things in the dark, putting their light under a bushel?

It is good living for one to have the thus saith the Lord for what he does. Love worketh no ill to his neighbor. If you seek to have a conscience void of offence toward God and men, let the word of God dwell in you richly, and talk it out, walk it out, live it out.

P. D. G.

HIGHEST LIVING.

"And when the tempter came to him, he said If thou be the Son of God, command that these stones be made bread. But he answered and said, It is not written, man shall live by bread alone, but by every word that proceedeth out of the mouth of God,' Matt. 4:3-4.

The Devil and the Son of God are the speakers here. One is the most meddlesome troubler: the other most completely attended to his Father's business.

Jesus was led of the Holy Spirit (he was never led by any other spirit) to be tempted of the devil. How different from the first Adam who was in the garden of Eden supplied with fruits pleasant to the taste. Jesus is in the wilderness of temptation, wild beasts his companions. He fasts forty days and nights and is afterward an hungered. Then the devil comes to him with this speech, If thou be the Son of God command these stones to be made bread.

If you are the Son of God turn these stones into bread. Remove all trial and suffering, turn every thing into bread or a comfort, and let us have ease and plenty. We say if I am a christian why do I suffer so much?

If you are the Son of God convert these stones, all these troubles, into comforts and pleasures to us, so that we shall know that we are sons of God.

The wonder with man is that he should suffer. We do not like that. But the purpose of God is that we shall be tried. Through much tribulation we are ripened for, must enter into, the kingdom of heaven. Jesus was made perfect through suffering. Though he were a son yet learned he obedience by the things which he suffered.

It is wrong to tempt another with evil. Jesus said to the devil, It is written again thou shalt not tempt the Lord thy God.

There are other things than bread. Man shall not live by bread alone. He needs bread, but he also needs more. Man shall not live by bread alone, but by every word that proceedeth out of God has life in it, and is the bread of heaven. Jesus the Word of God is the true bread of heaven of which if a man eat he shall live forever. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

A type of that was set forth in the passover, and Jesus is the passover who is slain for us, and who gave his life for the world.

Every good gift, and every perfect gift comes down from heaven, and the greatest of all these gifts is Jesus the bread of life, which the Father gives, of which if a man eat he will live forever.

How blest is every one that hungers and thirsts for the bread of life.

Blessed are they that hunger and thirst after righteousness for they shall be filled.

Every word of Jesus is good. He is the end of the law for righteousness to every one that believeth.

Surely this is high living. It cost the Son of God the relinquishment, the laying aside, of his glory, and the becoming the poorest of all, and the laying down of his most precious and holy life, and enduring such sorrows as none other ever suffered.

Ye are not redeemed with corrupt things, such as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ who was treasured up from eternity, and given in time for this purpose. Who can value this bread?

P. D. G.

WOMAN SUFFRAGE.

Elder P. D. Gold:—I am writing to ask you to please write me frankly your personal sentiment regarding "Woman Suffrage;" the advisability of allowing the women of this state the right to vote.

Yours very truly,

L. BUSBEE POPE.

REMARKS:—Paul is unquestioned authority among the Lord's people on vital, important questions of morals and the religion of the Lord Jesus. Speaking of some women Paul says, "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy bodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully," 1st Tim. 5:13-14.

The beauty of women is her modesty, humbleness, meekness, chastity. Whose adorning, let it not be that outward adorning of plaiting the hair, or of wearing of gold, or of putting on of apparel; But let it be the hid-

den man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands. Even as Sarah obeyed Abraham calling him Lord," 1st Peter 3:5-6.

The doctrine is that the husband is the head of the wife, "Ye wives, be in subjection to your own husbands. Also husbands love your wives, giving honor unto them as unto the weaker vessel."

Enough has been quoted to show what a true husband should be, and what a true wife should be and is.

Now specially to what Paul writes, "I will that the younger women marry, bear children, guide the house." By and in proper marriage, where each man has his wife, and each woman her own husband, the proper, lawful healthy increase of the human family is maintained. BEAR CHILDREN, which is one of the true objects of marriage. To multiply and replenish the earth, to bear children in the bible sense of that word is a wonderful work. When a true woman brings forth a child into the world how she is honored in becoming a mother. The child is the fruit of her womb. How sweet is the bond between mother and child. In the olden time it was a disgrace to be barren, but an honor to be a joyful mother of children. Now what is the pleasant task, the labor of love of this mother? It is to tarry at home, to be a keeper at home, to guide the house, the home to each of her children, to instruct and guide the children, and bring them up in the nurture and admonition of the Lord. How much better is this work than that of a modern Sunday school? An every day school

of humble, righteous, sober living, where the mother guides the house, instructs her children, honors her husband, is God's way of forming families of obedient children, and giving to the world a sound, healthy and useful population. Idlers, tattlers, meddlers in other people's matters, woman attending and conducting religious or political meetings, preaching, making speeches, mixing with indecent men in clamoring for office, is a shameful exhibition of womanly immodesty that I fear will soon disgrace old North Carolina.

How much time has a mother that is required to guide the house, and follow Paul's instruction, to neglect all these important matters to gad about, spend time traveling, attending public meetings, haranguing men? The strength of woman is to abide in her lot, bring up well behaved children, and give to society a noble set of men that will serve their country in good works, righteous living, and honoring the laws. THESE WILL KNOW HOW TO VOTE.

Too much neglect of these bible rules has polluted society, and turned loose a horde of men unfit to exercise the solemn duty of voting righteously. Look at the murders, drunkenness, rowdyism, disregard of the marriage vow, and idleness, laziness, extravagance of these times. This is the result of dishonoring God's laws. We have sown to the wind and are reaping the whirlwind.

It is strange how a craze will seize the public mind, sweep over the country and blight the manners of the people.

P. D. G.

LET THE DEAD BURY THEIR DEAD.

Mr. P. D. Gold, Dear Sir:—Please

let me know your understanding of St. Luke 9-60, and greatly oblige.

Sincerely,

MRS. T. E. BEST.

Chapel Hill, N. C.

Remarks on Luke 9-60, "Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God."

What an unearthly man is Jesus Christ, yet how faithful to every trust his Father committed to him, and how triumphant are all that forsake all this world for him.

All classes of mankind, all devils, all angels are brought into contact with him. Wicked men, righteous men, fallen angels, elect angels, devils are all manifested, their characters as well as natures proven, as they show their estimate of Jesus. He is the appointed just Judge of all, for the Father has committed all judgment, all authority, unto him. He is for the fall and rising again of many in Israel, and a sign that shall be spoken against, and the thought of many hearts shall be revealed. Every one is manifested, whether as good or bad, as he thinks of Jesus.

One said Lord, I will follow thee whithersoever thou goest. This was a bold utterance. Did the man know what he was saying?

Jesus said unto him, foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head. Jesus was the poorest man that ever lived. He never owned a cent of money. He was the most afflicted and sorrowful man that ever lived. Then could none truly follow him that is influenced by any carnal or worldly motive? Could one love and serve him unless Jesus had been revealed to him as the chiefest among ten thousand and the one altogether lovely? Could one forsake

all to follow Jesus unless he had seen and felt the vanity of all earthly things. Could one that does not see himself to be vile, and that does not abhor himself, deny himself? But when one sees himself vile, and sees the blessed character of Jesus then he esteems the reproaches of Christ as greater riches than the treasures of Egypt, and chooses to suffer affliction with the people of the Lord. God's people are willing in the day of his power.

Now how good it is to be joined unto that blessed people. There is no guile in them. They are of that blessed number that came down from God out of heaven, the bride, the Lamb's wife.

No more is heard though of this volunteer who so boldly said, Lord, I will follow thee whithersoever thou goest.

But Jesus said unto another, "Follow me." But he had something else to do first—suffer me to go and bury my father first. It looks like that would be a good excuse or reason why he should be excused for a short time. Carnal nature says yes, the filial duty one owes to his father is above all other claims. No, the call of Jesus exempts none, nor can any earthly duty or obligation at all release any one from the holy call of Jesus. He is above all, and to love and serve him is better than any thing man can put in the place of that. The answer of Jesus was, Let the dead bury their dead. The dead in trespasses and sins can bury their fathers and mothers, and other kindred—that is a natural duty or work that a natural man can perform. But when Jesus calls one to preach the gospel that is a high and holy work that none can do except those called of God.

No man can raise the dead, but when the Lord Jesus raised up Lazar-

us from the dead then he said to those witnessing his resurrection, loose him, and let him go.

God the Lord quickens the dead in trespasses and sins, and then those called to go and preach to them—to take off their grave clothes, and loose them, and let them go, must attend to the King's business which requires haste.

The gospel is too good and holy for defiled lips to proclaim, nor can it ever greet the ears of such as feel they are rich in good works, or that are alive in the flesh. The poor have the gospel preached to them. They that hunger and thirst after righteousness shall be filled. To feed the flock of slaughter is so high and holy a work it cannot be deferred. They that are ready to perish shall come. Such shall hear. How shall they hear without a preacher, and how shall they preach except they be sent?

Now that Jesus calls to preach the kingdom of God have no time to bury the dead of those dead in sins. Let the dead bury their dead. But no excuse can be offered by one whom Jesus calls to preach.

Another said Lord, I will follow thee, but let me first go and bid them farewell which are at home at my house.

The answer of Jesus was, "No man having put his hands to the plow, and looking back, is fit for the kingdom of God."

Naturally when a man is plowing he should look ahead of his plow, and not at the furrow behind. The Lord's call is so urgent and holy that such as are called leave the things which are behind. They cannot go back after what is left. There is nothing of this world can be taken along. They must not regard their stuff. Lot must not look back. Escape for thy life. Thy life shall be given thee in

all places whither thou goest, but seek not great things for thyself. Seek ye first the kingdom of God and his righteousness. Salute no man by the way, you cannot go back to bid them good bye at home. For this holy call allows of no demerit of carnal affection, no parley with the flesh. Paul said, this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before I press towards the mark for the prize of the high calling of God in Christ Jesus. God has no pleasure in them that draw back unto perdition. The great desire of one called of God to preach is to finish his course with joy and not with grief.

P. D. G.

NAME OF THE CITY.

"And the name of the city from that day shall be the Lord is there," Eze. 48:35.

Ezekiel was shown great and marvelous things. The visions of the Lord God by the river Chebar were shown him when the heavens were opened. This girded him to faithful endurance in the many deep and sore trials through which he passed.

He was shown and keenly felt the pangs and sorrows of hunger, pestilence and captivity, while he saw their slavery in Babylon. Loving Israel as a true prophet of God he lamented the destruction of the temple and the enslavement of Judah and Benjamin. He saw the valley of dry bones representing the whole house of Israel, so very dry and no two bones together.

The question was asked him, son of man, can these dry bones live? His answer was perfect.

Oh Lord God, thou knowest. He was commanded to prophesy, and behold they stood up—the whole house of Israel.

He was commanded to prophesy against the nations of the earth and proclaim their doom. Also the hand of the Lord was upon him and set him upon a very high mountain by which was the frame of a city on the south. Also there was a man whose appearance was like brass, with a line of flax in his hand, and a measuring reed. This man commanded the prophet to see with his eyes, and hear with his ears, and set his heart upon all that he would show him.

A city should be built, the Lord's abode. Its measure in every part was taken and recorded. Every part, every item of the temple was carefully recorded, embracing the enlargement of the tabernacle of witness in the wilderness. There was nothing too minute or too small to be left out. There was nothing too great to be exactly and correctly measured. Places were provided for the priests; the worship should be fully maintained. Every thing should hold its place in the honored service and worship of the house of the Lord. The place for the Prince was designated. There was no chance or uncertainty in any detail of this structure. Surely this shows a purpose or predestination in all this city. The temple was measured every part, the different courts, the holy of holies, the altars for worship, the mercy seat where God communes with his people, the glory of the Lord according to the visions by the river of Chebar.

The gate by which the prince entered was to be shut because the Lord God came by this gate. Jesus is exalted above all and none shall sit in his seat, but himself alone, for his glory fills the temple.

A river flows out from the threshold on the east side of the temple. The river was small in its beginning, but is not as an ordinary river flow-

ing through or near a city. But this one has its source in the city, and its outflow so increases that it becomes a great river, and everything lives whither it flows even in the desert. Many trees were on each side of this river. This city is a great type of the New Jerusalem wherein God dwells. In that city of God a river of water of life clear as crystal, is flowing or proceeding out of the throne of God and of the Lamb. In the midst of the street of the city, and on either side of the river, was there the tree of life which bore twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations.

In the beginning God planted a garden eastward in Eden, and a river flowed out of Eden. The tree of life was in the midst of the garden typifying the tree of life beside the river of the water of Life that makes glad the city of God, and heals the nations.

You observe the Lord God never blunders, nor reverses the order of his government. His way is perfect and it consists in growth, enlargement, development, completion, perfection. He is perfect and therefore his work is perfect. He never digs up one tree in order to plant another, nor is there any substitution in his order.

He produces changes in men to and for their improvement. But he is God and changes not.

First there is the tree of life—a little city and few men in it. A great king builds bulwarks against it. A poor wise man is found in the city that delivers it with his wonderful wisdom.

Man is manifested a failure in order better to display the wisdom of his creator and finally to greatly enhance the happiness of man.

Every manifestation of the city of

God is enlarging this great city with the blest estate of its inhabitants, and more fully displaying the wisdom of the city which God has builded—a house not made with hands eternal in the heavens. The Lord is there and no unclean thing can ever enter there.

P. D. O.

J. C. WILLIAMS.

With sadness and sorrow, I feel it my duty, out of the love, fellowship and esteem I had for this dear brother to write an obituary notice of the eventful life of this dear and lamented brother, Jacob Calvin Williams, son of Jacob and Mary Williams, who was born June 7, 1834, in the North-eastern portion of Cumberland, (now Harnett County,) N. C., and died July 3, 1912, making his stay here 78 years and one month, lacking 4 days.

He was married to Miss Nancy E. Norris, of Wake County, N. C., April 1, 1858. To this union were born 7 sons, 5 of whom are living and two dead.

Brother Williams enlisted in the Civil War between the States in 1861, the 31st Reg. and was appointed a Lieutenant of his Company and was a faithful and brave soldier. He was in many hard battles up to September 1864, when he was captured by the enemy while making a charge on Fort Harrison. He was carried to Fort Delaware where he remained a prisoner till some time after the surrender in 1865. It was while in the prison that he was delivered of a burden of sin and received a good hope through grace. His change was very sudden, with bright manifestation of the love and mercy of God. There being an ordained minister D. P. Thomas and four members of the Primitive faith, some from Tennessee

and Georgia, and Mississippi, Brother Williams desiring to be baptized, having heard Elder Thomas preach occasionally in the prison, made known his desire to Elder Thomas and the other brethren, who came together and heard his relation and being fully satisfied, gave him the right hand of fellowship, and Elder Thomas baptized Bro. Williams and gave him a letter certifying the same, signed by Elder D. P. Thomas of Humphries County, Tenn., member of Providence church and the 4 members. Brother Williams presented this letter to Sandy Grove church Nov. 18, 1871, also made some statements and was gladly received. The writer of this was present. He lived a faithful, devoted and useful member till death, serving the church as clerk for many years. His dear wife preceded him some 8 or 10 years ago, a faithful and dear sister.

Bro. Williams was blessed financially—was a successful farmer—he and his son B. F., were engaged in the merchandise business for several years. He accumulated a comfortable living. The writer has known this dear brother from youth, has been intimately acquainted with him since we have been members for over 40 years. I can say of him that he has been a worthy, honorable and highly respected citizen of his county and community. As a church member, his life has been such as becometh the gospel of Christ. He had been in failing health for some years, but able to look after his business until a year or so ago. He died from the dreadful effects of a carbuncle on his neck and suffered considerably, but was patient and quiet most of the time.

I feel fully satisfied from my almost daily acquaintance with him for 7 or 8 years, that he is now resting from all his labors, toils and cares of this

poor, sin-disordered world of confusion and strife. He had his weakness, faults and failings like all of Adam's fallen, sinful race. He was made so sensible of his imperfections, realizing with Paul that in the flesh dwells no good thing. He was a firm believer in the doctrine of salvation by the all abounding grace and mercy of God without the works of man.

He was a man well versed in the scriptures, as any one I know, having read a great deal and not in vain.

I miss him so much. He is greatly missed by the church and his many friends, and by his dear children. I wish to say to them for their comfort, not to grieve nor sorrow for him as others without hope. I feel that your and our loss is his eternal gain. O, may you all, if the Lord so wills, be blessed with the same precious faith and hope in which I feel sure your dear father died. Peace to his sleeping body till Jesus shall come and raise and fashion it like His own glorious body. Blessed hope of the glorious resurrection! of all who sleep in Jesus. I feel this is a poor imperfect sketch of our dear brother. His memory is and will be precious to many.

J. E. ADAMS.

JOHN R. AND MARGARET Y.

TINGEN.

Editor Golds:—It is with a sad heart I attempt to write you of the death of my dear uncle John R. Tingen and his wife Margaret Yarborough. They were happily married in 1849. His wife died June 10, 1899 and he died Dec. 14, 1911.

He had a stroke of paralysis several years ago and he was never well again.

He went to the war in 1861 and lost his right arm while he was there. He

came home and worked hard. The Lord blessed them with 7 children, 6 boys and 1 girl all of whom were raised and all married but one boy. Since the death of his wife he lived with his children and died while at the home his daughter.

He was not a member of any church but believed in the Primitive Baptist faith. I have heard him say if he was ever saved it would be by grace and that alone. I believe he was changed and I have heard him say he had a desire to join the church and be baptized but kept putting it off and never did. He was a father to me and I loved him as a father for he helped to raise me. He was a kind husband and father, a good neighbor and everybody that knew him liked him.

His wife joined the Primitive Baptist church at Flat River in 1873 and was a devoted member the remainder of her life. She was a kind wife and mother and was liked by all of her neighbors and friends.

Uncle John's favorite hymn was,

Broad is the road that leads to death
And thousands walk together there.
I hope they are both at rest
To reign with God forever blest.
I hope to meet my kindred in that
Bright world above,
There to dwell together in joy and
peace and love.
I know he is gone forever, never to
return.
I hope he is in heaven to rest in peace
and love.

Written by a devoted niece,
EMILY S. TINGEN.

ELDER GARDNER BRYAN.

Elder Gardner Bryan was born in Onslow County, North Carolina, Feb.

7, 1849. He died of paralysis December 20, 1912. He was baptized August 24th, 1878, licensed to exercise his gift in preaching Feb. 22, 1879 and was ordained November 28, 1886.

He was married Feb. 27, 1870 to Miss Eliza Fountain. There were ten children born unto them, five boys and five girls, all living to mourn the loss of a good husband and father.

All the children are married except the oldest and youngest boys.

M. W. BROWN.

Whereas it has pleased our heavenly Father to remove from our midst by death, our beloved pastor, Elder Gardner Bryan and whereas we bow in humble submission to the will of Him, who doeth all things well, yet we feel in the death of Brother Bryan that the church has lost a faithful pastor, a good adviser, and one worthy the name "Pastor" in every respect. We feel that his life has been a good example for us to follow,

Therefore be it resolved,

1st. That a copy of these resolutions be spread upon our minutes.

2nd. That a copy be sent to the family of our deceased brother.

3rd. That a copy be sent to Zion's Landmark with the request that the same be published.

M. W. BROWN,

C. J. DAVIS,

J. N. I. FOUNTAIN,

Committee.

Done by order of the church in conference assembled on Saturday before the fourth Sunday in February, 1913.

ELDER ISAAC JONES,

Moderator.

M. W. BROWN,

Clerk.

Gospel Messenger please copy.

MRS MARGARET ALLEN.

It is with a sad heart I attempt to write of the death of my dear grandmother who departed this life on Jan. 11, 1913, making her stay on earth 77 years, 10 months and 25 days.

She has been a faithful member of the Primitive Baptist church for many years. She always enjoyed hearing them preach. She was a kind and noble wife and mother, always ready and willing to wait on the sick. She was the mother of 12 children of whom seven are living. She also leaves one brother, 31 grandchildren and 9 great-grandchildren and many relatives and friends to mourn her loss.

She was sick four months and was laid to rest in the family burying ground where we believe she is at home with God.

A precious one from us is gone;
A voice we loved is still;
A place is vacant in our home,
Which never can be filled.

We miss her, oh we miss her,
How much no one can know;
And still we know its best for her,
For she is now at home with God.

Written by her Granddaughter.

Dear Brother Gold:—I notice in the papers the sad death of your beloved wife, and while I know that no words of mine or others can cheer your aching heart, yet I feel that I can sympathize with you, as you know some of my trials along that line. I know I am sorry for you from the depths of my heart, but we must stand still and know that He is God and His will must be done. And, oh; if we could be reconciled to His will, but all peace and comfort must come from Him, the giver of every good

and perfect gift

How often you have left your home and dear wife, hoping to return and find her there and well, but you can't hope to meet her any more here in time, but you hope to meet her in a better world where all pain and afflictions will be done away. Oh, how greatly you and Sister Gold have been blest to live together over fifty years, and always looked so pleasant and Christ-like. But the tie is broken, never to be mended, but I feel that God will give you grace to bear all of your troubles. I would comfort you if I could, but know from experience I am not able to reach your case—none but God can raise you up and comfort you, and He will at His own time.

May he reconcile you and your dear children and bless and comfort you.

I'm confident your children will be good to you, but that is not your dear wife who has been there in every time of need, to comfort and help bear your burden. Doubtless you have often thought how sad it would be to lose her, but now you know from experience but may God comfort you and yours is my humble prayer.

I hope to hear from you when you feel like writing to a poor sinner like me.

In sweet fellowship,

ISAAC JONES.

Dear Brother Gold:—I wish I could express to you just how my heart goes out to you and yours in this the very saddest hour of your life, but I realize that no word of mine can bring ease and comfort to your bleeding, broken heart, yet it is always sweet to be thus tenderly remembered in our trials and great distress for the dear ones gone before.

May the dear Lord whom you have both served and loved these many

years, comfort and bless you in the future as He has in the past, and reconcile you to His will, and to your sad loss.

If you can have a mind to do so pray for me dear brother. I feel so cast down.

In tenderest love to you and your dear children, I am, I hope your sister,

SALLIE A. B. JONES.

Maple Hill, N. C.

ERROR.

Dear Brother Gold:—Please publish in the Landmark that in my piece of March 15 issue where it said "Let us fight the good fight of faith for all we will need it," should have been "for at last we will enter in." And instead of the "praise of the high calling," it should have been for the "prize of the high calling." Several other mistakes occur which reminds me so much of my own life. Surely I am but a failure.

W. G. STEGALL.

Marshville, N. C.

Elder F. A. Chick is confined in a hospital in New York City, having submitted to an operation that was considered serious. Bue he is doing well, and hopes to be able to leave there in about a month. We hope it is the Lord's will to spare him to us.

P. D. G.

HELP NEEDED.

To brethren and friends:—Elder H. Taylor, a humble minister of the gospel of Christ, and a member of Bear Creek Association is greatly afflicted with a bad rupture and will have to undergo an operation at a hospital, and being poor in this world's goods and unable to bear the expenses, he

takes this method of informing his brethren and friends throughout Virginia, Tennessee, Texas, South and North Carolina where he has preached that if they have it in their hearts to do so will contribute a little mite towards helping him with the expenses of the operation, it will be greatly appreciated by the unworthy sufferer.

Money may be sent by Postoffice money order made payable to S. A. Helms, Monroe, N. C.

Yours unworthily,

ELDER HENRY TAYLOR,

R. 2, Box 43, Monroe, N. C.

MARRIED.

On March 30th, 1913, at the residence of Mr. W. J. McDaniel, (the bride's brother-in-law) in Salisbury, N. C., Mr. Julius P. Coffey, of Caldwell county and Miss Louisa A. Edwards, of Polkton, N. C., were united in marriage by L. H. Hardy, assisted by Elder J. A. Ashburn.

L. H. HARDY.

MARRIED.

April 2nd, at Wilson, N. C., Mr. Thomas Clayton and Miss Laura Tingen, by Elder P. D. Gold.

CHANGE OF ADDRESS.

Brother B. M. Woody has moved from Quay, New Mexico to Arroyoseco, New Mexico. He says there is not a Protestant church in the county but hopes the Lord will send a Primitive Baptist minister that way soon.

The Spring Session of the Bear Creek Association will convene with the church at Pleasant Hill, Iredell County, N. C., on Saturday before the 1st Sunday in May, 1913. Statesville is six miles from the church.

Those needing conveyance please write Brother S. G. Caudill, Statesville, R. 6. Those coming by Charlotte write Brother Sam Rimmer at Troutmans, N. C., and all will be met. Troutmans is five miles from the church.

H. P. CASHION,
Clerk.

Please state we brethren of Pleasant Hill are building a church of worship and have not money to pay for all of it, and any donation from brethren and friends, who have a mind to help us, will be thankfully received.

Please send donations to H. P. Cashion, church clerk, Barber, R. 2, N. C.

JOSEPH E. ADAMS.

Newport, N. C.—1st Sat. and Sunday in May.

Morehead City—Monday.

North River—Tuesday at noon.

Will some brother meet me at Gloucester on Tuesday morning.

Marshallburg—Tuesday night.

Davis Shore—Wednesday and at night.

Nelson Bay—Thursday 3 p. m.

Friday—Rest.

Hunting Quarter—2d Saturday and Sunday.

Portsmouth—Monday night and Tuesday.

Then back to Hog Island and Cedar Island 3rd Saturday and Sunday.

ELDER J. A. SHAW.

He will preach at the following places:

Red Banks—15 April.

Spring Green—16.

Flat Swamp—17.

Skewarkey—18.

Norfolk—3rd Sunday.
 Comfort—21.
 Church's Island—22.
 Currituck Beach—23.
 North Banks—25.
 Kitty Hawk—4th Sat. and Sunday.
 Elizabeth City—28.

ISAAC JONES.

Durham—Friday night and Saturday at 11 o'clock before the 4th Sunday in April.

Mt. Lebanon—4th Sunday in April.
 Funeral of Mr. Day's wife.

ELDERS J. S. CORBETT AND S. HASSELL.

Tysons—Sat. and 3rd Sunday in April, and Elder Hassell at Farmville, Sunday night.

J. F. FARMER.

Bethany—Tuesday, 15.
 Clayton—Wednesday, 16.
 Raleigh—Thursday, 17.

RESOLUTIONS OF RESPECT.

Whereas, God in His infinite wisdom has removed by death, our dear brother and deacon, W. C. Apple, therefore be it

Resolved, 1st. That in his death we have lost a good brother, and one we believe God has taken unto Himself, for we believe he was taught of God.

Resolved, 2nd. That we bow in humble submission to Him who rules in the armies of heaven and none can stay His hand, and who worketh all things after the counsel of His own will, saying, "My counsel shall stand and I will do all my pleasure."

Resolved, 3rd. That we deeply sympathize with sister Apple and her children in this their sad hour of bereavement and trust that they may be enabled by Jesus Christ to put their whole trust in God, who

is the author and finisher of our faith.

Resolved, 4th. That a copy of these resolutions be spread upon our minutes, a copy be sent to sister Apple, and a copy be sent to the Landmark.

Done by order of the church while in conference.

B. B. McKINNEY,
 Moderator.

T. A. STANFIELD,
 Clerk.

My Dear Brother Gold:—I just want to express to you my heart-felt sympathy in the great sorrow that has come to you in the death of dear Sister Gold. Truly it could be said, "none knew her but to love her."

I always felt it to be a benediction to be in her company. Surely the Lord blessed you to give you such a wife: now I pray He will comfort and sustain you in your loss.

Pray for me.

Your sister in hope,

ANNIE HURDLE.

Reidsville, N. C.

CHURCH HISTORY.

The Ninth (the most important) Chapter of my Church History Revised and Brought Down to Date.

Scripture Truth about the Church, as Stated by the Greatest Scholars of the World, and by the Ablest Primitive Baptist Ministers. Sixty Closely Printed Octavo Pages.

The Church History, now out of print, was written and published to disseminate the Truth, and was sold for Two Thousand Dollars less than the cost; but through the kind Appeals of Elders J. R. Respass, Wm. L. Beebe and P. D. Gold, in the Gospel Messenger, The Signs of the Times, and Twelve Copies for a Dollar.

SYLVESTER HASSEL,
 Williamston, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA.

Primitive or Old School Baptist

VOL. XLVI. WILSON, N. C., May 1, 1913. NO. 12.



P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

RESTING BEYOND.

Where are the friends of long ago,
Who have gone from earth away?
Our dear ones and our loved ones,
Oh where do they dwell today?
Some have fallen by the wayside,
Some have gone on before,
Yet we hope some day to meet them
Close by the open door.

The years have been long and many
Since we bade them all good bye,
And we wait until God calls us
To our home beyond the sky.
Some times in the night I wonder,
Shall we ever see them more,
And the answer comes so sweetly:
They are waiting at the open door.

The way seems dark and dreary,
The sun is shining dim—
And I am tired and weary,
But am finding rest in Him.
There await the friends and dear ones,
We loved in days of yore—
And I hope some day to find them,
At Heaven's open door.

There shall we rest forever,
There shall no sorrow come,
There we hope to join our loved ones
In Heaven our happy home.
Oh what a glorious meeting—
May we reach that golden shore,
And meet the friends and dear ones,

Who wait at the open door.

FANNIE COBB SPEIGHT.
Fountain, N. C.

COMMUNICATION.

Elder P. D. Gold, Dear Brother:—I have not language to express the sorrow and surprise which struck me at seeing the name of Julia Pipkin Gold, heading the obituary column in the Landmark for April 1, 1913. It so far exceeded my descriptive powers. My mind was carried back to the New River Association, in the town of Floyd, Va., in September, 1911. If you remember, Brother Gold, when I arrived on Friday morning you were arranging to deliver the introductory sermon. After our usual salutation and commonplace remarks, I took my seat in a well ventilated aisle as my health was rather delicate, when by a little commotion, some good sister or lady said: "Sister Gold, Brother Webb." Here was a grand treat of heavenly grace. This was our first introduction for life. I had met a mother in Israel, a sister in Christ. She resembled you in her gesture very much, Brother Gold. The happy audience being well assembled you engaged in service, and were most wonderfully favored. I could not see how you could be otherwise than happy, being so blessed with a door of utter-

ance, and a faithful christian companion at hand, pleasantly engaged in prayer for your success, for I believe a good faithful wife bears part of the burdens of the ministry of a God called minister.

During our stay for the Association Brother P. G. Lester and wife furnished us delightful entertainment and after preaching on Saturday evening, you and Sister Gold approached and seated yourselves near me, and you said that Sister Gold desired further conversation and acquaintance with me. This was much to my wish for it is one of my greatest delights and matters of interest to engage in conversation with an experienced minister and family. It seems so much like living life over again. We all tried to improve the short period of time in experimental conversation 'til the hour of retiring was announced. My wife and I sent you and Sister Gold a letter to try to make up what was wanting in our desired conversation, but opportunity has failed. I was solicitous for her enjoyment over among our Virginia people and so far from her Carolina home, among strangers, but she manifested an easy familiar turn of mind, that readily adapted her to the new scenes arising to her attention. She seemed to turn her new vision into good account, and to enjoy it. We had often thought of resuming the pen, and writing you and her more fully on the subject of ministers and their families.

The wife of my youth has been my faithful companion for near 61 years. Both of us are in our 80th year.

I have been called from home in the ministry along during 48 years, wondering if it is right for a faithful companion, a wife, to be so burdened with the cares of life.

Good bye.

ISAAC WEBB.

Hillsville, Va., April 8, 1913.

REMARKS:—Many expressions of sympathy from friends have been sent to me.

My desire to thank these kind people can be but feebly expressed.

The last writing perhaps that my dear companion wrote is in her album, and is as follows:

“FOR MY HUSBAND AND CHILDREN.

After fifty years of married life,
I scan these pages o'er;
And realize your wishes friends,
Why should I wish for more?

My life has not been all of joy,
Nor all of sorrow given.
But God has given enough of both,
To ripen me for heaven.

March 3 1913.

JULIA P. GOLD.

Brother Webb, how wonderfully the Lord has blest you and Sister Webb to live and walk together as heirs of the grace of life for more than three score years.

When one is taken and the other is left how lonesome and desolate the survivor will feel—as if the better part of your life is gone. But my God is able to compensate for all this loss by making the poor survivor feel that the one that is gone is far better off—having fought the battle and is free from all labor and rests in Jesus which is far better.

P. D. GOLD.

Elder Gold, Dear Brother:—I desire to express my sorrow and sympathy for you in your sad bereavement. I can only imagine how great the loss must be to you. I pray that the God of all grace may comfort and sustain you—no one else can. No doubt

since the death of Sister Gold you have felt that the separation cannot be for long, that she has only crossed the dark river just before you. We cannot tell how near we may be to death. How good it is to feel in our souls sometimes death is no more a frightful foe, since I with Christ shall reign. This is our hope that we shall live and reign with Him forever. How blest we are to be in possession of something that death will not destroy. Most men lose all their possessions when death seizes them, but how different it is with the believer for then he gains more than all the world can give him. The apostle said for me to live is Christ to die is gain and so it is to every believer a great gain, for then our eyes will see the King in his beauty and the land that is afar off.

John says, And God himself shall be with them and be their God. And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. This scripture has in time past been sweet to me, and if the Lord's will may it be sweet to you, and though you see all these earthly things even your loved ones passing away may be enabled to trust in the Lord, knowing that beyond these shading things of time there is something real, something that is worth setting our affections upon.

I remain your brother in hope of eternal life.

E. C. STONE.

Tarboro, N. C.

Dear Elder Gold:—I inclose you a letter from dear Brother Hardy. He authorized me to send it for the Landmark.

It will be seen that the dear brother is not protesting against men's

views on the subject of foreordination but against unjust accusations.

I firmly believe that the firmness of a man's faith depends on his estimate of the divine nature. If a man believes that God is changeable his faith may be of the same character.

Yours, &c.

J. ELLIS BLANTON.

Lee, Fla.

Elder J. Ellis Blanton, Lee, Fla.

Dear Brother Blanton:—I am highly pleased with your article in the Landmark of February 1. I could not but think of the contrast in it and the first letter in the same paper.

Your article sounds to me like the trumpet with a certain sound. When I was with you last winter I loved you and such letters as this bind us nearer together, I hope, in the Lord.

Recently a very popular minister has written as follows: "Absoluteism is as false as anything that is false. It will never do to encourage it among the churches. It is never advocated nor preached by any except those who want to hide behind it to do their meanness, and charge it to God."

Now brother, there never was a falser charge made than that.

It is my privilege to be acquainted with a number of brethren and even whole churches who are firm believers in this precious doctrine and I have never known any people who were more careful of their manner of living morally nor in the church of God.

The late Elders Wm. and James Woodard of Wilson, N. C., were as circumspect and upright in their lives any men I ever knew. Elder Wm. Woodard was one of the sweetest exhorters I ever knew. Both of those brethren were firm believers and strong teachers of the doctrine of God's absolute sovereignty. Elders Chick and Durand are firm believers in and

teachers of the same divine truth and I know of no more model men before our people and the public generally. I could name many others but this will suffice. You know that such a charge is absolutely untrue.

I am sorry to my heart that any one among us has so little consideration for the riper experiences of older and much abler ministers than himself as to thus accuse them.

Dear brother, it looks like perilous times are upon us, and if the Lord of our fathers has not left us a seed we shall be cut off.

I once visited a section and a church where there was but one man who contended for "Conditional-Time-Salvation" and he got up in conference that very day and confessed to taking fifty cents of a merchant's money, **knowing that he had it in his pocket**, and started home with it and the merchant called his attention to it and he gave it up. Remember, my dear brother, that I do not charge this to those who believe and contend for such doctrine. I simply cite the case. In all my dealings and acquaintance with the Primitive Baptists who believe in and teach the precious doctrine of the Absolute Sovereignty of God in all things I have never known one who would do such a thing. Remember that I do not say there are none, but if there are they have never been made known to me.

My observation is that the more firmly one truly believes in the doctrine of Predestination the worse he hates sin and his own life because of sin. The more he wants to praise God for His great salvation. He does not feel like serving God in order to draw down the blessings of God on himself, but the blessings already received, and which are daily being poured out, are so precious that he wants to spend every moment in praise and

loving service to His holy name.

Dear brother, the Lord bless you to live and preach the truth in the Lord, and bless the churches you serve to believe and receive His truth.

Your brother in hope,

L. H. HARDY.

PRAISE BELONGETH UNTO THE LORD.

1. Lord how are they increased that trouble me! Many are they that rise up against me.

2. Many there be which say of my soul, there is no help for him in God, Selah.

3. But thou, O Lord, art a shield for me; my glory, and the lifter up of my head.

4. I cried unto the Lord with my voice, and he heard me out of his holy hill, Selah.

5. I laid me down and slept; I awakened; for the Lord sustained me.

6. I will not be afraid of ten thousands of people, that have set themselves against me, round about.

7. Arise, O Lord; save me, O my God, for thou hast smitten all mine enemies upon the cheek bone: thou hast broken the teeth of the ungodly.

8. Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah. Psalms 3:1-8.

The flesh lusteth and wareth against the spirit. The flesh is a wilderness that is full of wild beasts. These beasts go forth in the night. When we are in the dark they roar upon us. Not long since a lion got after me and run me around for several hours before daylight, but as soon as day broke, these words came rolling over the mountains of trouble. "Resist the devil and he will flee from you." And all at once I could only see the trail of the monster as he disappeared in the dis-

tance. A lion is a bad enemy. He is never found except in this terrible wilderness that is so dark and full of tangled brush and dry deserts where there is no water. How lonesome to be alone in such a country, and how terrible then to see one of these fierce lions come towards you with that terrible roar that he has, as he seeks whom he may devour.

The enemy told David that there was no help for his soul, that no one could or would do anything for him. What a lie this enemy did tell. But he is full of lies and the father of it.

No lie is of the truth.

David had found by dear experience that God alone could and would deliver in a day of great need, and thus the Lord had come to him before and lifted up his head.

He says, "I cried unto the Lord with my voice, and he heard me out of his holy hill."

Men generally look to that help that they have been taught to depend on. When he had found that the Lord was a very present help, he could say, "I am not afraid of ten thousands of people that have set themselves against me. Why be afraid of man when the mighty powers of eternity are yours. What could Goliath and all the Philistine's army do to David. God helped him in due time. "Not by might nor by power, but by my spirit saith the Lord." If you are a suffering persecuted sheep, God will smite your enemies on the cheek bone.

David knew that salvation was of the Lord. No real deliverance but from God.

Here is the doctrine of the Primitive Baptists that has been believed in by the church all along that red line of the river where the holy spirit runs.

One witness must be in sight all the time. When Elijah was about to pass on, then Elisha was called and steps

into the harness and comes in sight just before old Elijah goes on out of sight. God will not save himself without a witness. The natural heavens declare the glory of God, and the spiritual heavens do so in a higher sense. His praises must be declared in all the earth, and skies and heaven and in all deep places both in time and eternity. Praise ye the Lord.

J. R. FISHER.

Graham, Texas.

Elder P. D. Gold, Very Dear Bro.—I have been thinking of you a great deal for the past two weeks in regards to the sickness and death of your dear wife, yet I feel you are so much better prepared for such an ordeal of God's will than a little imperfect worm as I. Yet I know it was a great shock to you in a sense owing to your age, still I feel you are blest and prepared to lean on the blessed arm of Jesus in the sweet consolation of a precious hope in Him that has been your sweet comfort and stay all these years. You have so sweetly written of Jesus and preached Him crucified, risen and glorified and yet still trusting in him. You can say the Lord has given you a good companion and has taken her to himself and blessed be His Holy Name. I am sure you have the deepest sympathy and the prayer of your little unworthy brother in this your saddest hour.

May God bless you and enable you to bear all your losses and count it gain for Christ and thus fulfill His holy law.

With these remarks will close. With my heart full of love and sympathy for you and dear family.

Affectionately,

J. A. HERNDON.

Durham, N. C.

Dear Bro. Gold:—I am a curious

compound. Some times I seem to have a desire to write to the brethren but after I have written I am made to regret it. The words of my mouth condemn me. I was tempted several times to write you not to publish the last letter sent you. When I read it in the Landmark I was much troubled and was made to ask myself the question: Why, O why did Brother Gold publish such a letter? It seemed an utter failure from start to finish. I was made to cry, Woe! is me; for I am undone. This brings to my mind something an English brother said to me here some months ago: That on one occasion while attending church in England, just as he was entering the chapel, the preacher, an able minister, arose and said: "There is one little word containing only six letters which tells what I am—that word is wretch, w-r-e-t-c-h." This one little word, I believe, describes more or less all of the Lord's people, at times. But, what does such a feeling do? It identifies us with the Prophets of old, with the Apostles and with the children of God today. When one declares something about which we by experience have been taught, or speaks in our native tongue, describing our manner of life, telling us things that we know and feel, our hearts go out to them and we feel to call them friends and brethren. Suppose for instance, we were in a foreign land and did not know or understand their language and we should hear some one speaking our language, would we not prick our ears and our hearts go out to that one as being our friend, particularly would this be true if the people of that land were hostile to us and our cause? Thus in natural things it seems to me is suggested the condition of the Lord's people in every land, nation and tongue today. There is but one language they know; there is only one tongue whose words pene-

trate to the quick of the heart and the words of this tongue are sharper than any two-edged sword. When we hear them we know there is life, there is a friend, a companion in tribulation and we are brought together in the unity of the spirit and in the bonds of peace.

What a wonderful, wonderful language is this to them who know it. No one can speak it save those taught of the Lord, those whose eyes have seen the beauties of the King and know that the half can never be told. They cannot teach their friend, but what a glorious joy it is for them to behold the work of the Lord in one, making them to know the corruption of the flesh and turning their eyes toward the heavenly city whose maker and builder is God. Oh, for a thousand tongues to praise him. All other tongues speak not of the things that savors of life eternal, not wholesome words that lift up the weak arms and strengthen the feeble knees, but of the things of man in whom there is no strength or comeliness at all to the discerner of spiritual things. I am not referring particularly to the tongues of those whom we would term unregenerate, non-elect, those not having been born again, but there is the tongue of flesh in the child of God which is continually crying out against the things of Jesus. We are not so much concerned about our natural enemies as we are those of our own household; the enemies that give us the most trouble are those of our own breast for here is where the battles of Bunkerhill are fought. We are made to groan under the burden of sin as we are brought before the great bar of justice in our experience day after day while making this pilgrimage journey; our work is tried and proven whether it be good or evil; we are made to know that according to the deeds done in the flesh we must answer before God; that if we sow to

the flesh we shall of the flesh reap corruption. I understand this work is going on now, not so much that we are fearful of some future day but that today is Judgment day. I believe that in disobedience is worked in us a fearful looking for the fiery indignation of God's wrath. Yes, when we sin wilfully, or otherwise, we are going to be made to know that God is a God of justice. It seems to me that hell was made for the child of God. We feel sometimes that there can be no greater misery than we are in. We sink as it were into the bottomless pit, feeling there is no hope of salvation and knowing full well we deserve it all and more. All this time the precious is being separated from the vile, the sheep from the goats and the gold from the dross, a putting on the right and on the left. The things of the spirit of Jesus in us do not boast of themselves. One under their influence feels that he does not know when he gave bread to the hungry, water to the thirsty, or took in the stranger, or clothed the naked, or visited the sick and those in prison, but this experience is set on the right hand of God where there is life for evermore. The things of the flesh are quite different. The flesh feels it can and has done these things. The flesh wants the credit, but the Lord has said that no flesh shall glory in his presence, therefore, we see these things are put on his left, or cast into everlasting punishment—everlasting so far as the life of the flesh is concerned, and we may rest assured we will never be relieved of this warfare while we continue in this life. How blessed we are, then, if we can claim Jesus as our captain. If we have him as our General Leader. He will safely guide and protect us and bring us through more than conquerors. He has never lost a battle—no enemies'

bullet ever pierced his heart to destroy his power to save. He stands immovable, a powerful man of war, mighty to save all that come unto the Lord by him. O, for that blessed assurance that He is ours and we are His; that He is our justification, redemption and sanctification. Blessed, indeed, are the people whose trust is in the Lord.

In conclusion, I would say that I do not wish to write anything that will cause dissension, but I can only write of things as they appear to me, and if there be those who differ with me, I hope they will be willing to say as did Abraham of old did to Lot when there was strife among their hearers. In effect he said, We be brethren. Let there be no strife among us. There is plenty of land—you go to the right and I will take to the left, or else you go to the left and I will take to the right.

Not that he was declaring non fellowship at all for Lot, but that he wished to continue as brethren and to enjoy the sweet fellowship of the saints. So with us, if there are little differences, or if we see some things in a different light from perhaps some brother, let us be willing for him to go to the right or to the left—continue believing it as he sees it, at the same time we do not have to become converted to his way. I think this is what Abraham meant to suggest. For fear I have said too much I will close.

Your unworthy brother in hope of Eternal Life.

R. LESTER DODSON.

New York City.

THE CHURCH AND HER PASTOR.

The relationship of pastor and church is a very close thing and should be so esteemed. If one is called to serve a church it is the conclusion that the church has well con-

considered the matter and feels satisfied that there is a congenial feeling between them and the minister whom they call.

Then the minister should well consider the matter and know that nothing but love moves him to accept such a call.

A union thus formed and maintained will work well for both church and pastor.

It then becomes his duty to look after and feed that flock with such food as the Great Shepherd has provided. He should study diligently to know the whole truth of His Master and to teach that truth. To parlie with the flesh is sinful to him and will work evil to his flock. To feed them on the strong food and the milk of God's word will surely give them strength. An increase in members is not always the best sign. The children should be so taught in the gospel that there is a growth in grace and in the knowledge of the truth. Those added to the church should be such as God has ordained to save. To add others would be only in form and the increase would be of the flesh and would eventually give trouble in the church. One of the best evidences that a church is well served is that they have peace and brotherly love one toward another. The pastor should go to his flock regularly as he agrees to do and not let ordinary or frivolous things hinder him. Nothing will destroy a congregation more quickly than for them to meet from time to time at the appointed times and no pastor to feed them.

Then the flock should take under consideration that it is their duty to meet the pastor. He cannot feed them if they are not there. Of course there are providences which neither the pastor nor the church can override, but it should be a thing like that to keep

either from meeting the other.

It is not expected that the pastor and the flock should always be fully agreed on all points of doctrine. They will ~~if~~ both are fully taught of the spirit but, they should remember that both are yet in the flesh and subject to be mistaken. Therefore they should have forbearance with each other and not press their differences. They should talk these things over in the spirit of love to each other and in prayer to God and wait patiently for the revelation of His spirit.

The church should not allow their pastor imposed on by others. They have called him to their service and they should see that he is not rejected by others being preferred before him in the pastoral work of the church.

When she is tired of him she should frankly let him know, but not by working underminedly against him nor by freezing him out.

The church should see that her pastor is respected by other ministers who come among them and not let others come and disturb their peace by opposing his views of doctrine unless the pastor be present. If a visiting brother sees things which he believes to be irregular or dangerous in the church he should show that brotherly kindness to the pastor to talk to him privately and not to his flock until he and the pastor be agreed.

I want to relate a certain circumstance which actually took place and which illustrates my idea. I will name the ministers Elders B. and C. Elder C. was the pastor and a firm believer in Absolute Predestination. The deacon of the church was not agreed with Elder C. and they had many talks on the subject. They were both positive but pleasant to each other. Elder B. was a visitor in that section for some months and he didn't believe in the pastor's faith. He and the deacon

were agreed on that particular point.

On a Sunday Elder B. had an appointment in Elder C.'s pulpit and he told the deacon that he was going to take up that subject and reply to Elder C.'s position. The dialogue was about as follows:

Deacon. You must not abuse Elder C.'s position in his pulpit and congregation.

Elder B. I will do it. I am determined to oppose him.

Deacon. You shall not do it. It is his pulpit and he shall be respected in it.

Elder B. But I say I will do it.

Deacon. But I say you will not do it.

Elder B. If I can't preach what I please I will not preach at all.

Deacon. Then I say you will not preach at all.

The result was that deacon held the meeting that day and Elder B. sat by but said nothing.

I call that the proper respect towards a pastor and if all our Deacons and brethren had the judgment and nerve to be thus faithful there would be little trouble in our churches, there would be more love and all the little ones would be drawn in love to a united body of believers.

Ministers are examples to the flocks. Why should we use harsh language to and about each other? We are not expected to see alike in every thing. We are not expected to have the same experience in every point. We may form conclusions. We are just as apt to do so as any other people. We may not understand just what the Bible does really teach on every thing. Should we not reason together rather than say harsh things to and about each other.

To fuss over questions which we cannot understand shows our weakness. To bear with each other

in our weaknesses shows the strength of the spirit of love in us.

Why not let us do that?

Lovingly,

L. H. HARDY,

Reidsville, N. C.

JOSEPH E. ADAMS.

Newport, N. C.—1st Sat. and Sunday in May.

Morehead City—Monday.

North River—Tuesday at noon

Will some brother meet me at Gloucester on Tuesday morning.

Marshallburg—Tuesday night.

Davis Shore—Wednesday and at night.

Nelson Bay—Thursday 3 p. m.

Friday—Rest.

Hunting Quarter—2d Saturday and Sunday.

Portsmouth—Monday night and Tuesday.

Then back to Hog Island and Cedar Island 3rd Saturday and Sunday.

CHURCH HISTORY.

The Ninth (the most important) Chapter of my Church History Revised and Brought Down to Date.

Scripture Truth about the Church, as Stated by the Greatest Scholars of the World, and by the Ablest Primitive Baptist Ministers. Sixty Closely Printed Octavo Pages.

The Church History, now out of print, was written and published to disseminate the Truth, and was sold for Two Thousand Dollars less than the cost; but through the kind Appeals of Elders J. R. Respess, Wm. L. Beebe and P. D. Gold, in the Gospel Messenger, The Signs of the Times, and Twelve Copies for a Dollar.

SYLVESTER HASSEL,

Williamston, N. C.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

In Isaac Shall Thy Seed Be Called.

My view is requested of Rom. 9-6-9
"Not as though the word of God hath
taken none effect."

Paul was full of sorrow of heart for
his kinsmen according to the flesh.
Our fleshly desires and principles are
not reconciled to God, as Paul's were
not. There is our carnal nature and
carnal or wholly natural, fleshly mind
opposition to God's will, and it finds
fault of God's way. We know the op-
position of the carnal mind to the elec-
tion of grace. What shall we say
then? Is there unrighteousness with
God? The natural mind will say why
does God then find fault? For who
hath resisted his will? Nay but O,
man, who art thou that repliest against
God?? Shall the thing formed say to
him that formed it, why hast thou
made me thus? Can we instruct the
Almighty? Hath not the potter power
over the clay, of the same lump, to
make one vessel to honor and another

to dishonor. Who maketh thee to dif-
fer? What has thou that thou hast
not received? God endured with much
long suffering the vessels of wrath filled
to destruction. Then they are vessels
of wrath. His purpose is to destroy
them. But he has endured them with
much long suffering. There also are
vessels of mercy which God afore pre-
pared unto glory, and his purpose is
to make known the riches of his glory
on these vessels of mercy which he
himself has before hand prepared unto
glory.

"Neither because they are the seed
of Abraham are they all children."

Ismael was the son of Abraham ac-
cording to the flesh, but he was not of
that promised seed. That is the chil-
dren of the flesh are not the
children of promise. Ismael should
not inherit with Isaac, for Sarah the
wife of Abraham was the mother of
Isaac. The children of the flesh are
not the children of promise, but in
Isaac shall thy seed be called, for Isaac
was a child of promise. But are all
the children of Isaac vessels of mercy?
No, for Esau was a twin brother of
Jacob, and the first born. But before
either of the twin brothers were born,
or had done good or evil, that the pur-
pose of God according to election
might stand—not of works, but of him
that calleth—it was said unto Rebecca,
the elder shall serve the younger. As
it is written, Jacob have I loved, and
Esau have I hated.

What shall we say then? Is there
unrighteousness with God? God for-
bid. For he saith to Moses, I will
have mercy on whom I will have
mercy. So then it is not of him that
willeth, but of God that sheweth
mercy.

Man claims that his will decides the
matter. "Man says God cannot create
a man without the liberty of deciding
for himself.

The freedom of the will of man God cannot infringe upon is the claim of free agency and free will so called.

But as long as man is left to follow his own will he will not come to Christ because his deeds are evil, because he loves darkness rather than light.

Before a man feels or receives the salvation of God he feels the need of mercy, and ceases to depend on any thing he or any other man can do, and is humbled under the power, justice and goodness of God to entreat for mercy. For God will have mercy on whom he will have mercy, and whom he will he hardens.

Personal election is here taught. That the purpose of God according to election might stand, not of works, but of him that calleth. Esau as well as Jacob was the son of Isaac, but not all the children of Isaac are vessels of mercy. That is neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called. Still further, not all the natural children of Isaac are called. But election of grace prevails, not according to works, but the Lord's portion is his people, Jacob is the lot of his inheritance. So it is not of him that willeth, nor of him that runneth. Isaac willed on purpose to put the blessing on Esau, and Esau ran for the blessing, but the election Jacob obtained it. It is of God that sheweth mercy. Every principle of fleshly nature pities Esau, and condemns Jacob and accuses him of lying, and of deceiving his father Isaac.

Surely the carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be. Grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

Israel hath a stumbling block. He has stumbled over the stumbling block

laid in Zion. Behold I lay in Zion a stumbling stone, and rock of offense; and whosoever believeth on him shall not be ashamed.

Israel esteemed themselves as God's favored people, and despised the Gentiles. But Israel followed after the law of righteousness, but has not attained to the law of righteousness. Because they sought it not by faith, but as it were by the works of the law.

But none ever attain it by the law of works. For by the deeds of the law or by the works of man no flesh can be saved. Jesus is the stumbling stone over which he that seeks salvation by works stumbles; but whosoever believes in Jesus or ceases from his own works, shall be saved. This is the work of God that ye believe on his Son Jesus, whom he hath sent in the flesh, and who is the end of the law for righteousness to every one that believeth. By the end of the law is meant that Jesus has fulfilled the law in every jot and tittle, and God justifies the ungodly that believes in Jesus, and every one that believes in Jesus feels that he is ungodly. What a precious truth to such that Jesus is come to seek and to save that which was lost. How wonderfully this magnifies the law of Moses, and sets forth the mercy of God.

This is a faithful saying, and worthy of all acceptance that Christ Jesus is come into the world to save sinners of whom all such feel to be the chief, like Paul.

P. D. G.

THE DOOR.

"I am the door; by me if any man enter in he shall be saved, and shall go in and out, and find pasture," John 10:9.

To S. E. W.

Jesus is the good shepherd, who giveth his life for the sheep. He is the

door by which the sheep enter in and find pasture. He leads them, for he goes before them. He is their defense. They are safe in him, going out and coming in, and finding pasture in every state and condition. Whether they go in or come out, there is pasture. By going in and out does not mean by going into Christ, and coming out of him, for it is not that way. Jesus says I in you and you in me, and I in the Father. But it means that such as enter in by Jesus find good pasture when they walk in darkness or in light, whether in sadness or in joy, whether lifted up or cast down. All things work together for good to them that love God and are the called according to his purpose. It is not necessary for them to see how trials work for their good. They are not the judge of this. God works all things according to the counsel of his own will.

If God give you Jesus the good shepherd, how shall he not with him also freely give you all things?

Our friend desires to be with the church, but feels too unworthy to offer. If one feels good enough to go to the church where would be the cross? What would such have to deny? How could one hate his own life if he thought himself to be good?

Do you love your enemies? Can you pray for them? Do you forgive them? Suppose others have somewhat against you, but you have nothing against them, but so love them that you lay down your life at their feet, then do you not return good for evil?

A sheep is dumb before her shearers, and thus opens not his mouth.

That is what Jesus did. When you follow him and are reviled for doing well then you are suffering for righteousness' sake.

There are always opportunities for a sheep to show the humble spirit of

Jesus, if he possesses that spirit. We are to forgive others whether they forgive us or not. We must go beyond nature in bearing the cross, in returning good for evil. How good to think no evil, but to be ready to do every good work.

It is a matter of regret to see people dress in an unbecoming style or manner. We should dress to hide our nakedness—not to expose it. Our apparel should be modest and becoming. Dressing should not be to display vanity or pride. To be meek and lowly in heart and in life and conduct well becomes a follower of Jesus

P. D. G.

ABSOLUTE.

This word is not in the bible. There are never any better words than such as the Holy Ghost supplies. If any are as good the bible does not prove it.

Whenever any man or set of men invents any thing that it requires language not recognized, that is not found in the bible, to describe it, that matter should be suspected. But one says what I believe or practice is embraced in the bible. For instance, Sunday schools are not found in the bible, but the bible sanctions all that Sunday schools teach. For Sunday schools claim to be a nursery of the church to prepare little children for church membership, and they contribute more to help the Lord in increasing his church than any other thing ever known. But the bible says the Lord adds or gives the increase to his church. The Lord builds his church, and not Sunday schools.

Predestination is taught in the bible. One says I believe predestination includes every thing that comes to pass, and therefore I will strengthen the word predestination by calling

it absolute predestination. Well what have you gained? Some brother says, why do you use that word? You answer to harden it, make it stronger. Have you done it? No, not a particle. But you have added a word which has caused much discussion and confusion.

I believe in a predestination that predestinates. The bible predestination limits it to God's people. Whom the Lord foreknows them he also predestinates to a certain end, namely to be conformed to the image of his Son. Now does he conform any except those whom he foreknows to be conformed to the image of Jesus? No. Does he conform every one whom he foreknows to the image of Jesus? Yes. What do you say to this? I say amen to it.

There are people that God does not foreknow. If he foreknows all men then he will conform all men to the image of Jesus.

But there are people whom God does not know. He said to Moses, you only have I known of all the nations of the earth." You only have I known of all the families of the earth." Amos 3:2. The Lord says of certain ones I know you not. Matt. 25:12. Now what does the Lord mean? He means he owns them not, owns them not as his own people. James says, "Known unto God are all his works from the beginning of the world, Acts 15:18. That God approves, knows, owns all his own works from the beginning, but he does not thus know or own the works of the wicked. The Lord knows or approves his own people as he does not foreknow any other people. The foundation of God stands sure having this seal, the Lord knows his own.

There is another sense in which nothing is hid from God, but all things are naked and open before him, and he will bring every thing into judg-

ment, whether it be good or evil.

He does not tempt man with evil. Wickedness does not come from God, but wickedness proceeds from the wicked. God is the author of all good things. But God is so high above man that he makes the wrath of man praise him, and restrains the remainder of wrath.

God makes things in themselves evil so work for his glory that men become dumb before him. Let God be true, but every man a liar.

For instance, in the crucifixion of the Holy Son of God men killed the Prince of Life; yet they did it with evil intent, while God meant it for good to save much people alive. The devil sinneth from the beginning, but Jesus is manifested to destroy the works of the devil.

This matter is too deep for mortals to find bottom. It is wisdom in them to be still and know that he is God, and shun to be rash where an angel veils his face to speak.

Secret things belong to God, but revealed things belong to us and our children.

Little children prove you are little children by being at each others feet and loving each other.

Why are men meddlers trying to explain what is not given to man to explain, while they neglect doing the things plainly taught in the bible that they should do, namely seek the things that make for peace and whereby one edifies another?

P. D. G.

BY THE RESURRECTION OF JESUS CHRIST.

First Peter 1:1—5.

1. Addressed to strangers scattered abroad. They are like salt, preservative. Not all in one place, scattered, but their strength is in their

head whose wisdom guides them, and whose power keeps them, and whose grace purifies and saves them.

2. Elect according to the foreknowledge of God, which is before any other knowledge, older, wiser, greater. They are elect through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ, which guarantees to them the perfection of the blood and obedience of Jesus. Who then can lay any charge to God's elect, because Christ has died for them, and risen again. Then grace and peace shall be multiplied unto them.

3. These are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead.

The unity is of Christ and his body or members, so that if one died for all then all were dead. How shall dead men live? "Together with my dead body shall they arise," Isa. 26:19. The abounding mercy of God has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. "Even when we were dead in sins hath quickened us together with Christ," Eph. 2:5. For God laid on Jesus the iniquity of us all, and he bare our sins in his own body, and he who knew no sin, was made sin for us, that we might be made the righteousness of God in him, 2nd Cor. 5:21. Jesus was delivered for our offences, and God raised him from the dead for our justification. So that if Christ be not risen we are yet in our sins.

We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. As he dies no more we die no more: for we are dead and our life hid with Christ in God. When he appears we shall also appear with him in glory. We are dead to the law by the body of Christ, that we should be married to another—to

Jesus who is risen from the dead, that our fruit might be unto holiness, and the end be everlasting life.

4. For we are begotten again to an inheritance that is incorruptible, undefiled, and that fadeth not away. Joined unto Jesus, married unto him, one with him, heirs of God, and joint heirs with Jesus Christ, inheritors of his holiness, we are jointly one with him in his inheritance. There is unity of title, interest, time and possession—our essentials—to constitute a joint heirship. There must be the same title, date, or time interest or value, occupancy or possession in a joint heirship. All the heirs of the body hold in the head. They are all chosen in their head before the world began. The same interest is given each one in him. One perfected each one of them forever by his one offering of himself once. His entrance into eternal glory in the resurrection is for each of them. Hence they all have the same undivided estate or inheritance in Jesus, their life and head. A joint heirship cannot be sold, transferred, or changed without destroying it. If a single member or heir of this estate, which always comes by inheritance, could sell, give away, part with, or destroy, or change his part, it would destroy the joint estate.

As the children are all heirs and minors, not one of them can convey away his part with or lose his part, because they all hold in their head or guardian. So that the estate is indestructible.

5. For the inheritance to which they are begotten is incorruptible, and undefiled, and hence fades not away. It is an house not made with hands eternal in the heavens. They have part in the first resurrection—the resurrection of Jesus, which is holy. They live here by the faith of Jesus. His life is their life. Such never die. For

as there is no death in Jesus, who has abolished death and led captivity captive, so they die no more as born of him. In Adam is all their death, but in Jesus is resurrection and eternal life.

6. Hence they are kept by the power of God through faith unto salvation. Faith is the substance of their hope. The divine persuasion in the new heart of things hoped for. Faith works by love. The hope to which they are begotten is greater than any thing in this world. They love this inheritance. They love God and his kingdom, and greater is he that is in them than any or all their enemies. They are willing in the day of God's power in the beauties of holiness. Through faith are they kept. This faith is precious, for it is the gift of God, born of God, and therefore it overcomes the world. This faith is the work of God, the fruit of the Spirit of God wrought by the same power whereby God raised Christ from the dead. This faith of God's elect works by love, the greatest power that works in the soul, and it purifies the heart, and hence overcomes the world. It is unto salvation. For God is become the salvation of his church. Salvation will God appoint for walls and bulwarks. Salvation is of the Lord.

7. Ready to be revealed in the last time. It doth not yet appear what we shall be, but we know that when he (Jesus) shall appear we shall be like him, for we shall see him as he is, and shall be like him.

NOW the dead in Christ sleep in Jesus. They rest from their labors undisturbed by the turmoil, sin, sorrow, or corruption of the world. They sleep in Jesus ready in his embalming, holy preparation to appear with him as he shall change these vile bodies, and fashion them like unto his

glorious body, when he shall present them without spot or wrinkle, or any such thing, in his blessed likeness before his Father's throne with exceeding joy—joy exceeding any thing ever known by them before; and so shall they ever be with the Lord.

P. D. G.

DID THE NEGRO SPRING FROM CAIN?

Years ago a pleasant, bright man said to me, Mr. Gold, I am in trouble. I have been shown that the Primitive Baptists are the Lord's people, but I cannot fellowship a negro, and they have negro members among them. I do not think the negro has a soul. I want you to come and spend a night with me and let us talk all night about this matter.

I felt like going and did so. The matter came up and I said, what is the trouble between you and the negro? He said I think the negro sprang from Cain. The Lord put a mark on Cain which made him a negro. When the sons of God intermarried with the daughters of men, which were the daughters of Cain, it brought on the flood. Hence it was wrong for the sons of God to intermarry with the daughters of men, or it is wrong for the sons of Seth to intermarry with the daughters of Cain, which means that the church of God should not admit negroes into their churches as members in fellowship with them.

I listened at him until he had finished his statement. Then I took a bible and read, "that the sons of God saw the daughters of men that they were fair: and they took them wives of all they chose," Gen. 6:2. Then I said to him, Did you ever see a fair negro? He said at once I give it up. I never saw a fair negro, and went with me and joined the church that

day, and he became an excellent member.

In this part of N. C. there are many colored people, and there are among them Primitive Baptists that are men of good character or good principles making good citizens, and orderly church members.

Before the late war here lived in this country a Primitive Baptist preacher named Hilliard Taylor, who was pastor of several churches. After the close of the war he said to various leading white men among our membership, that if we would reject the negro members, and receive and hold in fellowship none but first class white people we would have a respectable white church. He further said that he never expected to baptize another colored person, nor would he fellowship any one that would.

He left the Primitive Baptists and made an effort to form a church organization on that basis, but it came to naught, and he passed away with his followers.

The church of Jesus Christ has some white people, and some black ones, males and females, old and young, some rich, some poor, some wise, some unwise, Greeks, Jews, barbarians, civilized and uncivilized, some of all classes, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kingdom and tongue, and people and nation; And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:9-10.

The Lord's grace brings men of opposite nations, unfriendly in feelings, diverse in language, different in color, and cast, some high, some low, some noble, some ignoble, some rich, some poor, the lion and the lamb, the bear and cow, the wolf by nature and the

sheep, to all lie down together, one fold, one shepherd, where there is neither male nor female, but where all are one in Christ Jesus, and where there is no schism in the body. They all speak one and the same thing in Christ Jesus.

"Behold, thou art fair, my love."

"Thou art all fair, my love; there is no spot in thee."

Where did all these diverse nations of mankind come from? It is evident from scripture that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation," Acts 17:26.

Why are some nations white, and some black, some red, &c., some yellow, about half male and half female? Why do they speak so many different languages? Yet these things are facts staring us in the face. Shall we say because we cannot account for it that they are not all human beings?

Does not God display his blessed power in taking some out of this great chaotic and contradictory mass, and return to them one language in Christ Jesus, and a pure language at that, so that they speak one and the same thing in Christ Jesus, giving God all the glory, and dwelling together in peace, showing that they all have the same Father, and that a little child leads them, and each prefers the others to himself? Is not this a great display of divine wisdom and power? They all dwell together in unity where wars cease and peace reigns. Great peace is given them and so God is glorified.

Did you ever see two leaves of the same tree just alike, so that one is the other? Did you ever see two persons so much alike that they lose their individuality, and one becomes the other? If a man has ordinary intel-

ligence can he not easily find mysteries even on the surface of nature that he cannot explain? But God has given man an understanding to show him that one man has the same God and the same standing as another, and what God has cleansed we are not to call common, or unclean; and that God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted with him?

P. D. G.

RIGHTLY DIVIDING THE WORD OF TRUTH.

Ascribe ye greatness to our God. Let God be true, but every man a liar. Is this a right division? God cannot lie: because no lie is of God. Man cannot tell the truth because man at his best estate is altogether vanity. The granting of mercy and salvation is altogether of God. The repentance is wrought in man the sinner, to whom repentance is granted. God saves according to his own will, for he will have mercy on whom he will have mercy: nor is it according to the character of works of man the creature. By grace are ye saved, and if by grace it is no more of works. Then is there any salvation that is not of the Lord?

Did God foresee that man would do certain things and in consequence of this foresight was he influenced to to make provision for his salvation. Is it the will of God or the act of the creature that is the cause of the salvation of the sinner? Arminianism holds that God foresees that certain ones will repent, not on account of what God has wrought in them, but because it is in their nature to do so, and in consequence of this the Lord's providences so operate in them as to strengthen them unto endurance unto the end, hence there is a co-ordinate

work in God and the sinner in harmony with God's free offer of salvation to all that desire it, and those that do desire it make manifest their appreciation of God's free favor so that no violence is done to the free-will of the sinner; but his choice is to seek the Lord, and hence seeking him he finds him. Thus grace is freely offered alike to all in sincerity on the part of God: thus many are called, but few are chosen, but all could be chosen if they would. Arminians: holds that Christ died equally for all mankind, but it is left to the choice of man to accept or reject the Lord Jesus as it seems good to the man.

Rightly dividing the word of truth. Has Jesus a portion? All that the Father giveth unto him shall come to him. He is the good shepherd who giveth his life for the sheep. He shall see of the travail of his soul and shall be satisfied. The true servant of God will give to Jesus the portion which belongs to him which is his people. And let every one that nameth the name of Christ depart from iniquity. The preacher is so to divide the word of truth that the righteous are approved, and the wicked are condemned. He is to be instant in season, out of season. He is to reprove, rebuke, exhort, with all long suffering and doctrine. All is to be done according to the doctrine of God our Saviour.

There is no gap to be let down that warrants slackness. There is no cloak for wrong doing, no excuse for man's perverse or fallen nature. The grace of God is able to save unto the uttermost them that come to God by Jesus Christ. The greatness of man's sinfulness is insufficient to afford a plea that Christ is unable to save him.

Nor let pride allow any presumption of man to claim any indulgence for sin, nor let any false zeal cause one to presume that his supposed useful-

ness can for a moment allow him to claim any special indulgence for licentious living. Let the division of the word of truth fully vindicate that God's way is holy and merciful; and let it show that man's way is all wrong, and Jesus only can save man and that it shall come to pass that every one that calls on the name of the Lord shall be saved. Shame and confusion of face belong unto us even at this very day.

P. D. G.

J. E. ADAMS.

Jones Bay—Monday nigt after 3rd Sunday in May.

Goose Creek Island—Tuesday.

Bulah (Hyde Co.)—Wednesday.

Rose Bay—Thursday.

Friday—Rest.

Tiny Oak—Sat. and 4th Sunday.

North Lake—Monday.

East Lake—Tuesday night at Bro. M. D. Twifords.

East Lake church—Wed. and Wednesday night.

Church on Kitty Hawk Banks—1st Sat. and Sunday in June.

Powells Point—Monday and Monday night.

Elizabeth City—Tuesday night and Wednesday.

Flatty Creek—2nd Sat. and Sunday in June.

Bethlehem—3rd Sat. and Sunday in June.

Concord—4th Sat. and Sunday in June.

After which brethren can arrange for me during the week after 4th Sunday on to the Eastern Union meeting.

Please remember we need money to pay the expenses of publishing the Landmark.

P. D. G.

Obituaries.

RESOLUTIONS.

At a conference of the Toisnot Primitive Baptist church, Wilson, N. C., held at their regular meeting on Saturday, April 26, 1913, the following preamble and resolutions were unanimously adopted:

Whereas, Our God who "plants his footsteps in the sea and rides upon the storm" and commands "Peace, be still," who rules in the army of heaven and the inhabitants of earth and none can stay his hand, in His infinite wisdom has removed from our midst by death on March 22, 1913, our dearly beloved sister, Julia Pipkin Gold, whom He so graciously blessed to live continuously in sweet christian love and fellowship with this church for forty-two years and though a woman with many domestic cares and responsibilities, she seldom failed to fill her seat with this church at preaching times and otherwise showing by a well-ordered walk and a Godly conversation, that this church was to her an Oasis of sweet, pure water in a desert land;

Therefore, be it resolved,

First, That in the death of Sister Gold this church has lost a sweet and precious "Mother in Israel," whom we loved much and sorely miss from among us.

Second, That we extend to the family, our dear Pastor and children, our deepest and most sincere sympathy in this, their greatest bereavement and we pray Heaven's richest blessings upon them, that He will sustain and strengthen them and make them feel truly as did Job. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

Third, That we mourn not for her as for those who have no hope, for during her pilgrimage of more than forty years with this church, we have by the grace of God been enabled to see that she was led by our spiritual Moses and made to lie down in green pastures and led by the still waters," into that bright and happy land where parting shall be no more and join the heavenly throng with songs of everlasting joy and praise forevermore.

Fourth, That a copy of these resolutions be sent to Zion's Landmark and The Wilson Times for publication and a copy spread on our minutes.

J. B. FARMER,
Church Clerk.

RESOLUTIONS OF CONDOLENCE.

1st. Since it has pleased the Lord to remove from our midst the wife of our beloved pastor Elder P. D. Gold, we feel that it is but fitting that the church at Durham now in conference assembled should extend to Brother Gold our heart-felt sympathy in his loss of a faithful and loving companion, and her church a devoted member.

2nd. We pray the Lord to bless him and sustain him in every trial, and cause him to see his merciful hand in every dispensation of his providence.

3rd. We request our clerk to record a copy of these resolutions in our church Book, and a copy be sent to Elder Gold and family. Also a copy be published in Zion's Landmark.

Done by order of the church.

P. D. GOLD,
Moderator.

G. C. FARTHING, Clerk.

NANCY AGNES R. NELSON.

Nancy Agnes R. Nelson, wife of J.

R. Nelson, was born October 17, 1847, and died of heart dropsy March 14, 1913. She was married November 24, 1870. She joined the church at Flat Swamp the first Sunday in September, 1874. She was a faithful attendant when able to go. Owing to bad health, didn't attend in her last days as she would. She was a good neighbor, a faithful wife and a devoted mother to eleven children, seven boys and four girls, all of whom are living, and the baby boy is grown. Nine are married.

Her children never gave her any heart trouble, neither her seven boys nor the girls. All were obedient and devoted to her.

Elder Dawson Jenkins preached her funeral.

May the Lord enable us to bear it according to His will for He is the giver and takes away the same to himself in that glorious happy world without end.

Her daughter,
FANNIE ALFORD.

MRS. M. L. GUTHRIE.

On July 12, 1912, the death angel visited the home of Mr. M. L. Guthrie and took away his dear companion, Fleda Guthrie. She was only twenty-five years of age, they having been married only a short while.

She was one of the sweetest women I ever knew. I knew her when she was a little girl and have always loved her because of her kindly disposition. She always lent a helping hand to the sick and needy and always spoke a cheerful word to those in trouble.

It is hard to give her up—how we all miss her. How her dear husband and little Edna Mural also the infant two days old will miss the dear wife and mother.

Our sympathy goes out to the husband in his sad bereavement. May the good Lord comfort him and help him bear his burdens.

She was taken from us so suddenly that we scarcely realize she has gone. She was sick only two days.

Her funeral was preached by Mr. P. D. Woodall to a large congregation, and her body placed in the family graveyard at Yopps to await the coming of Jesus.

Fleda was a faithful member in her church, always attending service when not providentially hindered.

Written by her loving friend,

MARTHA WILLIAMS.

Sneads Ferry, N. C.

LOULIE C. EDWARDS.

At the request of her sister, I attempt to write the obituary notice of our dear sister in Christ, Loulie C. Edwards. She was the daughter of Mr. and Mrs. Gray Cobb, was born May 10, 1875, married to Kinchen Edwards, Jan. 3, 1900, near Penny Hill, by Elder M. T. Lawrence, and fell asleep in Jesus I hope Feb. 29, 1913.

She united with the church at Autreys Creek on Saturday before the first Sunday in August, 1909, where she lived a loving and faithful member until the Lord saw fit to take her home.

I miss her much. She always brought with her such a bright face and encouraging words.

She was a great sufferer for several years but pain-racked she would always take the long rides to church to see the brethren and hear Jesus preached, for I believe He was the theme of her soul.

She told me she had her clothes packed and everything ready to go to a hospital for an operation some years ago, upon advice of physicians,

but the Lord showed her in a vision it would be death to her so she decided not to go. But she continued to suffer so much that finally she went to Rex Hospital and underwent an operation which proved fatal.

She staid there five or six weeks, growing weaker all the time. I suppose she wanted to die at home with her loved ones, as she took the trip and got as far as Coneta to her uncle's, when the summons came "Child your Father calls, come home."

I was told she seemed to perfectly

I was told she seemed to be perfectly reconciled, for which I feel thankful, although the coming of the sad news brought sorrow to our hearts. But we feel to ask the Lord to comfort the grief stricken husband and only sister, Fannie Speight, and may He enable us all to feel the "Lord giveth and the Lord taketh away, blessed be His Holy name."

Written by her pastor,

A. M. CRISP.

Macesfield, N. C.

JESSIE ALFRED.

By request of the church at Cross Roads, Edgecombe County, N. C., it becomes my sad duty to write an obituary of our dear Brother Jessis Alfred.

He had been a faithful member for many years. During my acquaintance with him I had learned to love him and always looked forward to seeing his bright face at our meetings, for he was sure to be there unless providentially hindered. He was uneducated, but loved the truth and those who preached it. He said to me on several occasions, I cannot talk much, but I love to hear you preach. His countenance often testified to the joys he felt within. He died on Friday before the second Sunday in December, aged 79

years.

There was a large number of neighbors and friends at his burial, including his wife and ten children.

We do not sorrow as those who have no hope, but believe our loss is his eternal gain and that he is now enjoying the rest that remaineth for the people of God.

E. C. STONE, Pastor.

W. R. WARD, Deacon.

ERIC V. TILLERY.

The death angel entered the home of Mr. and Mrs. J. C. Tillery, of Rocky Mount, N. C., March 13, 1913, and took Eric Victor, their oldest son, age 17 years.

He was sick only one week with pneumonia. All was done for him that the very best physician and loving friends could do. "The Lord giveth him and the Lord taketh him away, blessed be the name of the Lord."

The remains were taken to Palmyra and gently laid to rest in the family burying ground.

Weep not, dear mother and father, for your child

Who has gone from us forever;

Awhile he is laid in the deep cold ground,

His soul is safe in heaven.

A place is made vacant in your happy home which never can be filled. It is a great consolation and comfort to know when death comes to us in youth it gives us the more years in heaven. I know it is hard, oh, so hard, to give up his bright life, but I believe your heart is too consecrated to God, "who doeth all things well," to feel that Eric is not better off in his heaven of rest than on earth, where only trials and bitter temptations are

ours. There we know he is safe from it all and has simply paid the debt we all have to pay, only a little while before.

May God be with the heart-stricken parents in the daily lonely hours of their bereavement, and show to them that their loss is his eternal gain, and he needed him to complete his "group of angels" and he is now wearing the beautiful golden wings, viewing heaven in all its glory to tell his loved ones as he meets them at the gate how beautiful it is and how happy he will be to dwell together on the shores of eternity in everlasting peace and love.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep!
A calm and undisturbed repose,
Unbroken by the last of foes.

"Asleep in Jesus, far from thee
Thy kindred and thy graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep."

His cousin,
NETTIE BRITT.

Union Notices.

The next session of the Black Creek Union is appointed to be held with the church at Mill Branch, Nash Co., N. C., Saturday and 5th Sunday in June, 1913, the Lord willing.

Elder P. D. Gold was chosen to preach the introductory sermon and Elder G. W. Boswell to be alternate. Messengers and visitors will be met at Sharpsburg on Friday evening and Saturday morning.

R. H. BOSWELL,
Union Clerk.

The next session of the Skewarkey

Union is appointed to be held with the church at Tarboro, N. C., Friday, Saturday and 5th Sunday in June, 1913.

Dear Brother Gold:—The 161 session of the Contentnea Union is appointed to be held with the church at Mewborn on Saturday and 5th Sunday in June, 1913. Elder D. A. Mewborn was chosen to preach the introductory sermon and Elder J. W. Gardner, his alternate.

Yours truly,
L. J. H. MEWBORN.

The Lord will there will be a three days meeting at Hunting Quarters on Friday, Saturday and 2nd Sunday in June. Our brethren, sisters and all lovers of the truth are invited to meet with us on that occasion.

L. H. HARDY,
Pastor.

J. B. ROBINSON, Clerk.

ORDINATION.

Pursuant to a call of the Primitive Baptist church of Christ at Spray, N. C., to meet at said church on Saturday the 6th day of April, 1913, and examine Brethren C. G. Purdy and J. A. Ward on ministry, the following Elders met, to wit: A. L. Moore, J. F. Spanger, J. W. Flinchum and organized by choosing Elder A. L. Moore, Moderator, A. P. Robertson, clerk and Deacon Geo. A. Griggs as spokesman, and after due examination and finding them qualified in our judgment, proceeded to set them apart to the full functions of the gospel ministry by the laying on of hands by the presbytery and prayer by Elder J. F. Spangler, Elder J. W. Flinchum, delivering the charge. We consider the above mentioned brethren to be highly favored of the Lord and hereby recommend them to the prayerful consideration of the household of faith every-

where God in his wisdom may cast their lots. It was then ordered that a copy of these proceedings be sent by the clerk to Zion's Landmark for publication.

ELDER A. L. MOORE,, Mod.
A. P. ROBERTSON, Clerk.

Elder P. D. Gold, Dear Brother.—You will please give notice through the Landmark that the time for holding meetings with Ruhama church at Morehead City has been changed from the 4th Sunday in each month to the 3rd Sunday in each month. Also the church at Mt. Lebanon has changed from the 1st Sunday to the 4th Sunday. The times of quarterly meetings for Ruhama church is Saturday and 3rd Sunday in March, June, September and December, and the times for holding quarterly meetings at Mt. Lebanon is Saturday and 4th Sunday in March, June, September and December. The change was for convenience.

Yours in hope,

JNO. P. TINGLE.

J. A. SHAW.

- Bear Grass, Friday 2nd May.
Tarboro—3 and 4.
Cross Roads—5th.
Conetee—6.
Conoho—7.
Hamilton—8.
Mt. Zion—9.
Kehukey—2nd Sat. and Sun. 10 and 11.
Deep Creek—12.
Lawrence—13.
Williams—14.
Whitakers—15.
Norfolk—3rd Sunday.

All orders for Primitive Baptist Minutes and any other kind of printing neatly and promptly executed.

JRC
Complete
1861-1862

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA.

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P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

SAFE IN THE ARMS OF JESUS.

Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er shaded,
Sweetly my soul shall rest.
Hark! 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the Jasper sea.

Chorus.

Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er shaded,
Sweetly my soul shall rest.

Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptations,
Sin cannot harm me there.
Free from the blight of sorrow,
Free from my doubts and fears;
Only a few more trials,
Only a few more tears!

Chorus.

Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er shaded,
Sweetly my soul shall rest.

Jesus, my heart's dear refuge,
Jesus has died for me;

Firm on the Rock of Ages
Ever my trust shall be.
Here let me wait with patience,
Wait till the night is o'er;
Wait till I see the morning
Break on the golden shore.

Chorus.

Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er shaded,
Sweetly my soul shall rest.

THE HEAVENLY CITY.

Jerusalem, my happy home!
Name ever dear to me!
When shall my labors have an end,
In Joy and peace in thee?
When shall these eyes thy heaven built
walls
And pearly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold?

O when, thou city of my God,
Shall I thy courts ascend,
Where congregations ne'er break up,
And Sabbath has no end?

There happier bowers than Eden's
bloom,
Nor sin nor sorrow know;
Blest seats! through rude and stormy

scenes

I onward press to you.

Apostles, martyrs, prophets, there
Around my Saviour stand;
And soon my friends in Christ below
Will join the glorious band.

Jerusalem, my happy home!

My soul still pants for thee;
Then shall my labors have an end,
When I thy joys shall see.

With kind wishes, cordially and sincerely,

THOMAS C. HOUGE.

West Chester, Pa.

Elder Gold, Dear Brother:—I am sitting alone tonight and I have a desire to write a few thoughts which I hope may be some benefit to the household of faith. I have written several pieces as I thought for publication, but have seen so many defects in, that I cast them on one side. The text that is on my mind tonight is part of the 28 verse, 21 chapter of Luke; "Then look up and lift up your heads for your redemption draweth nigh." In this chapter Christ foretells the destruction of Jerusalem, also speaks of the woes that shall come upon the earth before and at the second coming of Christ, he speaks of the budding of the trees as being a sure sign that summer is nigh. And we can see distress of nations, perplexity and many of the things here spoken of. There are wars, famine and floods. All these things are with us now. Jesus says, When these things begin to come to pass look up. Man by nature looks down. He has always been doing this since the fall of Adam. Looking on and into the earth because his chief treasure is there. Gold, silver, precious stones &c., all come out of the ground, and that which supports our natural

life is taken from the earth. Miners go down into the ground where it is dark. It is useless for them to look up because the ground is above them as well as underneath. This is something like natural man, he cannot see anything of a spiritual nature. He is quite content to be looking down. He believes it is most profitable. I have heard men say they had no time to be religious, go to church &c. This is true in part, but if they said they had no mind nor desire for these things it would be the real truth. These words are addressed to the people of God, not to the world at large. I was meditating the other night on what I should try and speak about at my next appointment. I searched through the Bible and my own experience and could get nothing. I felt my ignorance and darkness like I often do. In the midst of this these words came, just these two ("Look Up.") It was like the disciples who had toiled all night and taken nothing, but when Jesus came and told them where to cast the net they were successful, so I had been looking everywhere but in the right place. The Lord always works in a different way to what we expect. I know my nature is to look down and I am down most of the time. Jacob is a worm. The Lord says by the prophet fear not worm Jacob. Jacob feels like a worm and a worm spends part of his time underground. One of the prophets asked this question, by whom shall Jacob now arise. Oh how many times I have pondered this in my mind, how few friends he has, how many enemies? But the Lord sends his word to Jacob and it lights on Israel, so this word, "Look Up," coming from king Jesus has power. The brazen serpent that Moses made was lifted up on a pole for the bitten Israelites to look at. So Jesus is lifted up in our souls and experience, and we

are always looking up when we see him. Every true preacher tries to lift up Jesus. He feels he would like to lift him up so the people might look at him. Sometimes we seem to carry a burden. How hard it is to look up then. I know when my hand was so bad I could not look up, I could only say, all these things are against me, but the Lord appeared again and delivered me from darkness and death. How good it is sometimes to be enabled to look up and lift up our heads. We believe there is a time coming when everyone shall see Jesus as he is. As the poet says. Every eye shall then behold him robed in awful majesty. Even they that set him at naught, sold him and nailed him to a tree, shall the true Messiah see. But what a difference there will be in the way that the lowly followers of Jesus will look at him and those who die in their sins. We read they shall call on the rocks and mountains to hide them from the face of him that sits on the throne. I have often thought of that great day. I used to think of it with terror, but since I have had a hope in Jesus it seems different. I can join with one who says, In Christ's obedience clothe and wash me in his blood, so shall I lift my head among the Sons of God with joy. When we are in trouble and low down we feel sometimes we shall never be delivered again, but Jesus says when we see all these things coming it is a good sign for our redemption draweth nigh, that is the full realization of it. It looks to us afar off sometimes, but is drawing near all the time. A few more rolling suns at most will land us on fair Canaan's coast and then we shall lift up our heads and we shall never be cast down any more, for in His presence is fullness of joy, and at his right hand are pleasures for evermore.

Dear Bro, Gold, I will stop now. I

have not been able to write at all like I wanted to, but you can either use this or burn it.

I remain your brother in hope of eternal life,

E. C. STONE.

Tarboro, N. C.

To those who love the Lord and have no confidence in the flesh:

You are the ones I address—you who have been brought to the end of the earth and have realized that you are less than nothing—vanity, weighed in the balance and found wanting, and have cried out:

"Father! I stretch my hands to Thee
No other help I know;
If Thou withdraw thyself from me,
Ah, whither shall I go."

There is none but Him, for surely we have tried the puny arm of man and found vain is the help of man.

We have no use for a hand-made god for they are of the earth earthy, and found to be liars. Our souls pant after the true and living God. One who would save but can't without money and man-help and who is trying to save but man is hindering, oh save me from such a god who is too weak and helpless and whose arm is too short to save. I want a God who can't lie—like Israel's God; one who has sworn and will not repent concerning his people, and who has wall-eyed them in by "wills" and "shall's" and not by I can't, you can, I shall not you shall. Oh such folly, idolatry, heresy, and blasphemy against God. Their god is their belly and his god is the devil, the father of lies, and oh the legion of children he has.

But oh how matchless and full of mercy is our God. Let the rocks and hills shout forth His name for ridding His people from such delusions,

Yes my dear ones the salvation of His people is complete, for when Jesus the spotless Lamb of God cried out on the cross "it is finished" our salvation was sure—our sins cancelled—not reckoned against us any more in this world or the world to come. Though we are tried as the Hebrew children, as Daniel, as Jonah and Job we are His. Not God's today and the devils to-morrow—once God's forever His. And if we disobey God punishes and not the devil, though he would be glad to claim us, but thanks be to God He can't for we are kept by an eye that does not slumber or sleep.

Lift up your heads ye sorrowing ones your God is at the helm and will not suffer His faithfulness to fail, nor His loving kindness will He take away for He is the same and cannot change. Though we may feel forsaken and alone and cast off yet God is nigh. He was with Jonah and surely you can get no lower than he; His power is the same and His care is as tender. We are safe; "Let all earth and hell rage and rent their spite, Christ will save his heart's delight. "If He is yours you need not fear The rage of earth and hell, For He'll support your trembling hope, Their utmost force repel." Take courage; only a little while and God will call us home where we will ever be with Him and that will be enough.

So fare you well. Pray for me as I need the prayers of all God's children.

A SOJOURNER.

Dear Brother Gold:—By permission from the writer and the request of others, together with my own, I send you this letter for publication that others may enjoy it also.

Your brother in hope,

H. A. WILLIAMS.

Jubilee, N. C.

Mr. and Mrs. H. A. Williams, Dear Uncle and Aunt:—In reply to your letter received sometime ago, will say that words are inadequate to express how glad I was to hear from you, but feeling my inability to write anything that would correspond with your letter or would interest you I have refrained from writing this long. Though I am just as destitute this evening of anything good to write as I was when I received your letter, for I fully realize that in me, that is in my flesh, dwells no good thing.

I was made to tremble and shed tears when I read in your letter how you felt towards me. Surely if you knew me as I know myself you could not put so much confidence in me. My heart is a sink of sin, and therefore sin is mixed with all I do. Surely a christian don't have as many doubts and fears as I do. It seems at times that I have been mistaken in the whole matter. I look over my past life to see if I can find any good traits to show me that I am a christian, but I cannot find any, and my daily walk is such that I cannot find any comfort in it. So when I count up all the cost if not free grace then I am lost. But amid my dark gloomy days my mind often reverts back to the time I was baptized, and notwithstanding the inclemency of the weather it was a happy day with me. I felt like I had done my duty and I received the answer of a clear conscience before God. I then could rejoice in a Saviour's love. Yes it seemed that I could never have any more doubts and fears. But alas my season of rejoicing did not last long. I was soon brought down into the valley of humiliation where it seems I have to stay the most of my time. I remember that Jesus was a man of sorrow and acquainted with grief, and this gives me some comfort.

Dear uncle and aunt, my heart

swelled with emotion when I heard that uncle Mathias Sharp desired to talk to the church last second Sunday. It is wonderful indeed that the Lord spoke to one in his 96th year, and commands him to duty. When I first heard it these lines were continually on my mind, and I would often catch myself singing them, "And when hoary hairs shall their temples adorn, Like Lambs they shall still in my bosom be borne."

I am so glad that you all are having good meetings now. I know you have had a long siege of trouble, but I feel like the winter is past; the chilly rains, so to speak, are over, and the sweet spring time has come at last. Some of the trees are bearing fruit and some are covered with blossoms, while others are just beginning to bud. What a beautiful sight.

I was glad to hear of Sister Lizzie Williams taking up her cross and following Jesus. Yes when I hear of the dear ones coming home telling the good things the Lord has done for them it makes me feel like the Lord still remembers Zion.

Brother Harrelson preached here the 10th of September. The brethren made an appointment here for him the night before but he said he felt entirely cut off—that he could not preach at all; so he sat down, thus showing that without the spirit of the Holy Ghost man is nothing. But the next day he was endowed with the spirit from on high, and he surely did some good preaching if I know anything of a joyful sound. Isn't it a blessed thing for the children of God to meet together and feel that the Lord is in their midst.

I hope that Sister Cynthia is well long ere this, and enjoying the blessings of the Lord. I surely would love to visit her and Brother Williams. I never shall forget the night I spent

with them sometime ago. Brother Williams is a faithful old soldier of the cross. It seems to me that he is never bothered with so many dark seasons as I am. He seems to take everything so easy and he always has a good word for everybody.

Well I must close this long letter. My letters are so imperfect that I can hardly get the consent of my mind to send them. And since I have written this one I have heard that Brother Sharpe has passed away from the shores of time. I feel that he is done with the sufferings and hardships of this unfriendly world. Yes I feel that it was a glorious exchange for him. How sweet it is to pass away and be with Jesus.

Your loving neice and sister in hope,
MARY L. OWEN.
Salisbury, N. C.

Dear Brother Gold:—I was very much saddened to learn of the death of your dear wife, and I want you to know I deeply sympathize with you. I know what it is to be bereaved of loved ones and but for the thought I would show ingratitude to God I could shut myself up from the world and grieve my life away. But I hope God loves me and will keep me in this life and at last take me to himself where we all will be reunited nevermore to be separated.

Sister Gold has gone to meet her dear Lord; we will soon be called: may we be ready when the summons comes.

You and I may never meet again on earth but I hope you will remember me in your prayers that I may be blessed with much faith. I desire faith towards God above all earthly riches.

My daughter joins me in sympathy to you. We both very much admired Sister Gold for her many fine qualities.

I know you will have the Spirit of

God with you to sustain you through this sad bereavement.

With christian love and sympathy,
MRS. JAS. E. MOORE.

Williamston, N. C.

Elder P. D. Gold, Wilson, N. C.,
Dear Bro.:—I felt so helped up over your article on "Absolute." I just want to write you a few words endorsing the same. It is a timely article, and I do hope our people will quit using such words to try to strengthen what the Lord has said, and will take heed to your advice—use such language as makes for peace and edifies the saints.

There is no peace and edification in these "hobbies." I wish our preachers would quit fighting one another on points that are not plain, and contend for the faith once delivered to the saints. If they will do that God will be glorified and the church edified. As it is, it gives confusion. And who is the author of confusion?

"Mark those that cause division among you."

The children of Israel live on the sincere milk of the word, and there is no food in this wrangling. Hope you may be spared many years to defend the grand principles of Zion.

I know one man that says a lot against Sunday schools, etc., because they are not in the bible, yet he uses "absolute" every chance he gets, it seems to me.

Why hit some one for doing the same thing he is doing? That is not consistent.

With many good wishes for your future success, I am

Your brother I hope, in Christ,

T. A. STANFIELD.

McIver, N. C.

thoughts. I felt that I wanted to tell Brother T. A. Stanfield how interesting and good his article on the "ten virgins" was to me. His views were different from any I ever read on that subject. Yet I feel he must be right.

I like his pieces. They are deep, showing to my mind that the Lord reveals these mysteries to him. We can learn the letter of the scriptures but the Lord must make known to us its spiritual meaning.

I rejoice to know there are some faithful and true followers of Jesus though sometimes I hear so much said about "time salvation" it makes me shudder to think where so much of this will end. We are all, as far as human nature is concerned, miserable failures and do that which is acceptable and pleasing to God only when guided and directed by His Spirit.

I feel we are inviting trouble when we receive members who can't give a reason of the hope that is in them with meekness and fear. The scriptures require this and it seems strange to me, if the Lord has revealed himself to one in the pardon of his sins, why they cannot tell something. Of course we want the truth.

I don't mean to set up my judgment against anyone but this troubles me and has for some time.

We are taught to live soberly, righteously and Godly in this present world; also present our bodies a living sacrifice to God, yet the way some preach it they make it appear that the creature can do things acceptable to God independent of His Spirit. I cannot see it that way. Again, "work out your own salvation with fear and trembling for it is God which worketh in you both to will and to do of His own good pleasure." Now to my mind God must be in it all if acceptable to Him. He knows our lives, our thoughts, our hearts and our whole

Dear Brother Gold:—Pardon me for bothering you with my feeble

history. He knows all the circumstances and He is the Judge of all. God knoweth our frame and remembereth we are dust and we shall be saved although our works shall be burned up.

It is a blessing to have faithful ministers to point out our errors and transgressions to us—"to rebuke them sharply that they may be sound in the faith."

Many of us remember a time in life when we felt that everything was praising God and now notwithstanding God's goodness this world is full of trouble and misery. This fact is not to be ascribed to want of goodness in God but to the fact that we are all sinful. How mystifying and vain and empty are all things of earth and time! We often get weary of it all.

ANNIE ASTIN.

Danville, Va., R. 1.

Dear Brother Gold:—Jesus Wept was your text last Sunday. How comforting were the words. The name Jesus so sweet, the balm for all our woes, the ever present help in all our sorrows. "How sweet the name of Jesus sounds in a believer's ear," is my favorite hymn and it was given to me with such healing in my dark days of bereavement. We adore Him as our prophet, priest and king; but when plunged in the depths of sorrow then He becomes our Father, husband and friend. He comes in our souls with healing. How sweet to rest under the shadow of His wings, to feel His holy presence near. His everlasting arms are underneath and dear brother He will sustain you and deliver you from every trial.

If you had gone first, then cousin Julia would have had to bear the pain and heartache. Now is it not a comfort to you that she fell asleep in Jesus first and will never have to bear

the keen suffering of separation that you endure now? There is no pain like it, I know, I have felt it. I can now say to you, what you once said to me, "God in His own good time will lighten this great burden." While you weep alone, cousin Julia is happy in Jesus. You are left here to suffer for awhile then you will fall asleep in the fond embrace of a Saviour's love to be with the Great Shepherd whose sheep you have fed for so many years with such sweet morsels from the Master's table.

Oh, Brother Gold, what a glorious privilege to be a preacher of the gospel, to minister unto the saints, to endure hardships for Jesus' sake? Do you remember the beautiful dream Sister Strickland had about you? She saw you in a beautiful pasture clad in a shepherd's robe, pure and white, with the shepherd's staff in your hand in the midst of a large flock of sheep, and showing them to Jesus the great Shepherd. You were so happy. May you live many years to feed the sheep on earth with heavenly manna from your Master's hand. He is able to supply you each day. It makes me so sad to think so many of my dear friends are passing away. How I shall miss cousin Julia. She was one of the noblest, best and truest friends I ever had. She was so wise in counsel, yet so kind and gentle. My last visit to her was such a happy one. We had such heart to heart talks while seated on the porch with her one evening. I said, "If this world is so beautiful what must heaven be?" And she answered so sweetly, "Jesus is heaven to me, and heaven is Jesus." My mother's last words were, "Jesus is my all in all, my salvation," and just before that she said, "Who can preach as sweet as Brother Gold?" You preached her funeral, and you must have been inspired for no mortal

man could have preached as you did on that memorable occasion ever dear to my heart. Your text was, "These are they who have passed through great tribulation, and washed their robes and made them white in the blood of the Lamb." I am thankful that you have the strength to go and preach the gospel, and I hope you will also find comfort in the sweet fellowship of the church which you have served so faithfully and lovingly, for the best part of your life. I wish I could say something to lighten your great sorrow, but I feel so unworthy and so cast down that I am not able to write anything more than to send you my love and Daisy's to you and your dear children.

Your sister,
EFFIE ROUSE GILLESPIE.

Elder P. D. Gold, Dear Brother:—It has been on my mind for some time to write you and as we had such a good meeting at Spray last Sunday I don't know of a better time than now. The preaching was a feast to me. Both Brother Spangler and Gilbert preached and they seemed to be blest.

I was at the Buffalo Association and enjoyed the good preaching there also so much. I felt to say when giving the parting hand: "Oh happy day, when saints shall meet to part no more." I met Mr. Heath and when he asked me what I was doing away up there I told him I did not know, that I had been following the Baptists for twenty-three years and I didn't have any where else to go and I didn't want to go any where else and it was all the enjoyment I wanted. I hope I can witness with little Ruth: It is my whole desire to live with them and where they go I want to go and where they die I want to die and where they are buried there I want to be buried also.

Brother Gold, I had a dream that was a great feast to me and I feel like writing it to the Landmark so that all the brethren and sisters may read it. I dreamed I went into a room where Sister Spangler was lying on a bed and Brother Spangler standing in the floor preaching. When I went in Brother Spangler said to me, Sister Redmond when we cross the cold stream of death all our troubles will be over. I looked at him and saw that his robe was white and his shoes looked like gold. I never heard such preaching. He was holding his hands heavenward and it seemed plain to me in my dream what he said but when I awoke I remembered only what I've written.

I thought of my dream last Sunday while Brother Spangler was preaching and the day after I had the dream I felt to rejoice and was much lifted up.

Brother Gold I know I have had a change. I don't know that I am a christian but I do know I love the Baptists; whether it is the right kind of love or not I can't tell.

Your unworthy sister as I hope,
NANNIE E. REDMOND.

Dear Brother Gold:—The enclosed copy of a good letter from my uncle, Elder D. A. Mewborn, has in it so much of the oneness of the minister and the congregation to which he preaches that I am sending it to you for a place in the Landmark if you think proper to put it there.

The Lord abundantly bless you.

Affectionately,
L. H. HARDY.

Reidsville, N. C.

Elder L. H. Hardy, Dear Nephew:—Your good letter was received last Saturday p. m.

I am glad to learn that the brethren

were edified by my preaching. Sheep feed together for they like the same kind of food, and goats feed together for the same reason; but goats and sheep do not feed with each other for they do not like the same food. So if the brethren at Reidsville enjoyed my preaching we must be related and that gives me renewed consolation. It is very encouraging to me for my preaching to be received by the brethren and especially by those who are well informed and established in the truth. But you know that better than I can tell you even if I should write a long letter on that subject, for experience teaches knowledge.

Sheep and goats do not like to flock together because their natures are so different, and the goat has an odor which the sheep does not like, for the sheep is a very clean animal. Yet sometimes sheep seem to have their discriminating sense of detection of wrong benumbed and cannot see afar off nor so well near by, and are ready to put the mouth to the water and drink whatever comes instead of looking to see what is in the water. Therefore they need to have some one to watch for them and to give the alarm when danger is near. Therefore the watchman is put on the wall where he can see the enemy that may approach from without, and at the same time watch over the flock within to warn them of danger among themselves, and to feed the flock over which the Holy Ghost has set them.

Our Captain is a wise General and knows on just what part of the wall to place each gift so that each one has but to exercise the gift that God has given him where He has placed him, and do whatsoever his hand finds to do with his might as unto the Lord, leaving the result with the Lord who knows how to send the former and the latter rain and to cause to prosper

what He pleases. The dangers that threaten the flock in different places and under different circumstances are different and I believe that our Captain is so wise that He has and does place the right watchman in the right place and with the right gifts. To believe otherwise, it seems to me, would be to doubt the wisdom, the love, or the omnipotence of God. I believe that at some time each one of the Lord's loved ones feels that his burden is too great for him. Goliath must be slain, the hill of difficulty must be climbed, the lines must be passed, and the valley of the shadow of death must be crossed, but the Lord is our sufficiency in every case. Sufficient unto the day is the evil thereof, but as thy days thy strength shall be. Great is the mystery of iniquity, but greater is the mystery of Godliness.

Israel had many doubtings and evils in the wilderness but the most and the hardest of their battles were fought after they crossed the Jordan and ate of the old corn. We need not expect to enter the kingdom of God but through trials and many self denials. Self is one of our hardest enemies to conquer, and that can be done only through the Spirit.

The Lord continue to bless you abundantly in His service and with all needful things for time and eternity.

Very affectionately,

D. A. MEWBORN.

Farmville, N. C., Route 1.

GOOD REASONING.

To the Church at Valdosta, Ga., Beloved of the Lord:—Some weeks ago I received your kind invitation to visit and preach for you some during the session of the Ocklocknee Association, which convenes with your church, Friday before the fourth Sunday in October.

While I have had some desire to go and will to go a few times since the request, and if I could now be assured that it was the will of God and for the good of Zion for me to go I would gladly do so. I have some fears that it would bring me into trouble elsewhere, and perhaps be of no good to you. Besides, it is the time of the yearly meeting at Empire, a church that I have been serving as pastor for the last 23 years, and I feel duty-bound to attend this meeting. Now, should the way be open and I feel free to go I shall be glad to preach the gospel to you at Valdosta, and to any other church that the Lord may so bless me to visit.

When churches can meet together in social union and communion to hear God's ministers testify of the gospel of the grace of our common salvation, which is the heritage of the saints, what soul gladness do they have in thus worshipping together: likewise when the churches meet in an associate capacity, as was the custom of the Twelve Tribes of Israel once a year, to hear of each others prosperity and in sweet union to worship at the same altar the God of their fathers. But horribly sacriligious and averse to all good have been the consequences of letting designing men and moderators to follow an unwritten law, which have gendered, warring factions, dividing and sub-dividing many of the churches of God, nine-tenths of which are as the difference between "Tweedle-dee and Tweedle-dum."

You are well aware that the rank and file of the Primitive Baptists stand in opposition to the use of instrumental music in the churches and protracted meetings, which do not run themselves that you and the few churches in line with you endorse.

Whether you have any gospel or New Testament authority for these

modern practices is the bone of contention: but that they have caused trouble, offense and division none will dispute. Did not Paul teach that some things might be even lawful and yet not expedient to do? and did not Christ teach that woe be unto them by whom offenses come?

Again, some one may claim that each church is a sovereign and has the right to serve and worship God as it may choose, having the keys of the kingdom, and in a sense this may be true, but it must abide in the faith, without introducing anything of doubtful disputation to the subverting of the members of the church. Hence, "Let us not therefore judge one another any more: but judge this rather, that no man (or church) put a stumbling block or occasion to fall in his brother's way." "Let us therefore follow after things which make for peace, (not trouble or offense) and things wherewith one may edify another."

Doubtless Elder Cash has, in a measure, voiced the feelings of a large majority of Primitive Baptists, when he said in lately writing on church order in the Messenger of Peace, "The same principle holds good with reference to the 'Organ' party of Georgia. Our churches in Missouri as a whole, are opposed to the use of instrumental music in their services. This puts us in line with those Baptists of Georgia who are opposed to instrumental music in the churches, and as the contention there reached a point where it made a division, we cannot consistently recognize both parties. Now to receive ministers from the 'Organ' party since there have been a division would be to recognize them as being in order which would make trouble among us here at once. We do not have to go to work here and declare non-fellowship for anything or any body, for no one

is trying to bring in instrumental music; nor do we need to declare non-fellowship for the 'Organ' Baptists of Georgia; but to be consistent, and to preserve peace among ourselves, we can refuse to recognize those who have been cut off by the churches which stand as we do upon this question. Now if any of our ministers visit those who are thus cut off they must occupy the same as those who recognize excluded members."

Now dear brethren, do you not feel that the union, peace and fellowship of the Zion of our God should be paramount to all manner of custom and service that we have not a "thus saith the Lord" for?

I do sincerely trust and believe that many of you have the same spirit as manifested by Abram when he said to his brother Lot, "Let there be no strife, I pray thee between me and thee, and between my herdmen and thy herdmen; for we be brethren."

A like spirit was manifested by both Paul and Timothy. Timothy's mother was Jewess and his father was a Greek; and so he had never been circumcised. Though Paul declared, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature," yet he would have Timothy circumcised for the conscience sake of the dissatisfied Hebrew brethren; and, for the same cause Timothy suffered it.

Then may not the fond hope be cherished that you, and the few churches with you are willing, and will put away from you those things which have caused the offense, dissatisfaction and disunion? Though you may feel that you have been maltreated by many of the dear brethren, and that some of their charges are unrighteous, which doubtless is true; but forgive all, and the blessings of Abram will be yours. Rest assured that such for-

givenness and conciliatory spirit will commend you to the brotherhood of all Old School Baptists. All Baptists who believe in salvation by grace without a vestage of creature merit in the obedience of faith, in the work of love, and in the resurrection of the dead, should be willing to sacrifice everything but conscience and truth for peace, love and fellowship of the church.

O, that we could all have the loving spirit of Paul when he said to the church: "Let all bitterness, and wrath and anger, and clamor, and evil-speaking, be put away from you with all malice: and be ye kind to one another, even as God for Christ's sake hath forgiven you." His was a spirit of pure faithfulness blended with the tenderest affection. If all our teachers and pastors were Pauls, and all the churches were epistles of Christ, we would have but few if any divisions, and all the bruises we receive from brethren would be soon healed.

If strife we must have, would it not be more to the glory of God and to the comfort of each vessel of mercy if he should strive to show by a meek spirit that he is a less saint and a greater sinner, than to try to gain selfish ends, to carry out vain motives, to lord over the heritage of the saints with a think so, as if an opinion was the behest of sovereignty.

Who is there among us that could measure the joy, and count the prosperity of Zion if each could feel his brother's sigh, help him bear his burden, be satisfied with the goodness of the Lord's house, be willing to ask for, were to walk in the old paths, and to know how to behave himself in the church of the living God, which is the pillar and ground of the truth?

Yours for the coming together of Zion.
M. L. GILBERT,
Dade City, Fla.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

Brother Gold:—I wish you would give your views on the two women that claimed the same child. 1 Kings, 111:16, 26.

The questions that I want you to consider are these: 1st, they were both harlots. 2nd, they lived in the same house. 3rd, the true mother's child was born 3 days before the false mother's child. 4th, it was at midnight the swap was made. 5th, it was day when the true mother considered the child and found out it was not her child.

Hope the Lord will bless you with the spiritual understanding of this, to our comfort.

Your brother,
T. A. STANFIELD.

REMARKS:—God's judgments are always right because they are founded in wisdom. The question to be determined here who was the true mother. It was manifested by love.

These two mothers were both har-

lots. Publicans and harlots go into the kingdom of heaven before the self-righteous. Rahab the harlot loved Israel and hid the spies, and put her own life in danger to save the two Israelites that she concealed.

But between the two harlots each claiming the living child there was a difference. One acted righteously and the other acted deceitfully. God is able to make a harlot righteous. If he is not where is any hope for any sinner? He that looks on a woman to lust after her has committed adultery in his heart. Let him that is without sin begin the killing by casting the first stone. There is but one just judge, nor does he condemn, but says, go, and sin no more. He blesses his people by turning every one of them away from his iniquities.

These two women lived in the same house. Two women shall be grinding at the mill. One shall be taken and the other left. Who maketh thee to differ? What hast thou that thou hast not received? Twin brothers are separated. We all dwell in the same house of clay.

The living child was born three days before the dead child. Each claimed the living child, and each refused the dead child. Why should such minute things be stated? Have they a meaning? Three days is an important number in scripture. Three days journey in the wilderness to worship God. The son of man must be three days and three nights in the heart of the earth as Jonah was three days and three nights in the deep. Jesus kept the people three days in the desert and fed them. In three days the chief Butler was restored to his butlership. In the night one woman lay on her child and it died. By man came death. The false mother who overlaid her child took the living child from the true mother and placed her

own dead child in the place of the living child, thus practicing a shocking fraud. It was done at midnight—in the darkness where wickedness reigns; for the wicked love darkness rather than light because their deeds are evil; nor will they come to the light that their deeds might be re-proved.

But in the morning or in the light when the true mother of the living child considered the case she saw that the dead child imposed on her was not her child, but that it belonged to the other harlot who had overlaid her own child. Would not a true mother prefer and own her own child rather than a false child living? Does not the true mother know and own and love her own child when dead? Does not God who is rich in mercy love his own children while they are dead in sins?

Each mother disowned the dead child, and each one claimed the living child. The one that had possession of the living child did not desire an investigation. But the true mother brought up the matter before the wisest earthly king that ever ruled men, who called for a sword and said, divide the living child in two, and give one half to each one. The false mother at once agreed to that, for she did not have the mother's love. But the true mother whose bowels yearned on her son said, O my lord, give her the living child and in no wise slay it.

What is in this touching matter?

If a child of God hears of a distress in the kingdom of God he mourns. Does he desire something dead foisted on the church? Does he want the living child divided? Has he not a righteous desire to separate the living from the dead? Let the dead have their dead. But the true mother desires her own living son not to be slain, nor divided. Let truth be found on the side of truth. There is a false

child born after the true one—a false church that claims to be the true church, but the true mother, the Jerusalem above, knows the true church and says Christ is not divided. To the Lord belong the issues from death. He must have his own. Love makes no blunders in this matter. The wisdom of God is in the true church and hearkens to that wisdom which is first pure, then peaceable, gentle, easy to be entreated, full of good works, without partiality and without hypocrisy.

The true mother could not endure to see her son slain. Her language is save the child. So the doctrine of God our Saviour says save the living child, for every one born of God shall live forever, and shall never be divided. There is but one true church of God, and there is no division in that one family of God

P. D. G.

Mr. and Mrs. P. D. Gold, Dear Bro. and Sister in Christ I hope:—Your kind invitation to hand today to attend your fiftieth anniversary wedding day. Oh how we would appreciate being there with you all, for I know there will be so many good old Baptist people there. Would love to hear them talk. There are not many Baptist people in Nebraska, near us, and it does me good to get with them, as we live so far and it is so cold and have stock in the yards feeding them, we can't be present. Give our love to all the good old Baptists there. We were born and raised in old Virginia near Independence, Va., and were members of Peach Bottom church near Bro. John Dickey's. My husband is a son of Wright Wingate. We sold out and came to Nebraska six years ago. We were back to Virginia two years ago at the Association at Peach Bottom. We had a glorious feast of the gospel preached there. It seemed to

me that way. Brother Webb was there. He knows us well. I was so sorry to see in my Landmark that Brother Webb's health was poor. He told me if his health got better he was coming out to Nebraska on a visit some time.

There are ten churches near us. We live between two towns, but no old Baptists, only one Primitive Baptist church near us, and it is about nineteen miles where we hold our membership. I like this country very well. We have been offered sixty thousand dollars for our home place, which we gave a little over twenty thousand for six years ago. Our increase the first year was over ten thousand. This is a fine grain and alfalfa grass country.

Will close wishing you all a nice time, and will send you a present of some kind; don't know what yet.

Would love to hear from you all. I would love to see in the Landmark your views on Revelation 20 chap. 6 verse, the 1st Resurrection.

May God bless you in all your good work.

A loving brother and sister in Christ I hope,

MR. AND MRS. DANIEL WINGATE.
Tilden, Neb., Jan. 14, 1913

THE FIRST RESURRECTION.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ; and shall reign with him a thousand years," Rev. 20:6.

Christ is the first born from the dead. Others were raised from the dead before Christ was, but not as he was. He had power to lay down his life and to take it again. No other one had this power. Then he was raised in a new order to die no more. Then he was born from the dead, as no other was. Then he was the first

fruits of them that slept, and was the first begotten from the dead. He was necessarily holy. In every sense it was a new resurrection. He was declared in his resurrection to be the Son of God. As born of women he was the son of David; as born or begotten from the dead he was declared to be the Son of God.

He was the Surety for his people. It pleased the Father to bruise him. The chastisement of our peace was on him, and with his stripes we are healed. We thus judge that if one died for all—laid down his life for all the sheep—then they all are dead, that they that live should not henceforth live unto themselves but unto him who loved them and gave his life for them.

Paul says I am crucified with Christ. Reckon ye yourselves to be dead indeed unto the law, but alive unto God through Jesus Christ. Ye are married unto another, to him that is risen from the dead that your fruit should be unto holiness, and the end everlasting life. Ye are quickened together with Christ. Ye are dead and your life hid with Christ in God. Then blessed and holy are all such that have part in the first resurrection which is the resurrection of Jesus. As we are one with Adam in nature, even so they that are crucified with Christ are one with him in the resurrection, and are therefore holy.

On such the second death has no power. Because they live by the power of God—by the faith of Jesus and as Jesus lives they live also by the faith of him. They are kings and priests unto God, and live and reign with Christ a thousand years, which is a perfect day. For with the Lord a thousand years is as one day, and one day as a thousand years. This does not relate to the flesh, but to the Spirit. For if Christ be in you the body is dead because of sin, but the Spirit is

life because of righteousness. And if the Spirit that raised up Jesus from the dead dwell in you, the Spirit that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you.

In this first resurrection it is not of the earth, for it is holy. There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. They overcome the world by the faith of Jesus, being risen from the dead. This reign is in the Spirit—or in Christ Jesus and is therefore blessed and holy.

P. D. G.

PREACHING.

A brother, whose name I know not, writes me that he cannot rest because of an impression to preach. He has never gone to school but 5 months. He resisted uniting with the church for six years. All this time he had impression to preach. He disturbs his wife in his sleep about preaching for he is preaching or speaking in his sleep.

But he is so ignorant and so unworthy that he does not see how he can preach the gospel. He desires me to write what I think of his case. What do I think he ought to do?

I have no idea who this brother is, but I would suggest to him to tell the church of his case. The church of Jesus Christ is the judge of such weighty matters. The man does not judge his own case. When one is exercised to go to the church he does not feel worthy to go. But he cannot get rest until he goes to the church to tell them, because they are the judge of his case. The church shall judge angels. They are good judges of gospel preachers too.

They judge when they hear the case.

They act on what comes before them. We judge no man until we hear him.

What strength is there in the fact that you have not gone to school. If we receive this gospel of man, or by man, or through man, so that man qualifies us then we are dependent on man, and then could say I cannot preach for I have not the qualification that man gives.

How does God qualify one to preach the gospel? Is it by enabling him to feel that he is worthy to preach, or is able to preach, or that it is no cross to him to preach? If it is no cross for one to preach the gospel then how can he feel dependent on the Lord to preach it?

It seems to me that this brother should state his case to the brethren or to the church when they are assembled in conference, and let them hear him, then they will have something to act on or judge from, and they can tell him their impression of his case, and then he has laid down his case or submitted it to his brethren, and thus made it a common cause between him and them. In the multitude of counsel there is safety when the Lord gives that counsel, for the mind of the Lord is with his people. If one has a gift from the Lord to preach it belongs to the church. If it is manifested to the church to be a gift from the Lord the church will be profited by that gift.

One evidence that we have the mind of meekness is that we are subject one to another.

When one submits his case to the church then the church feels the weight of this matter, and is concerned in the behaviour of this brother. They will pray for him, and desire that he be well behaved and show that he is approved of God and is approved unto men. But if it is manifest that he has no gift to preach the people will

say, why does the church allow this man to attempt to preach, when he has no gift? Thus the church suffers loss.

P. D. G.

OLD AGE—ITS ADVANTAGES.

"O God, thou hast taught me from my youth: and hitherto have I declared my wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come." Psa. 71:17, 18.

Young people do not want to die young: yet, they cannot live long without becoming old. A young man considers that he has much advantage over an old man. But if old age is accompanied with things that are the proper gatherings of a prudent life—a crop of healthy sowing and wise reaping, the harvest is a good one.

Picture to yourself an old man whose habits have been bad from his youth, whose laying up has been dissolute living with no hope in Jesus, no confidence in God. As he approaches the end of a misspent life, and that approaches as rapidly as if one has lived well, how dreary the evening, how dark the shadows.

Life is the sum total of all its moments. The dial never turns back, but the register records whatever ones life is whether good or bad.

To have been taught of the Lord from ones youth so that he can say, O God, thou hast taught me from my youth sets forth a youth tempered with wisdom, and is a prophecy of a light shining more and more unto the perfect day. I cannot say this of myself, for I have not attained unto this wisdom. Yet I desire to acknowledge a providential care, mercy and guidance, over me that proclaims God's great long suffering, and my wretch-

ed short coming. But where sin abounded grace has much more abounded.

For 55 years I have been laboring in preaching.

I wish to speak of old age. Has it any advantages? Old age has its infirmities. Are they a disadvantage? Not if one feels the need of divine strength. Has there come any healthful lesson from life's failures, any sense of mercy that supplies its shortcomings?

When I am old and gray headed then the Lord will take me up. If he nurses and cares for me in old age then I shall be a great gainer. For if when my father and my mother forsake me then the Lord will take me up I shall be lifted above all the weaknesses of the flesh, and all the malice of enemies, and redeemed from all my iniquities.

When the burdens of one fully stricken or well stricken with years are piled upon this frail body the consolation that the time is short is a welcome reminder that the day of redemption draws night, as well as the night of death.

One that is ripe for the grave is easily plucked or gathered home. No violence is done to one who is looking for and hastening unto the coming of the Lord. As a ripe shock the angel reaper plucks him as a brand from the burning. He is not surprised as a man that suddenly falls in the bloom of life. Warning after warning is given to the aged man. The vital powers of natural manhood are sapped and wasted. With no regrets the old man has come to the end of his years ready to depart and be with Christ which is far better, as he has declared to the present generation the power and glory of the Lamb of God who is the same yesterday, today and forever: and whose years never grow

old.

If one has lived by the faith of Jesus, and fought the good fight of faith, and laid hold of the hope set before him in the gospel, his life should be one of thanksgiving and praise to God.

"Even down to old age all thy people shall prove
Thy sovereign, eternal, unchangeable love:
And when hoary hairs shall their temples adorn,
Like lambs they shall still in his bosom be borne."

The doctrine of Jesus shall endure forever. It shall remain new and fresh holding its eternal power and glory while time shall last. Hence it is the everlasting Gospel.

Abel is dead but yet speaks. So the sound of the gospel preachers lives through all time. Joseph said I die, but God shall surely visit you, and ye shall carry up my bones. The righteous are embalmed in everlasting remembrance.

There is a strengthening of the inner man as the outer man perishes. Growing up into Jesus Christ in all things the perishing and decay of nature is but the triumph of the child of God born of incorruptible seed, for he lives by the word and power of God.

If toward the close of this race you feel that the blessing of the Lord rests upon you the sweetness of his love far overbalances the burdens of the way: and the prospect of final victory in this good fight works a far more exceeding and eternal weight of glory; so that you rejoice with joy unspeakable as you behold your victory in the Lamb of God.

P. D. G.

Union Notices.

The next session of the Black Creek Union is appointed to be held with the church at Mill Branch, Nash Co., N. C., Saturday and 5th Sunday in June, 1913, the Lord willing.

Elder P. D. Gold was chosen to preach the introductory sermon and Elder G. W. Boswell to be alternate. Messengers and visitors will be met at Sharpsburg on Friday evening and Saturday morning.

R. H. BOSWELL,
Union Clerk.

The next session of the Skewarkey Union is appointed to be held with the church at Tarboro, N. C., Friday, Saturday and 5th Sunday in June, 1913.

Dear Brother Gold:—The 161 session of the Contentnea Union is appointed to be held with the church at Mewborn on Saturday and 5th Sunday in June, 1913. Elder D. A. Mewborn was chosen to preach the introductory sermon and Elder J. W. Gardner, his alternate.

Yours truly,
L. J. H. MEWBORN.

The Lord will there will be a three days meeting at Hunting Quarters on Friday, Saturday and 2nd Sunday in June. Our brethren, sisters and all lovers of the truth are invited to meet with us on that occasion.

L. H. HARDY,
Pastor.

J. B. ROBINSON, Clerk.

The next session of the Cedar Island Union will be held with the church at Bethel, Grantsboro, N. C., on Friday, Saturday and 5th Sunday in June, 1913.

It was appointed to be held with the

church at Sheffield, but by request of the pastor it was changed and will be held at Bethel, and that Sheffield take her time in November.

I. P. TINGLE,
Clerk.

The Eastern Union is to be held with the church at Concord to commence on Friday before the 5th Sunday in June. We cordially invite all that will come, especially ministers. Those that expect to come notify me in time. They will be met on Thursday at Creswell.

A. W. AMBROSE,
Union Clerk.

The next session of the Skewarkey Union is appointed to be held with the church at Tarboro, N. C., Friday, Saturday and 5th Sunday in June, 1913.

All lovers of Gospel Truth are respectfully invited to attend.

D. T. BILLUPS,
Church Clerk.

The Pasquotank and Currituck Unions meet with the church at Providence on Kitty Hawk Banks, Friday, Saturday and 4th Sunday in June.

We are expecting Elders Charles Meads, J. M. Rogerson and Jno. A. Shaw to be with us and others of the brethren that can come are invited.

The boat leaves Elizabeth City about 10 o'clock a. m. on Thursday for Kitty Hawk.

E. E. LUNDY,
Pastor,

Elder P. D. Gold, Dear Brother:—The next session of Stanton River Union will be held at Mill, Pittsylvania County, Virginia, on Friday, Saturday and fifth Sunday in June.

The brethren and sisters, especially ministers, are cordially invited to attend.

The church is about five miles from the railroad and any wishing to come by railroad will notify me and I will see that they have conveyances from station to the church.

Yours I hope in Christ,
JACKSON WALTERS,
Church Clerk at Mill.
Sutherlin, Va.

The Mill Branch Union is to be held with the church at Mill Branch on Saturday and 5th Sunday in June.

Appointments

ELDER E. E. LUNDY.

Norfolk, Va., Tuesday night after 4th Sunday in June.

Eastern Union at Concord, Washington County, N. C., Friday, Saturday and 5th Sunday in June.

ELDERS A. B. PHILPOT AND
RANDOLPH PERDUE.

Springfield—2nd Sunday in July.
Weatherford—Monday.

Whitethorn—Tuesday.

Mt. Springs—Wednesday.

Strawberry—Thursday.

Canon—Friday.

Mountain—Saturday.

Danville—Sunday.

Conveyance needed when off of the railroad.

J. E. ADAMS.

Jones Bay—Monday night after 3rd Sunday in May.

Goose Creek Island—Tuesday.

Bulah (Hyde Co.)—Wednesday.

Rose Bay—Thursday.

Friday—Rest.

Tiny Oak—Sat. and 4th Sunday.

North Lake—Monday.

East Lake—Tuesday night at Bro. M. D. Twifords.

East Lake church—Wed. and Wednesday night.

Church on Kitty Hawk Banks—1st Sat. and Sunday in June.

Powells Point—Monday and Monday night.

Elizabeth City—Tuesday night and Wednesday.

Flatty Creek—2nd Sat. and Sunday in June.

Bethlehem—3rd Sat. and Sunday in June.

Concord—4th Sat. and Sunday in June.

After which brethren can arrange for me during the week after 4th Sunday on to the Eastern Union meeting.

Obituaries.

MRS. T. H. NUNN.

Mrs. Louvie A. Nunn died at her home near Henry, Va., March 7, at 1:15 P. M., in her 74th year.

She had been a member of the Primitive Baptist church at Town Creek for more than a quarter of a century, and died in the full triumph of the Christian faith.

She had been confined to her bed for about two months, during which time she often expressed a desire to go from hence and be with her Saviour in "that bright and happy land," where sickness, pain and death will be felt and feared no more.

The burial services were conducted by Elder C. L. Ross, who is a member of the same church of the deceased.

She was laid to rest in the family graveyard March 8th in the presence

of a large crowd of sorrowing friends. A number of appropriate hymns were sung, including "Some Sweet Day;" "Shed Not a Tear For Me;" "Light In the Valley," and others, sung by several of the many friends that had visited the deceased during her sickness. She was visited by many kind friends and two physicians, all of whom seemed to do all in their power to relieve her suffering, but the relief was only momentary, as she had that dreadful disease—cancer of the stomach, together with the infirmities of age. She had for many years been afflicted with dyspepsia and also a very large goitre, but always seemed to bear her sufferings with so much patience until the end.

Of course it was hard to give her up, but she left the evidence that our loss is her eternal gain.

She is survived by her husband, Mr. Thomas H. Nunn, one daughter, Miss Ruth E. Nunn, and one son, Mr. J. S. Nunn, of Henry, Va.

"Oh mother, how we miss thy pleasant face;

But we know there is no one to fill thy place.

As thou art in the grave, cold and still,

And we must bow in humble submission to God's blessed will.

CLAUDE LEACH MANESS.

Dear Brother Gold:—It is with a sad heart that I will try to write a sketch of the life and death of our dear baby boy. Little Claude was born February 16, 1908, and died on March 14, 1913, making his stay with us 5 years and 28 days. He was a bright little child always gentle and kind. Our church is so far from home that I would often leave him when we would go and he would stay

at home so cheerful and run to meet me with a pleasant smile when I returned.

For the last two falls and winters the children were in school and when their father was gone Claude was all my company. It seems like I can almost hear his sweet voice saying, "Ma I am going out to play in the pretty sunshine." He was with me in the cook room—would go with me to the garden and everywhere around home. In the evening he would go to meet the children as they came from school.

When he was taken sick it was so sad to go to the table without him. When he was well he would always be there waiting for me to come. But now his place is vacant. We miss him everywhere. God in his wisdom has taken him home. He was confined to his bed 18 days. He was so patient all the time he was sick.

I shall never forget his bright eyes and pleasant countenance as he passed away without a struggle. His disease was indigestion and kidney trouble. The good Lord blessed us with a large family of children, 8 boys and 5 girls. They are all living but dear little Claude. The older ones are scattered around but they would all come home once a year. We have been blessed so many times to meet but they all gathered home March 15 for the last time we will meet on earth.

May we all remember the many blessings that has been bestowed upon us and try to be reconciled to the will of one who does all things well. Oh that we may find in our hearts to say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Sunday, March the 16th, my dear father with a good number of neighbors, relatives and friends gathered at our humble home and after a comforting discourse from our dear

brother Draughn we laid him to rest in the family burying ground to await the resurrection morn.

Dear brother, I feel too little and unworthy to say anything to comfort you in your sad bereavement, but feel sure the Comforter was with you in your sad home.

Remember me and mine in your prayers.

Your little sister,

NANNIE L. MANESS.

Biscoe, N. C.

ELDER W. B. WILLIAMS.

I am requested by Sister Mary Lupper to write an obituary notice of her dear father, Elder W. B. Williams, who departed this life June 11, 1912.

Brother Williams was the son of Redmon and Martha Williams. He was born Feb. 8, 1834, making his stay on earth 78 years, 4 months and 3 days.

He was married to Margaret M. Ruffin, July 30, 1857. There were born unto them 9 children, only 3 of whom survive him, and also 8 grandchildren.

He was taken sick at Benson on the 11th of March, at the home of brother Ezekiel Barber's about the time his last appointments ended. He was cared for and given very kind attention by brother Barber and family, and also by the kind physician that treated him while there, but he was unconscious until after he came home. His mind got better and he revived a little. His daughter says that his sufferings were great but he bore them all with the greatest of patience and expressed a willingness to die.

He joined the church very young (but I could not learn the exact date) and began to preach soon after. He preached over 50 years. He was a faithful old soldier of the cross and we all miss his services here, and miss his bright and shining face as he would come limping in our churches

He was a cripple all his life.

Many of you knew him well and know that he had to walk with a stick in one hand and the other hand on his knee. Often when I would see him these words would come in my mind, Poor and afflicted Lord are thine, and I had not a doubt but he was one of the Lord's afflicted ones and was called and qualified of him to preach the unsearchable riches of Christ.

I dreamed one night several years ago that brother Williams said when he was called to preach he had two calls, one was to preach and one not to preach, but the impression to preach was so much greater than the other, he felt he was bound to preach. He preached for us at Mill Branch regularly at times for several years. We have lost two pastors and Brother Williams was so faithful in preaching for us both times until the Lord would bless us with another. He would ride miles through the cold and heat to visit the churches around. Too much could not be said about this dear and tried servant of God and I am not competent to write his obituary but felt I must do the best I could.

The children deeply feel the loss of their father but desire to be submissive to the Lord's will. His companion died a few years ago which left him all alone except his children. They were very kind and attentive to him during his sickness.

May the Lord comfort them in their bereavement is my desire.

His afflicted son has also passed from this world to a better one I believe, since his father passed away.

I believe they are both now around the Throne of God praising him in Heaven.

May we all be prepared to meet our loved ones in that happy home above.

A very little one if one at all,

MATTIE LUPER JARRELL.

THOMAS WATTS MASON.

The subject of this sketch was born Sept. the 16th, 1879, died Nov. the 20, 1912, making his stay on earth 33 years, 2 months and 4 days. He was married to Miss Laura Eggleton in January, 1902 and to this union were born six children.

Brother Mason's parents with his brother and sister are and were members of some of the church organizations of the day. As being a member for about 12 years. For several years previous to his death he lost all love and fellowship for them after being blessed with the quickening spirit of the Almighty God as we hope, and gave a knowledge of his standing in the sight of God. His sins he felt to be so many were continually hovered over him in the form of a dark spot, which caused him to beg continually for mercy. The last Friday night in August, 1912, he dozed off in a trance and his wife thinking him dying, as his death had been daily expected, on arousing up he was so happy, telling his wife that the Lord had come down and embraced him, carried him up and told him his sins were forgiven and he was so happy. The dark spot (that represented his sins) he has never seen since as he told the writer.

Bro. Mason spoke of the love he had for the Primitive Baptists and especially towards Bro. Z. T. Turner. Also desired to unite with the Baptists at Camp Branch and wanted to be buried at the church burying ground and owing to his feeble condition asked the brethren to come to see him that he might relieve his mind. I with three more of the members of Camp Branch church visited him the 4th Saturday in September, 1912. After expressing himself as to how he loved to hear us talk of the goodness and the mercy of our God and love for the

Baptists, a moderator was chosen and the door of the church was opened and he told us the foregoing and more. After questioning him to our satisfaction he was received and given the right hand of fellowship and expressed a desire to be baptized as soon as he was able, but he died without being baptized. His name was added to our list the 3rd Saturday in Oct. 1912. Bro. Mason's wife was so dutiful and attentive to his every need. All was done by physicians, family and friends to stay the monster hand of death. He was laid to rest at Camp Branch church on Nov. 21, 1912, leaving wife and six sweet little children, which have the sympathy of the entire community.

Written by one that I hope loved him for the Truth's sake.

JNO. E. BURGESS.

DANNIEL B. HARWARD.

My father was a great lover of the dear old Landmark. Please publish his obituary.

He was born Jan. 10, 1850, and married Nancy Lowder, Aug. 23, 1867. To them were born 11 children. One passed away in infancy. Five sons and 5 daughters followed him to his final resting place in Harward Chapel cemetery.

He had 53 grand children, and three great-grand-children. He united with the church at Harward Chapel on Saturday before the 4th Sunday in May, 1897, and was baptized by George Chaney.

In April, 1897, the church saw fit to choose and set him apart to the office of deacon, which office he filled until death.

He always strove for peace, and never let work hinder him from his duty at home or abroad, when called on, although he provided well for his

family.

Mother has lost a good husband, the children a kind father, the church a main member, and the settlement a noble man, one that was always ready to help in time of need. Those who knew him best loved him most. He was afflicted all his life with asthma. Some over a year ago he seemed unable to combat the disease. The 1st of Nov. he was attacked with a severe pain in his head. A physician was summoned and all was done that could be done by children and neighbors, but nothing could stay the hand of death, which he often said would relieve him. Death occurred Dec. 19, 1912, making his stay on earth 62 years, 11 months and 9 days.

Written by one of his daughters at the request of mother.

ANNE E. BARBEE.

LITTLE WILLIAM BRUCE WILSON.

Dear Bro. Gold:—Will you please publish in the Landmark the death of our little grand son William Bruce Wilson, second son of James A. and Gracie Wilson, which occurred Thursday, April 24, 1913. He had been a little sufferer all of his life, which made him very dear to his parents, living 8 months lacking 3 days, never being able to sit alone.

Hope the Lord had some good purpose in his short life, and that it may give them to feel that they have something to draw their minds heavenwards, and that they may strive to meet their precious baby in heaven.

Both were devoted to him.

Bro. Gold I sympathize greatly with you in the loss of your dear wife.

Your sister in a precious hope,

MRS. M. H. WILSON.
Ringgold, Va.

17-12-11
JH Conkleton

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA.

Primitive or Old School Baptist

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P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor..... Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

SOME THOUGHTS.

I have just returned from our Association—the Bear Creek—where we had a good and pleasant meeting. Peace and love abounded and the preaching was a unit. Absolutism nor Free-willism is advocated or preached in this Association, but our people believe that all good comes from above and that all wickedness originates from Satan. If we are saved it is through the goodness and mercy of God and if we are lost it is for our sins.

I was much pleased with your articles on absolutism in the Landmark issue of May 1. It is so good for brethren to dwell together in the unity of the spirit. When they dwell thus they will not say nor write things that are calculated to stir up strife in the camp.

Reader did you ever consider how merciful and glorious the Lord is to us—how tender and forbearing? We, so sinful, walking disobediently to His laws daily, wilfully or otherwise, and how lovingly He deals with us? Just holds our sins up before us and shows us the sinfulness of it which causes us, if we be God's people, to repent.

Did you ever consider that all He does for us is in love and for our good? and that He never chastises in malice as the earthly father sometimes does?

Then how can we afford to fight in the camp and throw off on our brethren?

This is not prompted save by the spirit of anti-christ and it does not find a ready receptacle in orderly Baptists either.

What a church or a brother does should be done in love whether in dealing with members or in referring to others in speech or in written articles. Cut out this strife and vain glory. The Lord is worthy to be praised at all times and there is no praise in vain janglings and doubtful disputations. I feel greatly grieved many times at my own conduct and it grieves me sometimes at the way some of our Baptists do.

Brethren, do you attend your meetings regularly? Does your pastor attend you regularly? Do you feel that your pastor and his family are entitled to an equal living with you if he does his duty? If you do not attend your meetings regularly, without good cause, you are remiss, and if your pastor does not attend you regularly, without good cause, he is remiss, and if he attends and you fail to administer to his temporal needs you are remiss and you know it and if you persist in this course and if the Lord takes him away you need not be surprised. Pastors should serve their churches faithfully and of a ready mind, not for filthy lucre's sake and the churches should see that they and

their families do not suffer for it.

If any one thing makes me sick more than another it is a jealous Baptist be he preacher or layman. Jealousy and love are not twin brothers.

Do you provide a way for your children to go with you to preaching? God has little ones among the children and the world has all sorts of traps set for them and they are easily caught when they rarely ever hear the truth preached and before they get established in the faith.

And God's people should be very careful to maintain good works, i e, they should be not slothful to perform the duties that God makes known to them. Our God is a just God and does not leave one ignorant of his duty. And if He impresses a duty on your mind and you fail to perform it you may rest assured that the axe is laid unto the root of the tree and every tree that bringeth not forth good fruit is hewn down and cast into the fire. You may rest assured that your sins will find you out.

If the people of God were as faithful as they should be they would have nothing to fear from the world—God would give them that ease of conscience that would surmount the world.

H. M. BANCOR

Peachland, N. C.

Dear Brother Gold:—I have thought much of what a changeable being I am. Last winter I was on the mountain all the time. My experience made me think of a trip I made up in Fulton County, Pennsylvania, some years ago. We were traveling up on a ridge and the sun was shining beautifully. Just west of us was a broad valley and there was a thick fog over it. We could not see the valley at all because of the cloud. We went down in and

across the valley and there had been quite a rain down there.

When I was on the high mountain I could not see the valley. I remembered it for I had often traveled there. Now I have come down from the hill and am deep in the valley. There has been rain and the way I have to travel is very muddy and sticky. I look up for the hills but there is only a remembrance of them. The clouds are so thick over me that I cannot see even the foot of the hills.

Naturally the valley is the richest soil, but spiritually it is not the most desirable place.

I know that if I am a lilly I have to be in the valley to grow for they do not grow on the hill.

We find them in the loose mud where all the filth has gathered and the place is not fit for man or beast. That describes my condition for the past several days—I have felt to be the filth and offscouring of all things.

When I take up my Bible to read it appears to me to be sin for one so filthy to even look in God's sacred book. Sometimes I weep because of this filthiness, but tears do not have any force in them. I try to pray but it all appears to be a chattering noise.

Oh when will the Lord deliver me from this sad, sad state!

Oh come, Lord Jesus, come quickly! Oh that I might be fully reconciled to every dispensation of His providence and grace!

I know that tribulation worketh patience but it appears that I have the tribulation, a full share of it, and then no patience. All, all appears to be against me.

I know the Lord can, but it appears that His ears are closed to my cries so He will not deliver me.

Please pray for me. The Lord bless you. I am sending you a letter from Elder Chick because I think you will

be glad to hear from him.

Yours in the afflictions of the gospel,

L. H. HARDY.

Reidsville, N. C.

Dear Bro. Hardy:—Mrs. Chick received your letter yesterday, and I feel like writing you a few lines to express my gladness at the kind wishes which you express in it for me. I am glad to say that it now seems that I am on the road to recovery. I hope to be here but a few days longer. My trouble which began some three years ago, has been an enlargement of the prostrate gland. The last of March I underwent an examination by a specialist in this city and he advised that the only thing to do was to remove the gland. I decided not to delay and came here March 31st, and the operation was done April 1st. After the first three days I have suffered but little pain. All has been done for me that could be to remove discomfort by nurses and by the physicians. Mrs. Chick has been with me every day. She has spent her nights at my daughter's in this city. This has been a great comfort to me.

I have read with deep interest and gladness the account which you gave of your state of mind during your stay in the hospital. The Lord fulfills his word at all times as thy days so shall thy strength be. I believe that this word has been fulfilled toward me also. At the first I was not left to be greatly troubled. Yet, there were great searchings of heart as to my faith and hope. I have not been greatly exalted in feeling on the other hand. I am a sinner, and I have been a sinner all my life, but since I was sixteen years of age I have had hope in the Saviour of sinners. This hope has not given way in this trial. And in these lonely weeks I have been for the

most part composed and even cheerful. I have desired to be restored to health, and asked this favor of the Lord. I hope that my chief wish is to live and declare the name of the Lord again. I feel to have been a very poor and unfaithful servant. Yet I have hope in Christ and I have loved his truth and desired his glory.

But I must close. May God bless you in all ways my dear brother.

Mrs. Chick joins me in kind regards to you.

I remain as ever your brother in the hope of the gospel.

F. A. CHICK.

Southampton, Pa.

Dear Eld. P. D. Gold:—I failed to notice the obituary of your faithful wife in the issue of Zion's Landmark of April 1, 1913, and did not know that she had been called by her beloved Father from you, and earth's cares, until I received the paper last evening, and read with deep emotion the many letters of sympathy to you.

While in the true sense of the word I cannot sympathize with you in your irreparable loss, since I have never experienced the loss of my dear companion, yet my heart goes to the great God in prayer, that he might bless you with the sweet thought that death will not long separate the purchased possessions of redeeming grace. In the full cup of trials and tribulations the servant Job was caused to exclaim, "I would not live always," and as his hope anchored to that blessed state where the ills that one is incident to in this world are feared and felt no more. For in the cloudy day we cannot tell what will be manifest in the next moment. All material things are mutable and uncertain to us as to their degree and time. But whatever changes come to us in prosperity or adversity we must acknowledge the inviolable

ordination of God, and "that is purposed upon the whole earth: and this is the hand that is stretched out upon all nations." Let us not be despondent in the paths of judgment, or curse the day in which we were born, for the Lord "hath his way in the whirlwind and in the storm;" and hath said that all things shall work together for good to them that love him. In the strength of Job, each may say with him, as they review the comforts of the past and God's sustaining grace, "though he slay me, yet will I trust in him."

I note your age is near four-score, and so you cannot hope to continue in the strength of labor and sorrow much longer. In the life of all humanity, be the end of their strength few or many years, it is soon cut off and we fly away. As I grow older each year seems to pass more quickly. I have sometimes mused with the thought that should I live to be very old, what would I do if every earthly friend should be taken from me, and every earthly prop should fail. I have tried to imagine how poor old Elijah felt when he was fed by the ravens or when the brook went dry. Doubtless he wondered from where or whence his next supplies would come. Then the glorious thought would arise that there is a fountain that never fails, a cruse of oil that never wastes and bread of which a man eats he shall never hunger. How sweet to believe as we look over the shifting events of this mortal stage that there is One who will never forsake, and whose presence will cheer us as we pass through the valley and shadow of death. Should all earthly sources be cut off there is a never failing brook, yea, a river flowing from the throne of God clear as crystal and the stream thereof shall make glad the city of our God,

May He who has been thy guide, stay, support and comfort in all the years of thy pilgrimage, and in the end cause thee to inherit substance and fill thy treasure with everlasting joy and praise.

Your brother, I trust, in hope of eternal life,

M. L. GILBERT.

Dade City, Fla.

REMARKS:—I desire to express to God and to the kind brethren and sisters thanks for the kind expressions of their fellowship, sympathy and prayers for one unworthy as I am.

God has sustained me in a most mysterious and wonderful manner. While I shall never again see her dear face she goes with me all the time. P. D. C.

To the brethren, sisters and friends who so kindly aided me in my recent affliction, the appeal being made through the Landmark and Primitive Baptist, I wish to humbly express my appreciation.

The contributions were sufficient to pay all my expenses for operation and treatment while at the hospital. I consider myself cured of a bad rupture of long standing. The operation was performed on Feb. 25 and I have not had any use for a truss since that time, also I have been laboring on a farm and have held services fifteen times since returning home.

ELD. H. TAYLOR.

Monroe, N. C., R. 2, Box 43.

(Primitive Baptist please copy.)

Dear Brother:—Am enclosing a letter from Bro. Dodson. Hope you may find space in the Landmark for same.

Hope you are well.

Come to see us whenever you can.

Yours in hope,

C. B. HALL.

Goldsboro, N. C.

Dear Bro. Hall:—I feel very empty tonight to attempt to express a power so full of the good things of the Kingdom as yours, in that you so ably pointed out the identity of the common all down through the ages. I feel to know that it was not of yourself, that in a sense the language was not your own, but that the Lord was speaking through you. Therefore, I am made to praise the Lord for the wonderful gift he has bestowed upon you and for what I hope is the understanding heart he has given me that I may rejoice when the trumpet is sounded. This, as you will see, eliminates the flesh.

Though empty as I am, I know the Lord is able and at his own good time does fashion lumps of clay unto his honor, and I hope it may be his will tonight to use this weary traveler as a means of encouraging the discouraged, strengthening the feeble knees of the weak and declaring to the Incoming Pilgrim, "Thy God reigneth." The prophet of old said, "Cry out, and shout, thou inhabitants of Zion. For great is the Holy One of Israel in the midst of thee." But, one will say, I don't feel to be an inhabitant of Zion. No, I feel to be an outcast in the land of Assyria, a stranger to the commonwealth of Israel, that all I do identifies me with the world and proves beyond question I should not be numbered among the saints, but if we read on a little further we will discover that the writer does not speak the first word about our greatness. It reads, "For great is the Holy One of Israel in the midst of thee." So then, it is the greatness of this Holy One of Israel that we must speak of and consider. The Prophet Isaiah began this chapter (12th) with this language, "And in that day thou shalt say, O Lord I will praise thee, though thou wast angry with me, thine anger is

turned away, and thou comfortest me." What day does he have reference to? It seems to me that it is that day when we can continue with the verse and say "Behold, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song, etc." He also says in this connection "Therefore with joy shall ye draw water out of the wells of salvation." Some of these wells no doubt have been deep to most of us and we felt that there was no salvation there, but when we have been enabled to realize that His arm was not shortened and that all the time, even when we could not hardly hope it was underneath, it was ever bearing us up and now we behold it, is it not with great joy that we can sing "He also is become my salvation."

Dear brother, it seems wonderful to me how the Lord leads his people. It is in a way so contrary to the ways of men that all praise must be ascribed unto the Lord. The song of the Israelites, you will recall, was "The Lord hath triumphed gloriously, the horse and his rider hath he thrown into the sea." The song of his people must ever remain the same and so they must sing today "Salvation is of the Lord." We can't always sing this song. Sometimes our harps are hung upon the willows and we cannot sound out His praises, but this is for a wise purpose—that we may not forget the source from whence cometh our strength. The lion and the lamb do not lie down together all the time. It seems needful that the lion should be turned loose to display what is in him—that he is wild and ferocious, destroying everything he can, but in the day spoken of, the Lord's day, then all is overcome and brought into subjection, to the praise and glory of God and the lamb can then sweetly rest and lie down with the lion. Do

you know anything about these types in your experience? It seems to me they are all in us individually as well as collectively as a church. But, who are the characters addressed here by the Prophet? It seems to me the twelfth verse in the proceeding chapter points them out. "And he shall set up an ensign to the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Are those who feel to be the outcasts of Israel and the dispersed of Judah from the four corners of the earth the ones who shall praise and call upon the name of the Lord. They are the ones who are calling upon the name of the Lord. They are the ones who are calling upon him, declaring his works and making mention of his righteousness and his only. None other than these need to. The whole need not a physician. The blind need a leader, the weak and poor some one to carry them to the inn and make provision for them. Jesus has made this provision for all who come unto him, and all for whom he provided will come unto him.

Dear Brother, I feel I have only touched upon some of the things that are most precious to all believers, but if the Lord has been in the matter at all he can cause some word, some expression or phrase to open up to your mind things that will appear wonderful, and may His name be glorified and exalted above every name is my prayer.

Write me when you can.

Love from both to you and yours.

In love. Your unworthy brother,

R. LESTER DODSON.

New York City.

Mr. Gold, Dear Bro. in Christ:—I have for some time had a desire to write something concerning my past

life, but feeling so imperfect in every way I never had confidence in myself. I had serious thoughts about death at times from early childhood. The first of my troubles were when I was about twenty years old. One evening about sunset I was walking the path when I heard a voice call me three times to my right. I turned out to see if I could what it meant. I did not see any one but went home meditating on what it meant. I counselled the bible but saw it condemned me. I would read and shed tears and did not know what was the matter with me. I tried to pray but it seemed my prayers would not reach higher than my head. I dreamed I was lying on my bed and three men came in and bent over me to take my life. One of them was Jesus. He said, you cannot take his life now. I could then see what a great sinner I was.

Some times I would go to the table and have to leave not eating anything. I felt myself to be such a great sinner. I was plowing one day and my trouble was so great I tried to pray to see Jesus in my sleep. That night I dreamed I saw Jesus in his mother's arms and I tried to go to him but failed. I can never tell my feelings. I would try to pray. I thought I would be glad to exchange my life with a fowl of the air that had no soul to be saved or to be lost.

I dreamed I was walking through a large orchard and when I came to the road there were two men and a coffin. I thought it was mine and I must die. I kneeled down with my head on my coffin and tried to pray that my life might be spared. One of these men said, your days shall be lengthened.

I thought I would get married and see if this burden would leave me. But Oh, my soul, I felt to be such a great sinner.

I dreamed I thought the Lord came

in my house and told me to follow him. I followed him out into the yard and he said to me, look yonder! I saw three letters shining like gold but could not read them.

I would try to pray at night when I thought no one could see me. I thought if my soul must be sent to hell I would go begging for mercy. I could not see how God could save such a great sinner as I felt myself to be and remain a just God. I had given up for lost when I dreamed I was lying helpless on the ground and looked to northwest and saw Jesus coming in a cloud. I thought when He passed over me my burden left me. I never have felt that same burden since. I loved the church but I did not feel fit to be with them. I tried to pray that if I had passed from death unto life that I might have some token of it.

I went on in this way with sin mixed with all I did. I thought I was deceived in the whole matter. I tried to get the same burden back so I might see better how it left me. I would go to preaching and the preacher would tell my feelings better than I could myself.

I went on in this way for about thirteen years until my companion was baptized when I wanted to go with her, but did not feel worthy. I continued in this way until the next July when I went before the church on Saturday before the third Sunday, 1897 and related a part of the above and was received. I was baptized the next day with my daughter by Elder J. A. T. Jones. I felt like I had done my duty but I did not feel worthy to be with them. Some times I have so many doubts and fears that I fear that I am not born again. "Like one alone I seem to be: oh! is there any one like me?"

cannot see how they can love me. It seems like sin is mixed with all I do or say. When I would do good, evil is present with me. There is one thing I do know, if I am saved it is by the mercy of God and nothing good that I have ever done. What I would that I do not, but what I hate that I do: if I am not deceived I love the dear brethren and sisters and desire to live at their feet. I love to be with them and hear them talk; they can tell my feelings better than I can myself. My desire and prayer is to live in such a way as not to bring reproach upon the cause. I would like to live in peace with all mankind. Where peace is, there love is also.

Your brother in hope,

RUFFIN CARROLL.

Dear brethren, the household of faith if I a poor vile worm of the dust of the earth, full of sin, as I find myself to be, may thus address God's faithful children.

There are two scriptural subjects that have been very weighty on my mind for a long time and I feel that if I were called hence without having tried to say or write something in connection therewith that I could not go satisfied. Therefore, I have determined now, by the Lord's help, to write some of my thoughts in connection with one of them.

Sec. Peter 1, 19 we read: "We have also a more sure word of prophecy." Quite a while ago I was reading what Peter here says about being with him in the holy mount and hearing the gracious words of the Father acknowledging his Son; and a thunder bolt from a clear sky comes nearer expressing the shock to me than any other word that I have. My thoughts were something like this: what can be a more sure word of prophecy than the voice of the everlasting Father in

I know I love Primitive Baptist, but

acknowledgment of His Son? Brethren if I have any light it is from heaven, for all is darkness in my sinful nature --no good thing in my flesh, neither is there in yours. Now if this text does not apply directly to the Christian experience I know nothing of the matter. When God spake to the prophet in that still small voice it was more sure to him, blessing him, notwithstanding his persecution, than it was to any other man, though a devout servant of God. Was it not more sure to Saul of Tarsus than it was to those journeying with him who also heard something but failed to understand it as did Paul? Brethren have any of you ever read anything in the book that so surely was a prophecy to you, giving consolation and comfort to you, in your lost and ruined condition as when you hope that God by His divine spirit spake peace to your soul, making you to rejoice with joy unspeakable and full of glory? I am persuaded that you have not, and that Peter is right when he tells us that we have also a more sure word of prophecy; the little word "also" insuring all His children that all the prophecies of the scriptures are ours and have belonged to God's children by right through faith in His Son throughout all time and eternity. Whether Paul or Apollos or Cephus or life or death, all are yours and ye are Christ's and Christ is God's. All things are treasured up in Jesus for the children of God and it is only through or by faith that they receive the things and rejoice in them. Hypocrites or false brethren, by whom the church has suffered from its earliest history to the present day, may think that they are getting the sweetness of the gospel, but, they are mistaken. They are starving on the husk thinking that is all there is to it and really is all that they want of it. They don't

want the afflictions of the gospel. They don't choose to suffer afflictions of the gospel. They don't choose to suffer afflictions with the people of God but rather to enjoy the pleasure of sin for a season. Did you ever think how much easier it is for one calling you brother to get the advantage of you? They have; and that is why they are with us; for the fishes and loaves. Paul found them to be the climax of all his perils. O, God help us to get right or to get out of the way of those having no spiritual desires to be right. The Savior said, "It must need be that offence come, but, who unto that man by whom it cometh?" O father, for Jesus' sake, forbid that I yield to the enemy, though I be stripped of all earthly possessions and be slain for the truth's sake. Many who were far better than I have suffered these things and may I be made able to bear them.

Brother Gold, I have greatly desired to write you a few words of condolence in your great affliction by reason of your bereavement; but, I know that you have the one who alone is able to comfort you in this your sadness, for no man could write as you wrote in the Landmark of May 1, without the spirit of our God with him.

I feel sure that the more sure word of prophecy has been given you and that you received it in your own personal experience when faith in Christ was given you by the spirit of God. "For they shall all be taught of God" and the spirit knowing the mind of the Lord always teaches His will and the teaching is right every time.

Now brethren, before reading further, I ask you to read the 11th Chapter of Hebrews. That will give you more beautifully than I can some of the personal experiences of the people of God that I wish to call your attention to. And owing to the shattered condition of my nervous system, it is

impossible for me to write all that I desire to write. You see that I have only touched lightly a few points of personal experience by which you all have hope in a Saviour's love.

Now, a word touching my own experience and I leave the matter with you for your consideration. After being bowed down with grief and sorrow that is inexpressible for years, I believe that God did by His spirit's power grant to me, in my own personal experience, that more sure word of prophecy, revealing in me, even in my dark benighted soul and at a time when the just condemnation of a righteous God was all that I could see for a poor, sin defiled wreck like me, Christ the hope of glory and the only able friend of the sinner. With this, my little Bethel I feel that I have all things, in common with the church of Christ and that it is all treasured up in him for them and they receive it only by faith in him. Deprived of this I feel that all would be a blank.

Praying God's blessings on us, I am your least brother, if one at all.

J. DALE.

P. S. I may write on the other subject later.

Kinston, N. C.

Dear Brother Gold:—I have just received a very good letter from sister Sarah M. Lambert and I will copy it and send it to you for publication if you think it good reading matter for your readers.

Yours in the hope of the gospel,

L. H. HARDY.

Reidsville, N. C.

Dear Brother Hardy:—It is a most solemn greeting to me to say, dear brother or sister, and yet more precious than tongue can tell.

It seems to me that we should be ashamed for not writing to you before

now. I have thought time and again, since you left the hospital, I would write to you but circumstances, either from conflict, or from not finding time, have been such I have been a failure.

When I think of how much comfort your visits and preaching together with our correspondence have been to me, I do feel very unworthy, yes, I know I am unworthy but in the high and exalted Savior of sinners. Here alone rests my hope for every thing for time and eternity.

I was looking forward with pleasure that the time was so near for you to visit us again when we received your letter telling us that you could not be with us. We were glad to have brother Denny come. It rained on Sunday so much we had no preaching that day except at our house. Not many of your friends were here.

Dear brother, I want to tell you how sweet the expression, "Having the presence of the Lord, we have all," was to me. Some time ago we received a letter from one of our daughters in which she enclosed a card which she had received from you. I read the words you used to her, "Having the presence of the Lord we have all." These words have been in my mind so much since reading them. They are so full of precious meaning. Let me go where I may or do what I may I have been writing to you in my thoughts when my hands were busied at something else.

How true that there is no unalloyed peace in the pleasures of earth. When we meet that which all flesh is heir to and have not the presence of the Lord, how dreary is the way; but when His presence is with us in any trial or affliction there is something experienced not to be conceived by the natural powers. Yes, dear brother, among the many sweet experiences you have had, such was yours in the

hospital to have a flow of the sweetness of His presence which helped you to bear your sufferings; and, no doubt now you feel that it was good you went there. The memory of His presence there abides with sweetness to you.

When hours of sorrows and loneliness are measured to us, questioning and fears annoy; but comfort has come to me in that that there can be no hunger for that to which there is deadness. If we have never felt His dear presence how may we hunger for it? We may think of the time when it seemed that His dear presence was surely with us, but now clouds have over-spread the sky; our infirmity asks, "Will He ever return again?" Yes, He is right there all the time. He is in the thick darkness: He is in the clouds, it seems to me He is just as near in the darkest hours as at any time, and if His presence in mercy has ever been with one it will glow again, for "He satisfieth the longing soul; and filleth the hungry with goodness."

How vivid is the contrast of darkness in the soul and the glory of His presence there. It is good for us to have dark and cloudy days for His presence is so sweet then. When His presence is in meditation, then "My meditations of Him shall be sweet." When it is in singing, there is melody in the heart. No matter when His presence abides with assurance there is a secret of rest, peace and praise in the heart.

We realize it is good for us to be afflicted, for "Before I was afflicted I went astray." While we do not want to be without tribulation, yet God must and does choose our afflictions, for if it were left for us to choose we would never have any. Therefore, while our nature would not enter affliction, yet we look back at what we have passed through and not a pang

of sorrow do we regret. We may regret some circumstances in which we cannot understand the whys of that which has existed, yet if we be of the Lord's poor and afflicted, all is for our good. No matter how much is kept back, all will be revealed which is needful for us. But, dear brother, as you said in your letter to me once, "We weep when none but the Lord knows; but He sends all the weeping and bottles the tears of the saints." All, are they not in the Book? The high arrangement of infinite wisdom which is turned leaf by leaf to us: we cannot see a line in the book, but it is all there: and every leaf will be turned just as written. You say so too, and rejoice in the blessed truth of it. When you have come to us you come in the power and spirit of it which your coming so anxiously looked for. I want to tell you what appeared to me once when you were here: I looked up at you when you were preaching; there was a brightness coming down and filling the space around you. It seemed you were encircled and borne up in the power of it. I have never tried to tell any one except Mr. Lambert for it seemed I could not find words to tell it, neither can I now.

I must draw to a close for my letter is long. Will say we, with your several friends are looking forward to the time for you to come again.

One of your old friends comes often to hear from you. He seems to be persuaded in his mind that he must come to the church and be baptized. Another, the son of the sister whose funeral you preached some time ago, has thoughts of joining us here. I was in conversation with him when he unexpectedly gave expressions to such thoughts. He spoke of you and said he had never heard one preach that he loved to hear as he did you. Of course the leaf has been turned as to

what is in the future here. While I have much anxiety yet I see no reason for despair.

Dear brother, I know that one cannot pray for another if God does not put it in the heart. May it be given you to remember me, and remember us here.

How dear to every humble child of God,
Is the sacred closet, and hour of prayer;
Where all may bring their griefs (a heavy load,)
And venture to approach for mercy there.

Your sister in hope,
SARAH M. LAMBERT.

ELDER E E. LUNDY.

Norfolk, Va., Tuesday night after 4th Sunday in June.

Eastern Union at Concord, Washington County, N. C., Friday, Saturday and 5th Sunday in June.

ELDERS A. B. PHILPOT AND
RANDOLPH PERDUE.

Springfield—2nd Sunday in July.

Weatherford—Monday.

Whitethorn—Tuesday.

Mt. Springs—Wednesday.

Strawberry—Thursday.

Canon—Friday.

Mountain—Saturday.

Danville—Sunday.

Conveyance needed when off of the railroad.

The next session of the Skewarkey Union is appointed to be held with the church at Tarboro, N. C., Friday, Saturday and 5th Sunday in June, 1913.

All lovers of Gospel Truth are respectfully invited to attend.

D. T. BILLUPS,
Church Clerk.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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WILSON, N. C., JUNE 1, 1913.

EDITORIAL

NEW HEAVEN AND NEW EARTH.

Brother L. S. Galyen, of Crawford, Col., requests my view of Rev. 21:1-6. Surely blessed and holy are such as have part in the New Heaven and the new earth.

The first heaven and the first earth were passed away, and there was no more sea. No evil ever comes from heaven. From the sea comes much evil: that sea out of which John saw a beast rise up having seven heads and ten horns. Storms, tempests and great waves of destruction come out of the sea: which casts up mire and dirt, and cannot rest: great monsters of the deep dwell there: and there that great Leviathan foams and frets; for it is the breeder of plagues, storms and commotions that sweep over the earth. John beheld when there should be no more sea. This book is a vision shown to John of the mystery of redemption and of wickedness, until time shall be no more. All that love and make a

lie, and that delight in wickedness shall have been cast into a lake that burns with fire and brimstone. The first heaven and the first earth are gone. No more agencies that cause strife, sin and death shall be found, for there is no more place for them.

John was commanded to write of things shortly to come to pass. He wrote, blessed are they that read and understand this book, and keep its sayings, for they shall surely come to pass. This book is a prophecy. This is one reason it is so mysterious; for we must wait until prophecy is fulfilled to enter into its fruitful field and reap of its golden harvests. But blessed are they that believe for there shall be a performance of the things foretold.

John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Marriage is honorable and the bed undefiled. This is the holy marriage. The things typified in the garden of Eden are to be perfected in the paradise of God when the former earthly things are done away, and God makes all things new. For Jesus the second Adam, the quickening Spirit, the Lord from heaven, is the glorious bridegroom. Jesus leaves the heavens and comes down. When we see him all things are new. Old things are passed away. If any man be in Christ Jesus he is a new creature, old things are passed away, and behold all things are become new, and all things are of God. Now there is the earnest, the foretaste of what John here saw. When we are passed from death unto life we have tasted of the powers of the world to come, and know these things are true. Hence then we are saved by hope; for he that believeth hath the witness in himself. We are to hold fast the beginning of our confidence, and the rejoicing of

our hope steadfast unto the end. But John is shown the consummation of these things in marvelous fulfillment of them. The holy city, new Jerusalem, comes down from God out of heaven prepared as a bride adorned for her husband. And John heard a voice from heaven saying, Behold the tabernacle of God is with men, and he shall be with his people and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

This foretells a state far better and more blessed than any thing ever seen or known on this earth. Surely God makes all things new. The former things are done away—gone forever. God is able to do this. The same John wrote before this, "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."

What hath not God laid up for them that love him? After the life that is mortal with its sorrows, pains, disappointments and death, after the redeemed shall have come through great tribulation, and washed their robes, and made them white in the blood of the Lamb, they shall enter a state where death is swallowed up in victory, and God shall be all in all, and they shall be like him, for they shall see Him as he is, and be satisfied. Then shall they sing that new song, Not unto us, not unto us, but unto thy name be all the glory. For thou art worthy, for thou hast redeemed us by thy blood, and hast made us kings and priests unto God, and we shall reign with Christ on earth. The tabernacle of God shall be with men. The Alpha and the Omega, the first and the last

shall declare it is done, and he will give unto him that is athirst of the water of the fountain of life freely.

Enough of this glorious foretaste is given to every one that is born from above to strengthen his hope that this shall be true of every one born of God. He is dead and his life is hid with Christ in God, and when Christ who is his life shall appear, then shall he also appear with him in glory. Every one that has this hope in himself shall purify himself, even as he is pure. Hence the believer has this substance of things hoped for in himself. He is begotten again unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for him who is kept by the power of God through faith unto salvation ready to be revealed in the last time.

P. D. G.

HEALING POWER.

Brother W. C. Perdue of Col., requests my view of Mark 16:17-18, "And these signs shall follow them that believe: In my name shall they cast out devils: they shall speak with new tongues: They shall take up serpents: and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick and they shall recover."

The command of Jesus to the eleven apostles after his resurrection and just before his ascension into heaven (See Mark 16:14-16) when he sent them into all the world to preach the gospel to every creature. The signs that should follow them that believe are what brother Perdue requests me to write about.

If the present denominations of the world are fulfilling that command we ask where are the signs that follow their converts? The denominations

of the world knowing that these signs do not follow their converts say that this is a false translation of the Bible. They hold on to their own ways and deny the scriptures of truth. The apostles did go into all the world, and preach the gospel to every creature as Jesus commanded them, Col. 1:23.

In what sense is this scripture true in its manifestation among true believers in the Lord Jesus?

Observe all these things are fulfilled and accomplished in the name of Jesus—that is by the faith or power of Jesus. The faith of Jesus, through faith in his name, was the power or means by which the apostles wrought miracles of healing, Acts 4:16. So all the wonders the apostles wrought were in the name or power of Jesus. Faith is the substance of things hoped for—hoped for among God's people in the Old Testament scriptures in the days of the prophets. The law was a shadow of good things to come, but the faith of Jesus who is come in the flesh is the substance of things hoped for. All that was hoped for in the days of prophecy comes to pass in the gospel of Jesus Christ which is the substance—so much better than the shadow. It is the evidence, proof, witness of things that the eye of mortal, natural man cannot see, and his natural ear cannot hear.

Is this faith of Jesus Christ now on the earth? See Luke 18:8. Where is our faith?

James it is claimed by some teaches differently from Paul. But not so. Paul teaches justification by faith—faith that stands as the fruit of the obedience of Jesus that satisfies the law, and greets the believer as the receiver of sonship to God. Being justified by faith we have peace with God through our Lord Jesus Christ. It is of faith that it might be by grace,

that the promise might be sure to all the seed; and if it be of grace it is no more of works. Of course this is the precious faith of Jesus. Now James is combating the claims and pretenses of such as have a false faith—that is a faith that has no good fruit or works. For let it be remembered that the faith of Jesus Christ works by love, purifies the heart, and overcomes the world. This is our victory even faith. James said show me thy faith without thy works. This he could not do. If faith hath no works it is dead being alone. James said I will show thee my faith by my works. Faith that does not feed you is dead. Faith that does not clothe you is dead. Now the faith that feeds your hungry soul with the bread of life, and that clothes your nakedness with the righteousness of Jesus—that saves you, that heals you, is not a dead faith, but a living faith. As Jesus said, thy faith hath saved thee.

Hence there is no difference between Paul and James. Behold a sower went forth to sow. Some seed fell by the wayside, some in stony places, some among thorns, some on good ground. Which prospered? Only that which fell on good ground—ground prepared. Jesus is the sower. The seed is all good. But there must be a hungering in the soul for the word of life, or it will not prosper. These signs shall follow them that believe—they that receive the word in a good and honest heart. What signs? They speak with new tongues as the spirit gives them utterance. They ascribe their salvation to the Lord. The pure language of Canaan is returned unto them. They handle serpents. There is no power in deceivers, serpents, false teachers to deceive these elect that are rooted and grounded in the truth, and abide in the doctrine of the Father and the Son. Nor would the eating of

deadly things hurt them, for the healing power of Jesus keeps them, and devils hurt them not. The devils have been cast out of them by the Spirit of God.

They shall lay hands on the sick and they shall recover. This healing is all in Jesus. Where is this faith now? When the Son of man comes shall he find faith on the earth? It seems there is much love of earthly things, minding earthly things among professed people of God in these latter days. The love of many waxes cold. The cares of this life, the deceitfulness of riches, spreads as a pall of gloom over many. Where is the Lord God of Elijah? Is the Lord's arm shortened that he cannot save? The sins of Israel have separated between them and their God. If any is afflicted let him pray. There was a devil the disciples could not cast out. They said to Jesus, why could not we cast him out? Jesus said this kind can come forth by nothing but by prayer and fasting. How often do we fast and pray to God for help? Where is your faith? The just shall live by faith. If any man draw back my soul shall have no pleasure in him saith the Lord God.

If any among you is sick let him call for the elders of the church, and let them pray over him. When we get sick we send for the doctor. Where is our faith? If the sick one has faith to call for the elders of the church, and they come and pray over him the prayer of faith shall save the sick.

Years ago Elder Wm. Woodard was badly hurt in one of his feet, and sent for Elder James Woodard and myself to come and pray for him. We went. When I went in Elder Woodard was in great pain and said, brother Gold, I reckon my days are about over. I am in great distress. When we prayed for him his pain suddenly left

him, and rapidly he recovered and was well. The prayer of faith will save the sick now. But it must be the prayer of faith. He that cometh to God must believe that he is, and that he is a rewarder of them that come to him. Is not God's power the same yesterday, to-day and forever? Our trust must not be in man, but in God.

If we are living epistles ministered or written by the Holy Ghost, known and read of all men, then our light shines, and men behold it. When we keep our bodies under, mortify our members on earth, live soberly, righteously and godly in this present world, and glorify God in our bodies and spirits which are his, then we live by the faith of Jesus, and are kept by the power of God through faith unto an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you. Then we shine as lights in the midst of a crooked and perverse generation.

P. D. G.

VOLUNTARY GOING OUT—MADE WORSE.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

And when he cometh he findeth it swept and furnished.

Then he goeth and taketh seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first." Luke 11:24-26.

Friend W. P. Collier requests my view of the above.

This language of Jesus is in answer to a charge made against him by some that he cast out devils

through Beelzebub the chief of the devils. This reply of Jesus, as all his other answers, closes the argument, for it is final so that nothing can be said in reply. How good for us if we feel and hold it that way. Words that are so full and perfect that they leave no room to dispute or gainsay surely close the case. Because he knew all things, and always spake the truth, therefore no contention can follow his teaching to any that receive his word. To such there is great satisfaction in resting the matter according to his judgment.

Jesus said in answer to the malicious charge that he was in league with the chief of devils—if I by Beelzebub cast out devils, by whom do your sons cast them out.

They considered Jesus only a man. Now if he a mere man as they held cast out devils by Beelzebub by whom do your children cast them out. As much as to say your children are doing the same thing, so they will be your judges.

Satan is not divided against himself. If he is how then shall his kingdom stand. But if Jesus by the power of God casts out satan then the kingdom of satan will have an end, because the power of Jesus is greater than satan's power. Therefore satan's power has an end, for the greater will swallow up the less.

Jesus presents the case of an unclean spirit going out of a man voluntarily—that is not cast out—and walking through dry places and finding no rest he saith I will return unto my house when I came out, and when he cometh he finds it swept and furnished. That is it is ready to receive him. Then he goes and takes to himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first.

Now this is the effect of this voluntary religion where devils and not the Lord controls. Satan is stronger than man and his works always increase wickedness and trouble. But when Jesus comes he binds the strong man which is satan and casts him out, or casts out the unclean spirit, and then the man is found clothed and in his right mind sitting at the feet of Jesus.

If the unclean spirit goes out of his house he walks through dry places but finds not what he wants, and when he desires he returns to his own house, and takes still worse spirits with him, and the last state of the man or house, out which he went, and into which he returns with seven others, makes the case still worse than it was before. But if Jesus casts the unclean spirit out of a man then the kingdom of God dwells in that man, and satan can never more enter into him. Because Jesus has no part with satan, and satan has no part with Jesus.

The malicious charge the Pharisees made against Jesus that he cast out devils by Beelzebub showed the exceeding wickedness of that class of men. Jesus said the sin against the Holy Ghost has never forgiveness. Some people say that no one can sin against God except his children. Even the devil sinneth from the beginning. All the creatures of God—all men whether they are born of God or not sin against God. There is not a just man that liveth and sinneth not.

All blasphemy shall be forgiven unto men except the blasphemy against the Holy Ghost which shall never be forgiven unto men. Matt. 12:31.

Are some devils more unclean than some others. Yes. Beelzebub is the chief of devils. Some men are more filthy in their conversation than some others. Some are more contentious than some others. Some love peace.

Some love strife. But where one is meek and lowly at the feet of Jesus there is a lover of peace and of good men, and they will love him. But there is a disposition among men for the lovers of truth to seek like companions for fellowship, while such as are contentious will find their companionship among those like themselves.

No man can serve two masters. He that is not with Christ is against him. The devil sows the seed of discord among God's people. No marvel if his ministers do the same thing.

P. D. G.

FEED THE FLOCK.

Peter writes "Feed the flock of God which is among you," 1st Peter 5:2. Also Paul to Titus "Ordain Elders in every city," Titus 1:5.

Churches need pastors, teachers &c. Such preachers as serve churches faithfully are worth far more to the churches than such as spend their time in travelling—just passing through the country and going elsewhere.

Peter says feed the flock of God which is among you—where you live—Where you dwell. You are to dwell among your people, be as one of them, study their needs, their cases, their trials and sorrows. What does a traveling preacher know of the trials and needs of a people among whom he does not dwell. Paul tarried quite awhile in Corinth and labored working with his own hands lest he should be burdensome to others.

Paul tells Titus to ordain Elders in every city. Every church needs a pastor. If a church has no pastor, or has one in name who does not visit them and preach to them, or if they have not regular preaching the flock will soon be scattered and waste away.

I have long felt the importance of regular preaching to churches.

The brethren love to have preachers that are not their pastors come to see them, if they preach the things that make for peace, and whereby one may edify another. But churches are better off without preachers than they are with such as sow discord, and preach new things not taught in the word, or that take sides where there is strife or that set up their opinions against the word of God.

Some travelling preachers going from place to place have a few set sermons—easy preaching—not much labor in the word and doctrine. If a preacher is a pastor he will study to show himself approved unto God. He will read the scriptures. If a text is presented to his mind, if he reads the bible carefully and industriously, he will find that other scriptures connected with the one that is presented to his mind will flock to him as doves to their windows, and as blest loaves multiply there will be much increase of food or good matter gathering to him, and he will feed the flock of God which is gathered at the feeding places. Cast thy bread on the waters, and it shall be gathered after many days. Years after diligent searching in the scriptures there will come up rich matter for food. One whose memory is stored with good words, one who has the word of the Lord, will be furnished with that which feeds the flock of God and is profitable.

The church of God is the pillar and ground of the church. To serve the church therefore is the highest service of the preacher. To feed the flock of God among you calls for very careful living on your part. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. When you live properly among the flock so that

they know your labor and your toil, they will feel like praying for you, and ministering to you of their carnal things, and thus as the family of God you will dwell together in peace and love, and be helpful to each other.

P. D. G.

Union Notices.

The next session of the Linville Union will be held with the church at Winston-Salem the Lord willing, on Saturday and 5th Sunday in June, 1913.

Brethren, sisters and friends are cordially invited to attend, and especially the ministers.

W. L. TEAGUE,
Union Clerk.

Elder P. D. Gold, Dear Brother:—The next session of Stanton River Union will be held at Mill, Pittsylvania County, Virginia, on Friday, Saturday and fifth Sunday in June.

The brethren and sisters, especially ministers, are cordially invited to attend.

The church is about five miles from the railroad and any wishing to come by railroad will notify me and I will see that they have conveyances from station to the church.

Yours I hope in Christ,
JACKSON WALTERS,
Church Clerk at Mill.
Sutherlin, Va.

Elder P. D. Gold, Dear Brother in Christ:—Please publish in the Landmark that the next session of the Smithfield Union will be held with the church at Little Creek, Johnson Co., N. C., on Saturday and fifth Sunday in June, 1913.

Elder J. H. Johnson is appointed to preach the introductory sermon and

Elder W. A. Simpkins to be his alternate.

Brethren, sisters and ministers are cordially invited to attend.

Messengers and ministers coming by railroad will be met at Smithfield by notifying D. T. Stephenson at Smithfield or me at Wilson's Mills by notifying J. A. Batten, Wilson Mills, N. C.

Yours in hope,
J. A. BATTEN,
Union Clerk.

The Pasquotank and Currituck Unions meet with the church at Providence on Kitty Hawk Banks, Friday, Saturday and 4th Sunday in June.

We are expecting Elders Charles Meads, J. M. Rogerson and Jno. A. Shaw to be with us and others of the brethren that can come are invited.

The boat leaves Elizabeth City about 10 o'clock a. m. on Thursday for Kitty Hawk.

E. E. LUNDY,
Pastor,

The next session of the Black Creek Union is appointed to be held with the church at Mill Branch, Nash Co., N. C., Saturday and 5th Sunday in June, 1913, the Lord willing.

Elder P. D. Gold was chosen to preach the introductory sermon and Elder G. W. Boswell to be alternate. Messengers and visitors will be met at Sharpsburg on Friday evening and Saturday morning.

R. H. BOSWELL,
Union Clerk.

The Dutchville Union holds its next session with the church at Helena, Person Co., N. C., on Saturday and 5th Sunday in June, 1913. Elders, brethren, sisters and friends are cordially invited to attend. Those coming by Durham can leave here Saturday a. m.

at 7 o'clock, and return Sunday p. m. at 9:15.

G. C. FARTHING, Clerk.

The Eastern Union is to be held with the church at Concord to commence on Friday before the 5th Sunday in June. We cordially invite all that will come, especially ministers. Those that expect to come notify me in time. They will be met on Thursday at Creswell.

A. W. AMBROSE,
Union Clerk.

The next session of the Black River Union is appointed to be held with the church at Hickory Grove, Johnston county, N. C., Saturday and 5th Sunday in June, 1913. Elder P. D. Gold was chosen to preach the introductory sermon and Elder J. T. Coates his alternate.

Messengers and ministers will be met at Benson on Friday p. m. and Saturday a. m.

Hickory Grove is about 7 miles from Benson. All lovers of the truth are invited to attend.

We hope to meet a goodly number of ministering brethren on that occasion.

ELDER W. M. MONSEES,
Moderator
CORNELIUS HODGES,
Union Clerk.

The Mill Branch Union is to be held with the church at Mill Branch on Saturday and 5th Sunday in June.

The next session of the Cedar Island Union will be held with the church at Bethel, Grantsboro, N. C., on Friday, Saturday and 5th Sunday in June, 1913.

It was appointed to be held with the church at Sheffield, but by request of the pastor it was changed and will be

held at Bethel, and that Sheffield take her time in November.

I. P. TINGLE,
Clerk.

Dear Brother Gold:—The 161 session of the Contentnea Union is appointed to be held with the church at Mewborn on Saturday and 5th Sunday in June, 1913. Elder D. A. Mewborn was chosen to preach the introductory sermon and Elder J. W. Gardner, his alternate.

Yours truly,
L. J. H. MEWBORN.

Appointments

J. D. COCKRUM AND E. M.
KEENEY.

Ridgeway, Va., Sat. and 1st Sunday in June.

Durham, Friday night before the 2nd Sunday.

Raleigh, Sat. and 2nd Sunday.

Clayton, Monday.

Little Creek, Tuesday.

Smithfield, Wednesday.

Bethamy, Thursday.

Goldsboro, Friday.

Wilmington, Sat. and 3rd Sunday.

J. E. ADAMS.

Flatty Creek—2nd Sat. and Sunday in June.

Bethlehem—3rd Sat. and Sunday in June.

Concord—4th Sat. and Sunday in June.

After which brethren can arrange for me during the week after 4th Sunday on to the Eastern Union meeting.

ISAAC JONES.

Winston-Salem, June 23 at night.

State Road, 24 at 3 p. m.

Woodruff, 25.

Little River, 26.

Union, 27.

Cranberry, 28.

Gentry, 29.

South Fork, 30.

Piney Creek, July 1.

Antioch, 2.

Elk Creek, 3.

Union, 4.

Cross Roads, 5.

Crab Creek, 6.

Meadow Creek, 7.

Colemans, 8.

Crooked Creek, 9.

New Hope, 10.

Lamburg, 11.

Stewarts Creek, 12.

Toms Creek, 13.

State Line, 14.

Snow Creek, 15.

CONSTITUTION OF A CHURCH

On March 13, 1913, according to previous arrangements the following Elders met at Hinesville for the purpose of constituting a church, Geo. W. Hundley, N. T. Oakes, C. P. Evans, Randolph Perdue and T. L. Wilson. Eleven members from Strawberry and two from Mt. Strings presented letters and were duly organized to do business.

The church will be known as Canaan and will have their meetings the 3rd Sunday and Saturday before.

GEO. W. HUNDLEY, Pastor.
Whitmell, Pittsylvania Co., Va.

ASSOCIATION.

The next session of the Bear Creek Association convenes with the church at Peachland, N. C., on Saturday before the first Sunday in October, 1913.

H. M. BAUCOM.

Peachland, N. C.

Obituaries.

P. C. CURRIN

Our dearly beloved Percy was born Sept. 12, 1892 and died Nov. 13, 1912, making his stay on earth 20 years, 2 months and one day.

He was the son of Mr. and Mrs. Amos Currin. He was kind and loving and always tried to tell the truth. He left behind mother, father, four brothers and three sisters to mourn their loss though their loss we believe is his eternal gain, for it is said blessed are the dead who die in the Lord.

Percy was not a church member but while on his death bed told his father of a bright hope and said if he was able he wanted to go to Surl the next third Saturday and offer to the church.

He suffered for three or four years with an awful stomach trouble and in March, 1912, he began to swell all over as though he had the dropsy. One knee became stiff and the doctors pronounced it tuberculosis of the bone. He went to Oxford where he was treated for several weeks and although he had a good doctor and nurse they could not help him and in a few days he was unable to walk.

He came from Oxford and went to Richmond and he looked more dead than alive when his father and brother carried him from the house to the buggy. It seemed to us he was going away to die.

He spent a week in Richmond but the doctors could do nothing for him. He tried to be cheerful especially when his father and mother were about.

He asked for the hymn book and

wanted to sing, "Oh, when shall I see Jesus." He seemed anxious to go to church and hear the Baptists sing and preach.

Although he was anxious to get well he did not murmur or complain. The swelling went down and he began to ride and walk a little but his stomach remained as bad as ever and his knee still pained. When his friends asked how he felt he gave a cheerful reply and though he was an object of pity we will not forget that quiet, yet bright and submissive expression on his face.

He liked to visit his brother's grave who was killed in the line of duty, and once while returning from the grave he asked his mother who she thought would be the next one to go. And now he has gone and while we miss him let us try to be resigned to the will of "Him who doeth all things well."

"When we see our precious blossom
That we tended with such care,
Rudely taken from our bosom,
How our aching hearts despair;
And around his grave we linger,
Until the setting sun is low;
Feeling all our hopes have perished,
With the flower we cherished so.

Written by his Sisters.

ALFRED APPLE.

Dear Brother Gold:—I have been requested by the dear children of brother Alfred Apple to chronicle a short notice of his death, and though I feel inadequate to do justice to this good and noble man, I feel that I am not competent to command language to express the eulogy and commendation, which his noble character and exemplary life richly deserves.

But, as they have requested this of me, I hope I may be enabled to give

credit to his good name.

Brother Apple was born in Guilford county, March 19, 1860, was married to Miss Roberta Page, Dec. 23, 1883, and departed this life Sept. 17, 1912, making his stay 52 years and 6 months.

His wife preceded him to the grave March 28, 1902, thus leaving him to care for 11 children, 6 daughters and five sons. After the death of his wife, he moved to Greensboro and found work for his children, besides having the benefit of good schools. He was now both father and mother, and never did a father act, contrive and manage better than he. I lived near this family for several years and feel that I can substantiate what I may say of his predominant qualities. He was a man of sterling qualifications, genial disposition, easy entreated, ever ready to perform a good deed, or to relieve the distressed, afflicted and needy. None was better to visit the sick.

His absence is lamented everywhere he was known. His kindred, neighbors, friends and church mourn his absence. He and wife joined the Primitive Baptist church at Cross Roads (I don't remember the date) and were baptized by J. D. Draughn and proved their faith by their works.

Brother Apple had a spell of typhoid fever several years ago, which settled in his left leg, causing great suffering. It was so badly swollen it prevented his being on his feet often; sometimes he went on crutches. He kept it bandaged to prevent swelling, but it got almost entirely black and this was supposed to be the cause of his death. He was over here two or three weeks before his death assisting in laying a floor, in the porch of our church, preparatory for our Association on 2nd Sunday in October. He seemed as cheerful and well as usual, went home and complained of his leg; in a few days took his bed and was

soon unconscious and rendered speechless and died in a few days.

Thus passed a good and noble man from this world of toil and care, to that of joy and peace, as I trust and believe. One of his sons died in 1904 and the oldest in 1905. Nine survive and are as follows: Mrs. Minnie Madrid, of Greensboro; Mrs. Mattie Warren, of Hillsdale; Mrs. Hannah Mitchell, Mrs. Kate Morgan and Misses Annie and Addie Apple, Messrs. Peter, John and Otis Apple, all of Greensboro, besides 4 brothers and one sister. Elder O. J. Denny, of Greensboro and P. L. Williard, of High Point, conducted the funeral services to a large concourse of sorrowing relatives and friends.

Now dear children, try and follow your father's precepts and examples. Adhere to his wise admonition and counsel, so that you may not bring reproach on the good name he has left behind.

I can truly say brother Apple had a parcel of good, obedient children, well trained by a wise father.

Now may the Lord guide and protect you all through the journey of life and save you after death, is my sincere desire.

A true friend,

MATTIE EVERETT.

MARTHA BELCHER.

Sister Martha Belcher, daughter of Amos and Elizabeth Joyner, was born on May 20, 1834 in Pitt County, N. C., and departed this life Oct. 26, 1912, making her stay on earth 78 years, 5 months and 6 days. She was married twice, the first time to Robert Horn in 1853, to which union two children were born, both preceding her to the great beyond. In 1865 she married William Belcher, and to them were born five children, only two surviving

her, Mrs. S. Pollard and Mrs. W. C. Askew, both living in Farmville, N. C.

On Saturday before the third Sunday in September, 1891, she joined the Primitive Baptist church at Tyson's meeting house, in Pitt county, being baptized by Elder Jesse Baker. On Saturday before the first Sunday in July, 1891 she moved her membership to Farmville in constitution of that church. She told the writer that when it was agreed to consolidate the churches at Farmville she was induced to name the church *Bananas* which by the consent of the other members was done.

She was taken sick Sept. 19, 1912, and at first she did not seem willing to die, but before she got seriously ill she became perfectly reconciled to go through the dark valley of the shadow of death, and we believe had no fear of evil for she was leaning on His rod and His staff, and they were her comfort.

Several times during the latter part of her sickness she asked those around her to pray for her, and read the bible to her, and would call over verses in advance of the reader. She quoted the words: "Asleep in Jesus, blessed sleep, from which none ever wake to weep."

Sister Belcher was very kindly disposed to every one and sympathized with all in their troubles, and was generally known as "Aunt Pat."

She was in the full sense of the word a true faithful Primitive Baptist in every respect, never faltering but strong and uncompromising in defence of the doctrine of her profession, and never conceding to anyone but that her church was the salt of the earth, and although she was thus steadfast and unmovable in her convictions she was not bitter but pleasant and firm.

She often stated that she wished to

die on Saturday so as to be buried on Sunday which she did.

She left a host of relatives and friends who will long remember her, and may we emulate her worthy example which she set, for she set an example for the young as well as the old that we would do well to follow.

She dearly loved the Baptist ministers and nothing pleased her better than have them to stop at her house. She often spoke last summer of the Association which was held in the fall at Tysons, and called over the names of many of the brethren and sisters whom she hoped to see, but though she did not see them again on earth we believe she will meet them in heaven above.

Her funeral was preached by Eld. P. D. Gold.

Written by request.

W. B. WILLIFORD.

Sister Belcher was buried on the 4th Sunday in Oct. A large gathering of neighbors, brethren and friends were present. I consider it a pleasure to know such a devoted woman to the blessed cause of Jesus. Her passing away from earth was not beclouded by any frown of earth, and her translation was brightened by the peace of him who walks with his people through the valley of the shadow of death.

P. D. G.

The next session of the Skewarkey Union is appointed to be held with the church at Tarboro, N. C., Friday, Saturday and 5th Sunday in June, 1913.

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P. G. LESTER, Asso. Editor.....Floyd, Va.

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

SELECTED.

"There is therefore now no condemnation to them which are in Christ Jesus." Rom. viii. 1.

"There is therefore now"—this has reference to what the apostle has been stating in the chapter before, where he has been largely treating on the conflict between the flesh and the spirit in the true children of God. He shows it is of such a nature that the sensible sinner, the true child of God, feels plainly that he does nothing that is good, when examined by the eye of God's impartial justice. For He is "of purer eyes than to behold evil," and cannot "look on iniquity." (Hab. i 13.) It is a good thing when the person judges so of himself; and this was the case and state of the apostle Paul, who says, "I delight in the law of God after the inward man."—"Willingly in the spirit of my mind would I serve Him in truth; but do I serve Him? Certainly not. For the good that I would I do not; but the evil which I would not, that do I." Here is an honest confession of the state and case he felt himself to be in. Again, "I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not." So that before God the apostle comes to the conclusion that all that he did was evil, and so could not be called that

which is good. Well, it is so, and there is in every person (and the quickened soul feels it to be in him) a body of sin and death, a body of corrupt members, all bent towards that which is evil, but full of lusting, full of desires that are corrupt, full of hankering after that which is ungodly. It is called the "body of the sins of the flesh." Col. ii. 11; and so the child of God feels it to be. It is called "the old man, which is corrupt according to the deceitful lusts," Eph. iv. 22; and so he feels it to be. Well, then, the case is this, that the flesh is corrupt, plainly so in the sensible feelings of the child of God; that though he may have grace in his heart, yet he cannot do what he gladly would. "When I would do good, evil is present with me." Grace is maintained by the Spirit of grace; and sometimes it is to his feelings that hath it "the hidden man of the heart," 1 Pet. iii. 4; and so he may fear that he has it not, and why? Because to his feelings it is plain that he has the opposite to all grace, and the devil helps it on, and so it is advanced, comes to spread abroad the soul; and thus he finds his case a burden, a trouble, a grief, a distress. "Am I a child of God? can ever God dwell in such a soul as mine; where are the marks and evidences in my soul? Take each grace of the blessed Spirit. Faith, where is it? Faith works by love, but what sort of love is mine? Wicked,

wicked. Faith overcomes the world, but where is that victory? I am overcome by the pride and vanity of it. Faith purifies the heart, but where is my heart's purity?" And thus the poor soul, concluding from that which appears to sense, may conclude in fearfulness and in doubting of his interest in Christ.

Now the apostle Paul found all this conflict, and he was honest in stating it was so. Well, but he comes to the conclusion in the next chapter: "There is therefore now"—while you are so tired, while you are so cast down and full of foreboding fears about that which you feel in your soul, fearing you shall fall short after all. O, no—"there is therefore now no condemnation (while they are feeling all the condemnable) to them which are in Christ Jesus." Now all that have the conflict named in the foregoing chapter are undoubtedly "in Christ Jesus;" they are so by regeneration, by spiritual life, which in the heart is towards God and godliness; as Paul says, "I delight in the law of God after the inward man;" and they are said to be renewed in the spirit of their minds, Eph. iv. 23; Col. iii. 10. Here is union with Christ, though at present they may not know it to their satisfaction.

"There is therefore now no condemnation to them which are in Christ Jesus." All the real children of God are brought to be in Christ Jesus in experience, by faith in Him; they are always in Him virtually, and were so before they had a being, from everlasting. The height of this matter and the ground-work of the whole is this—that the Lord Jesus Christ is unto His people the second Adam. That takes up His people in their fallen case. "The first man Adam was made a living soul; the last Adam was made a quickening Spirit," 1 Cor. xv. 45. The

first Adam was made a living soul. God created the whole human race such in him. It is said, "God created everything that He had made, behold, it was very good," Gen. i. 31. Again it is said, "God hath made us upright," Ecce. vii. 29; but he is now fallen. They were made alive in Adam, who was the federal head of them, and they all died in Adam a spiritual death, as it is said, "In the day thou eatest thereof thou shalt die," Gen. ii. 17. Then it is said, "The first man is of the earth, earthy: the second Man (the Man Christ Jesus) is He that was in human nature) is Lord from heaven," 1 Cor. xv. 47. The Lord Jehovah, the eternal Son of God, assumed that nature which constituted Him plainly a Man; and when He came forth of the virgin, that nature was both human and divine. The second Man is the Lord from heaven. The eternal Son of God, Jehovah, took human nature into personal union with Himself in the instant of the conception of it in the virgin: thus He became God and Man in one Person. Here then is the remedy for the fallen man, for everyone who is interested in the Lord Jesus Christ. As Hart

"That wondrous Man of whom we speak
Is true, Almighty God;
He bought our souls from death and hell,
The price, His own heart's blood."

Here, then, is God and Man in the same Person; the Man, to represent His people to God; and God, to bestow His virtue and efficacy on behalf of those for whom He undertook, suffered and died; that is, all who are in Him. We are members of His body, of His flesh, and of His bones," Eph. v. 7. I am speaking of union with Christ according to my text. "There is therefore now no condemnation to

ch are in Christ Jesus"—federally Him, as passed from Adam to Him. The first Adam lost the whole; the second Adam recovered all His people, not one of them shall be lost. They are in Him not to sink and fall, as in the first Adam; but they are in Him raised to life, and ascend to everlasting glory.

Now the children of God are in Christ as their Mediator. The Scripture says, "A mediator is not a mediator of one, but God is one," Gal. iii.

There must be more than one Mediator for a mediator, and God is but one, and therefore the other party is His people. There is "one Mediator between God and men, the Man Christ Jesus," 1 Tim. ii. 5. What is the work of a mediator? It is to reconcile offended parties at a distance from each other. Such is the case concerning God and man in his fallen state; for we were "sometime alienated from Him by wicked works," Col. i. 21. But some will say God had everlasting love towards the objects of His love. True, but He had that infinite perfection love, and also other perfections, such as holiness, God is holy; justice, God is just; such as truth, God is true; faithfulness, God is faithful. And these attributes must have satisfaction, so that His love might flow towards the objects of it; and therefore there must be a Mediator between God and man, to make peace between both. As Hart

The Mediator made the peace,
and sign'd it with His blood."

This Mediator must be One capable of bringing the opposite parties together in union, love, and peace. Now nothing could do this but that which would be a satisfaction to all the attributes of God. When Christ had to

suffer (for He represented all His people,) was it not that He suffered what was incurred by them, not by Himself? for He was "holy, harmless, undefiled, separate from sinners," Heb. vii. 26; and so the wrath of God was not against Him individually considered, but against them whose persons He sustained before God; as He engaged that all His people had incurred should fall upon Him. So it is said, "Thou hast cast off and abhorred, Thou hast been wrath with Thine Anointed," Ps. lxxxix. 38; yet not so individually, for Christ said, "Therefore doth My Father love Me, because I lay down My life for the sheep." He suffered all that His people had incurred, for they could not suffer it themselves; for if they had, they must have sunk for ever. But Christ being God as well as Man, virtue flowed into the manhood, and made it sufficient to atone for all sin, made it sufficient for the end purposed, which was to remove every let and hindrance from the sinner. Christ having suffered for the whole, put all their sin away, and they can be brought nigh, as it is said, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ," Eph. ii. 13; nor can we be made nigh but through that precious blood.

Here, then, God can embrace the objects of His love, which He could not have done but for the Mediator. When Christ died for His people, it is said He died "the Just for the unjust, that He might bring us to God," 1 Pet. iii. 18. He was the just One, but died under the load of the unjust, to answer for them. And what unto? Why, to remove it clean away, to bring the unjust as justified into peace with God, which is said to pass all understanding, Phil. iv. 7, and to complete reconciliation between God and the objects of His love; as Hart says,

“By Jesus’ blood the righteous God
Is reconciled to sinners.”

Here is the point of freedom, for God’s heart to be free to manifest all His love to His people as they are in Christ; and they do not find it anywhere else. For if they receive the love of God in their hearts, it is in and by Christ. Hence Paul says, “Neither height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord,” Rom. viii. 39.

Now mind the text: “There is therefore now no condemnation to them which are in Christ Jesus.” They that enjoy the love of God are there; for Christ and His people have one and the selfsame love: “Thou hast loved them as Thou hast loved Me.” “That the love wherewith Thou hast loved Me may be in them, and I in them,” Jno. xvii. 23, 26. And Christ is also their desire: “The desire of our soul is to Thy name, and to the remembrance of Thee,” Isa. xxvi. 8. They are in Him as He is the federal Head of them all: “For we are members of His body, of His flesh, and of His bones,” Eph. v. 30. And “he that is joined unto the Lord is one spirit,” 1 Cor. vi. 17. They are graven in His hands; they are in His love, dwelling there; they are in Christ as chosen ‘in Him before the foundation of the world,’ even before they had a being, Eph. i. 4; because all things were present with the Lord from everlasting. And they are thus placed in Him by God Himself; as it is said, “Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption,” 1 Cor. i. 30. Now this certainly implies the Fall, or they would not need “wisdom, righteousness, sanctification, and redemption.” And they were placed in Christ that He should stand in their behalf,

to keep the stroke away from them. He was made wisdom to them, to teach them and make them wise unto salvation; and sanctification, for they partake of His holiness; and righteousness—wrought for them by His active and passive obedience. Thus they are secure in Christ Jesus.

Again, they are in Him experimentally. And that is as He is in them; for this joins the matter. “Abide in Me, and I in you,” Jno. xv. 4. And particularly they hope in Him, their desires are towards Him. He draws nigh to them, that they may draw nigh to Him. All of this tends to their coming to Him. Everything that the children of God have, they have from their union with Christ. In Him we live, move, and have our spiritual being; in Him we are justified; in Him we are redeemed, saved, pardoned; in Him we are free. All that comes in the experience of the children of God they find they have in Christ; and it were well, and their mercy, to pass from the sips to the Fountain, Christ Jesus; for there they would find more stability.

Without this union with Christ all ministering of the gospel is spurious. Paul says, “The love of Christ constraineth us,” 2 Cor. v. 14. “Who is sufficient for these things? For we are not as many, which corrupt the Word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ,” ii. 17. The servant of God feels that he is under the eye of God, which is upon him and marks him in all his ways; and in the sight of God he speaks forth, through his union with Christ; so that, as led of the Spirit, he speaks not his own words, but the words of Christ; as Paul says, “Ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you,” 2 Cor. xiii. 3. Christ speaks in and by

the preacher, and the preacher speaks in and by Him. Well then, as touching any proof of the ministry being of God, it must proceed from union with Christ. Paul went to the large church at Corinth, and the Lord encouraged him there, and said to him by night in a vision, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city," Acts xviii. 9, 10. And to another church Paul says, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves," 1 Thess. v. 12, 13. Well then, you may see that union with Christ and the ministry of the gospel are but as one.

This is the time for the ordinance of the Lord's Supper. Truly that has to do with union with Christ. Christ has said, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him," Jno. vi. 56. Here, then, they that partake of the ordinance aright are united to Christ. He is their Habitation; they live there by faith. Christ says, "I am the living Bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world." "He that eateth of this bread shall live for ever,"—he shall not die, he shall never know death as a penal evil, never know death as the wrath of God against him.

But who are they that are invited to partake of the symbols of His death? For mind, that which is on the table is plain bread and wine; but they are the symbols of His death; and to this Christ invites, calls, His people to come and partake. Well, who then are the people invited? It is

for the poor in spirit. "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word," Isa. lxvi. 2. Now the Lord speaks positively, "I will feed the flock of slaughter, even you, O poor of the flock," Zec. xi. 7. "The first-born of the poor shall feed, and the needy shall lie down in safety," Isa. xiv. 30. Are you empty of good and full of ill? Are you destitute and desolate in your soul? Are you ready to perish for thirst? Well, the Lord will fill the hungry, and satisfy the thirsty soul with His goodness. He has promised them this, "I will feed you, even you, O poor of the flock;" and He has not only promised this, but He will do what He has promised. "The poor shall feed, and the needy shall lie down in safety." "For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever," Ps. ix. 18. Therefore it is well to be waiting for this deliverance; and the more hungry and thirsty the better. "Him that is weak in the faith receive ye,"—the feeble, the sinking, the tottering, Rom. xiv. 1. I went out for a walk this morning, but from weakness of body was obliged to lean all my weight upon a thick stick to get along, O that in your weakness of faith you may be enabled to cling to the staff of God's Word, and beg of Him to be your support!

Well, whose is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of My bread, and drink of the wine which I have mingled," Prov. ix. 4, 5. Now a person that wants understanding must be a fool, and the Scripture says, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know," 1 Cor. viii. 2; so that he that comes to understanding first becomes a spiritual fool, and then he knows that he has no under-

standing in anything, he is persuaded he wants it, and wishes for the Spirit of the Lord to lead and guide him into all truth. "As for him that wanteth understanding," and so feels himself to be a fool, Wisdom says to that person, "Come, eat of My bread, and drink of the wine which I have mingled." Do not stay back from the sense of your foolishness, but come and cleave on for one thing above all—and what is that? Why, that the atonement by Christ might be kept open to your view. Here my soul did cling and cleave with all earnestness; and soon after, relief came, not by any words, but a gradual softening in my affections to the Lord, in which I found sweet relief, and my heart drawn out to venture on Him. "As for him that wanteth understanding," Wisdom says to him, "Come." Do not say you are not the character, you do not know what you say. Do you think you must have a certain qualification in feeling? "O, but I feel unworthy." You cannot feel too unworthy, but do not let a sense of unworthiness drive you back. Erskine is right when he says,

"Most qualified are they in heaven to dwell
Who feel themselves most qualified for hell."

The deeper sense of unworthiness, the more welcome; because the Lord gives it of His free grace alone, that you may have the benefit, and the Lord all the gratitude. O may He lead us into a right mind when we wait upon Him presently, and may we enjoy Him in His own way.

Dear Bro. Gold:—As I am so badly afflicted that I cannot often get out among the churches, and seldom fall in company with those to whom I can

express my feelings, I ask you to publish in the Landmark what I may now write.

I study and trouble considerably over the divergence of opinions and the various doctrines and theories advocated among the old Baptists, which often result in divisions, and alienation, which must necessarily be a source of grief to every minister of the gospel who has the interest of the cause of Christ at heart.

In meditating about these things I have concluded that after all the differences of (expression at least) among our people is not much (if any) greater than that which characterizes the different writers of the New Testament. Of course the writers of the New Testament were inspired, but each one used his own gift, and peculiar style of expression to set forth the glorious doctrine of Salvation by grace, and some of them were inspired to delve deeper into the doctrine of election and predestination than others but they did not make these things a test of fellowship.

James writes almost exclusively about "works," but he does not declare non-fellowship for Paul and Peter and others because they wrote about the doctrine of election, predestination &c., and if all our people could understand these things there is a happy blending and harmony existing between both grace and works, and so with all the various expressions found in the bible. Of course in the absence of the Holy Spirit to enlighten and guide us we can not harmonize these things; and it is to be expected that uninspired men will sometimes go to extremes, and indulge in speculative ideas, which if persisted in often results in confusion and division; and it seems to me that at the present time there is a disposition among some of our editors and ministers to set them-

selves up as the only custodian of the old Baptist faith and they are right, and every one that differs with them is wrong: and this would not be so bad if the subject was not pushed to declarations of non-fellowship.

There has been much published from both pulpit and press in the last few years in regard to "absolutism," "can't-help-it-ism, eternal salvation," "conditional time or timely salvation," &c, and lastly the so-called "whole man theory, &c," has bobbed up into prominence resulting in some plans in declarations of non-fellowship which all seems to me unnecessary, and not only unnecessary, but awfully hurtful to the cause. Of course any or all of these things may be run to an extreme.

Bro. Gold, I have not yet written what I intended to write when I began.

For several years I have made an almost continual and I hope, prayerful study of the doctrine of eternal life and salvation as I see it declared in the New Testament, and it is of these subjects that I now wish to express a few thoughts.

In the first place it seems to me that eternal life is ONE thing and salvation is another thing, but only those who have eternal or everlasting life ever OBTAIN salvation. Eternal life is the direct gift of God. "The gift of God is eternal life." Faith is not a pre-requisite to eternal life, but eternal life a pre-requisite to faith,—that is one must be in possession of eternal life in order to have faith, and one must have faith before he or she can believe on the Lord Jesus Christ and be saved experimentally. There is a gospel salvation declared in the New Testament, and it seems to me that it is of this gospel salvation that the writers mostly speak of, and this salvation is something that is ob-

tained here in time, consequently a TIME salvation.

I have said that in the absence of faith there is no salvation, and that faith is a pre-requisite to salvation and so is belief. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned."

Now let us see! "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God." "For the grace of God that bringeth salvation." Then salvation is by the grace of God, but it is through faith. Where does faith come from. "It is the gift of God," and this faith produces belief, and this faith and belief moves the subject of it to obedience and "good works," which God hath before ordained that we should walk in them." Hence as some sister said in a recent number of the Landmark, "Our obedience is the obedience of faith." "It is not of works lest any man should boast." And I see no conditions in it. I have no idea that the passage, "For by grace are ye saved", has any more reference to eternal salvation than the passage "work out your own salvation," does, one shows that faith is the gift of God, and the other shows plainly that it is "God that worketh in you," both to will and to do of his own good pleasure.

Now for the life of me I cannot see any conditionalism in either passage.

To sum it all up, I see it this way: God has an elect people in this world. They were given to His Son in the covenant of redemption before the world began. In due time God sent his Son into the world to suffer and to die for their sins, and to rise again for their justification. All of which he did and then went back to heaven. In due time God sends forth the spirit of his Son into the hearts of his redeemed people crying, Abba, Father,

and by this Spirit they are quickened into divine life, and born again, "not of corruptible seed, but of an incorruptible by the word of God which liveth and abideth forever;" and they are thus the BORN children of God, and no doubt many of them have been called from this world to eternal glory without ever hearing a gospel sermon preached, or of obtaining this gospel salvation. But while this is true a great multitude is given faith of God and are blessed with the privilege of hearing the gospel and believing it and obeying it, and thus "obtain the salvation which is in Christ Jesus with eternal glory," and thank God they do not have to KEEP THEMSELVES but they are "kept by the power of God through faith unto salvation ready to be revealed in the last time," and hence they are "waiting for the adoption to-wit, the redemption of our body."

Dear Bro, this is an inexhaustible theme.

May God help us to be patient in tribulation, and to love one another.

In tribulations,

H. J. REDD.

Avondale, Ala.

Brother Gold, please republish this editorial. It was in the Landmark for Dec. 1st, 1899, pages 45, 46 and 47, and reads as follows:

NOTHING NEW WITH GOD.

Brother W. W. McCleary requests my view of Eccl. 3:15: "That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

Solomon, the man excelling all others in wisdom, never denied the foreknowledge, predestination, preappointment, foreordination, or purpose of God.

What a fickle, uncertain, incapable, pitiable, changeable, weak, powerless, perplexed, vacillating, distressed and disappointed god is such a god as is proclaimed in modern days by modern pretended quack doctors, theologically that told that the God of heaven does not foreknow events, nor pre-appoint anything—cannot foretell contingent events; must wait to see what man will do before he knows what he himself will do; cannot do all his pleasure; is embarrassed in his operations because of man's stubbornness, &c., &c.

No, Solomon not only held no such impious notions, but calls such as hold them fools. So does David, who advertises the fool as having said in his heart, "There is no God." Men might as well say there is no God as to ascribe such weakness and folly to the true God.

What does Solomon say in this chapter? "To every thing there is a season, and a time to every purpose under heaven." A season or opportunity is provided for bringing to pass, maturing, completing or ripening everything under heaven. Naturally, there is seedtime and harvest—a time of planting and a time of gathering ripened fruits. God appoints all this. There are causes with proper effects following. With man or the ignorant creature there is chance. That is, he cannot foresee consequences and is often surprised at unforeseen or unexpected events. But with God there is no chance. He works all things according to the council of His own will. There is a time for Adam to be created and it is appointed unto man once to die. God hath put all things in His own power. There is a time for a flood—a time for Noah to be born—a bound set to wickedness. Its destruction is appointed. Israel is appointed to dwell in a strange land. The number of their years in that gloomy bondage is fixed.

The sons of Jacob must sell Joseph into Egypt. He must be cast into prison. Pharaoh's servants must be cast in there also; and Pharaoh must dream and be troubled. Joseph must interpret his dreams, be promoted, gather the corn for the famine. Jacob must hear there is corn in Egypt. He must send down his sons after corn. Joseph must be made known to his brethren. All these things are appointed beforehand.

Men perform or act according to their own judgment, but God is using them as it pleases Him, and works all things according to the council of His own will. Men act freely in the sense that they do, or attempt to do, what is in their hearts and minds, even if they mean it for evil; but God does His will and pleasure.

Every purpose of God has its time for accomplishment, and that time is sure to arrive, and each purpose is sure to be accomplished.

Nor can anything be added to or taken from His purpose. Neither addition nor subtraction of man can alter or change God's Will.

What is the effect of this? Not what vain man or carnal reasoning says. Men say, "Then if these things are true, let us do evil that good may come;" or "It does not matter what we do or how we live." But Solomon says, "God does this that men may fear before Him." I am quite sure that the more fully, truly and sincerely men receive, hold and love the doctrine of God's sovereignty over all matter, animate and inanimate, all nations and men, whether good or evil, and over all powers, whether on earth, hell or heaven, minutely and universally, the more true strength of character such men have, the more careful and particular such men are, the more spiritual and acceptable their service to God is; for such men

fear before God, and not before the creature.

"That which has been is now." Nothing is new or old with God. Things come and pass away with us and are gone, but not so with God. That which is to be hath already been with God. With Him there is no future nor past. He requireth that which is past. This follows a necessity of His eternity of existence.

In our experience we know this is true. When quickened, our sins past years ago, and perhaps not distressing us for years, come into remembrance. For God requires or brings up that which is past.

He also will raise the dead and gather His people that men have forgotten or never known. The sea shall give up its dead, the graves shall surrender their victims, the earth shall cast out her dead. Darkness shall keep back nothing. Antiquity shall bring forth her treasures. The vaults shall yield their hidden contents.

How then shall sinners be saved? While there is nothing new under the sun, a light above the brightness of the sun shall array the Lord's people in glory shining above the brilliancy of the sun.

In the redemption of Jesus the children of light are found in the covenant of grace, wherein old things are passed away, and behold all things are made new; and their sins and iniquities are remembered no more forever.

P. D. G.

The above is the true gospel of the Son of God. None but a man of God could so feelingly say such things. They fully set forth the Absolute Sovereignty of that God in whom we trust for life and for salvation.

It is people who are so thoroughly taught day by day

that there is no good thing dwelling in this flesh, that they are entirely dependent on the living God for all their supplies here and hereafter. That they are passive in the hands of the Lord and that they cannot change His course. That He works in them both to will and to do his own good pleasure. That He enables them to work out that salvation by His word in their hearts, performing all their works in them. That it is this God who leads them to repentance by Jesus Christ, the Lord. That he watches over them all the year around. That the whole land is His and He cares for it by day and that there is no night there. The countenance of the Lord shineth on this land forever. That He watereth it with His rain that the young plants may flourish. That he takes away all their strength in and of themselves and makes them trust in the living God.

He slanders the faithful servants of God who says that they want to hide behind this doctrine to do meanness and then say that God made them do it. We do not deny that we are sinful and that we make the most awful mistakes. These things we are as sure of as we are that if we live we must live in Him; but we hate ourselves because of sin, and we are made to cry unto God for the washing.

We will stand up for the truth which was given us by Christ, the apostles and prophets. We will contend earnestly for the faith once delivered to the saints. It is this which belongs to the common salvation which all His children have revealed in their hearts. God give us strength to do this and all the glory be His for ever more.

Your dependent brother if one at all,

L. H. HARDY.

CONFESS YOUR FAULTS ONE TO ANOTHER.

The scripture teaches us to watch and pray. Pray without ceasing, lest ye enter into temptations. Confess your faults one to another and so fulfill the law of Christ.

Dear brethren, sisters and to the household of faith; I am so vile and sinful I am ashamed to confess my many sins. But I am so weak, lame and blind I do and say things I ought not daily. I am prone to wander in forbidden paths. As the Apostle Paul describes his feelings, the things I would do I do not, and the things I would not that is what my sinful nature is prone to do. I wander in forbidden paths of sin, I mourn because I cannot mourn, I hate my sin yet cannot turn, I grieve because I cannot grieve, I hear the truth but can't believe.

But God is still watching over his children wherever they are, and Jesus guards the way.

Brethren and sisters, I don't see how you have so patiently borne with my imperfections and negligence of duty so long. I appreciate your kind forbearance, yet I feel a remorse of conscience, knowing I am a guilty sinner, for I promised faithfully to obey and then shrink from the task through the fear of God I hope. I am so afraid I will add to or take from the scripture. It almost makes me shudder at times, for I remember in the written word of God there is a "woe" pronounced upon the one that adds to or takes from the scriptures. Serious thought. What a solemn charge that is? for we may do or say something wrong in the dark so the world don't know it, but that all seeing eye is ever watching over us for good. So obedience is one of the best ways to find peace of mind and rest to the weary

soul. Duty comes before pleasure for faithfulness becometh the House of God. We are taught to deny self daily of worldly lust; put off the old man with his deeds for they are evil, which is the flesh and satan. Walk in the paths of peace, love and righteousness, confessing our faults one to another, resist the devil and he will flee from you; blest is he that overcomes evil, and endures to the end for there is a crown of righteousness laid up in heaven for all that love his appearing. The appearing of Jesus the merciful Priest, one who rule the time and season, doubtless for the best of reasons. He is not the author of confusion, but of peace. He feeds the poor and needy, provides for his people. The little babes in Christ are still under his care in every trying hour—His everlasting arm is ever underneath.

Confess your faults one to another; be instant in season and out of season.

We should try to fill our seats in the church regularly if we are not providentially hindered. Present your bodies a living sacrifice, let brotherly love continue. If ye be risen with Christ seek those things which are above. Ye are not of the world for the world loves its own. The world by wisdom knows not God, so if the world hate us they hated Jesus Christ our Redeemer before us. So we should rejoice in persecution as he was also persecuted.

Bear with my weakness and pray for me and my loved ones at home.

Your unworthy sister,
MELISSA BROOKS TYSON.
Fountain, N. C.

Elder P. D. Gold, Dear Brother:—We had a great meeting at Smithfield on Saturday and first Sunday in May. Much love was manifested and it seemed that God's blessings showered

down in abundance among us. God be praised for His goodness to the children of men.

We find that every sweet has its bitter, every pleasure a cross, after every summer a winter and a dark night follows a beautiful sunshiny day. On last Tuesday morning I fell and sprained my foot so that I have not been able to walk since and do not have any hopes of walking for three weeks to come; but our God is able, if it is His blessed will, to give me and my little family both food and raiment.

Brother Gold come to see us sometime. I do not know that there ever has been a gospel sermon preached in Fayetteville by a Primitive Baptist minister, and while I have not been able to find any that profess the doctrine it may be that some of God's humble poor are here who are hungering for the doctrine of grace. We are taught that God has a people in every nation, kindred and tongue; then He must have a people here, and if He has I do not see how they can help but love the doctrine of grace.

I love the doctrine of grace so well I am not ashamed of it and I want this doctrine of grace proclaimed on the housetop in the great cities and among the inhabitants of all the earth so far as it is God's Holy Will for it to be.

May God's blessings ever be with the household of faith.

Pray for me.

Your brother in Christ I hope,
W. M. MONSEES.
Fayetteville, N. C.

The next session of the Bear Creek Association convenes with the church at Peachland, N. C., on Saturday before the first Sunday in October, 1913.

H. M. BAUCOM,
Peachland, N. C.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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WILSON, N. C., JUNE 15, 1913.

EDITORIAL

666

Friend E. Y. Creech requests my view of Rev. 13th chap. I will specially treat of the last verse.

"Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six"

This chapter is descriptive of false religion which is man's work—the number of a man.

The Lord's thoughts and ways are as high above man's ways and the way of the dragon and old serpent, and the false prophet, or the works of men and devils, as the heavens are above the earth, as life is above death, as light is above darkness. God's ways are unsearchable and past finding out.

The powers of men and devils are altogether different from God's works. God makes the wrath of man praise him. God is not the cause of man's wickedness, nor of satan's sin. He

does not create the wrath of man, nor is he the author of wickedness. But he uses the wrath of man, or makes the wrath of man to praise him, and restrains the remainder of man's wrath. For the wrath of man worketh not the righteousness of God. He did not work in the minds of Joseph's brethren to sell Joseph into Egypt. They did that to defeat his dreams, but He so controlled what they intended for evil that he made it further his purpose, and caused much good to come of it. He works all things, whether good or bad in their nature, to accomplish his righteous will and pleasure.

The devil sinneth from the beginning. Jesus is manifested to destroy the works of the devil. Always God's work is holy, and is so far above, and so different from, the corrupt works of satan that he is glorified in all he does, and the devil's character is shown, and the children of God who by nature are children of wrath even as others, are led to abhor themselves as vile sinners guilty of sinning against a holy God, and without excuse; but so taught and operated upon by his mercy and grace that, when they are taught of God they love him and worship and praise him for his marvelous grace; for where sin abounded grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord—not through the devil, nor false religion, nor wicked men, nor man at all.

Some people seem to think that God uses men and devils to help accomplish his will. But he is in no sense dependent on either men or devils to do his will. There is no point or line where they come in contact. Always his way is as high above man's ways as the heavens are above the earth.

I marvel that men who have an experience which has shown them what they are as vile sinners, and their sin and guilt laid on Jesus the holy Son of God, so that he the just one so suffered for the unjust, should even think lightly of sin and death. For one to be shown God's hatred of sin so that he abhors himself to ever hold that God in any sense is the author of sin, or can be tempted with evil is strange to me. Let God be true but every man a liar.

God is as pure and holy in the salvation of a Saul of Tarsus as in any of his acts. In him is no darkness at all.

In the 13th chapter of the book of Revelation it is said that John stood upon the sand of the sea and saw a beast rise up out of the sea. Surely this beast does not come from heaven, nor does any false religion come from above, or from heaven. It all comes from beneath.

The sea is a nest-bed of storms. It casts up mire and dirt. Many kinds of unclean things pass through the paths of the seas. There the crooked serpent holds his sway. John saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. This beast was like a leopard full of spots or darkness, his feet as the feet of a bear, and his mouth as the mouth of a lion. Surely this is a fierce, warlike beast. All its emblems are those of corruption. The dragon gives this beast the power. The name of blasphemy is on his heads. This is the embodiment of false religion. The number of a man—the man of sin, and the son of perdition.

A notable wonder—one of its heads as it were wounded to death, and the deadly wound healed, and all the world wondered after the beast. This

is an imitation of Christ put to death and risen. The whole world—all except those whose names are written in the book of life of the Lamb slain from the foundation of the world, wonders after this beast. The whole world is easily deceived with a form of religion that comes from beneath.

This beast is full of blasphemy claiming power like God, and exalting himself above all that is called God. It was given to this beast to make war with the saints and to overcome them; and power was given to him over all nations and kindreds and tongues.

John also beheld another beast coming up out of the earth, and he had two horns like a lamb. There is some change in the appearance of this second beast—different from the first beast—more lamb like in appearance, but he spake as a dragon. His religious utterances were also corrupt. He exercises all the power of the first beast, and causes the earth and them that dwell therein to worship the first beast whose deadly wound was healed. He does great wonders in the sight of men, causing fire to come down from heaven in the sight of men. He has great power to excite, arouse fascinate and control men, or great power over men's natural minds and consciences. But it is all from beneath, from the power of satan. He has power to deceive mankind. He makes an image to the first beast, and has power to give it life in the sight of men. This is the most prevalent and deceptive form of false religion in the world, and has done more to mislead all the world than any other system of false religion. It appears more lamb like than the first beast, yet its doctrines and ways are all the same.

You observe that God's people are above the world, not of the world, or of false religion. They are sealed and

are caught up to heaven, and delivered from the corrupt worship of these made drunk with the wine of the fornication of mystery Babylon, the mother of harlots and abominations of the earth.

One of the most marvelous frauds practiced on the world is this image made to the first beast, and the mark made upon all the world in following this flattering system of delusion.

Satan has always been a liar, and greatest of all deceivers, the enemy of God and holiness, the adversary of all that is good and pure.

It is a great wonder to see the craft, deceit, cruelty, oppression and wickedness of this false system. It is all found in man. No part of it is of God, or comes from the Father of lights. It is the number, the work of man.

Satan uses man as his subject in which to operate from the beginning of the world. He walks up and down the earth seeking whom he may devour. He possesses the people of God in nature. He captured Adam and Eve in the Garden of Eden, and ever since has operated in men. He is the god of this world. Jesus casts him out of his own people. The people of God therefore have no confidence in the flesh, nor do they put their trust in men. The wisdom of God in his people shows them that all this false religion is the number of man, is from beneath, is the man of sin, and shall go into perdition.

Number measures an object and embraces all of it. When one is weighed the proper measure of his character is ascertained. When one is counted or numbered he is fully searched out and known.

When this complete number 666 is counted or scored wisdom considers that it is only the work of man. There is nothing at all embraced in the num-

ber that no man can number.

Wisdom considers that there is no perfection in man. Solomon counted one by one and found one man only among a thousand. That one man is Jesus. Solomon who personifies wisdom says lo this have I found, that God made man upright but man hath sought out many inventions. So true wisdom looks not to man, and saith it is not in man, Eccl. 7:27, 30.

The true man Christ Jesus is the wisdom of God made unto us. This all comes from heaven.

But all the world is following this flattering system of delusion. Satan has always been a liar, and greatest of all deceivers, the enemy of God and holiness, the adversary of all that is good. It is a great wonder to see the craft, deceit, cruelty, oppression and wickedness of this false system.

P. D. G.

PILATE SAID WHAT I HAVE WRITTEN I HAVE WRITTEN.

The writing was in Hebrew, Greek and Latin. "This is Jesus of Nazareth, the king of the Jews." This is the accusation, the indictment the Jews made against Jesus, and this was their charge against him, which he confessed was the truth. Pilate wrote this in the most popular languages of the world, and placed it over him where it could be read by all men that passed by.

The rulers requested Pilate to write that he said, he was king of the Jews. They did not own him as their king. Pilate said, What I have written I have written. Whether Pilate knew the truth or not he wrote the truth, whether he meant wisely, or knew what he was writing, is another matter. But he wrote the truth. God can make the wrath of man praise him. He can cause part of the wrath of

man to praise him, and he can restrain the remainder of wrath. He does not create or make the wrath of man, but he is able to control and direct it so it shall serve and praise God.

What Pilate wrote was true. Jesus is the King of the Jews in the blessed sense of his everlasting dominion. Jesus of Nazareth is King of the Jews. Nazareth had so poor a reputation it became a byword, "Can any good thing come out of Nazareth?" Even a man without guile, Nathaniel said this of Jesus when he was told of Jesus of Nazareth. The answer was, come and see. Just where flesh and blood does not expect to see Jesus there he is. No man can say by my wisdom I found him, or saved myself.

When Jesus was born he was King of the Jews—of the Jew who is one inwardly, whose circumcision is inward, and not outward in the spirit and not in the flesh. He was to rule the house Jacob forever, and of his Kingdom there was to be no end.

There never has been so full, complete and perfect a fulfillment of scripture as is the proof that Jesus Christ is the Son of God. Nor was there ever such an exhibition of hate, prejudice and ill will, corruption and blindness as was the hatred of the Jews against Jesus of Nazareth. Nor was there so great a loss felt by any people as the Jews have suffered in the rejection of the Son of God against themselves. "Behold, your house is left unto you desolate."

Of his Kingdom and increase there shall be no end to order and to establish it upon the throne of his father David forever.

He is king of saints, he rules in righteousness forever. His subjects are all born in Zion, the holy city of God. He is our Lord, our lawgiver, our judge, our king who will save us. There is no other being like him. He

is from everlasting to everlasting, his kingdom endures forever. Nor does ever one of his subjects die. They live forever because he lives forever. There is no oppression in his kingdom. The scene of the crucifixion of Jesus is the great and notable day when the powers of darkness commanded by the devil showed their hate of the holy one of Israel. The witnesses were the sun darkened, the moon turned to blood, the rocks rending, the earth trembling under a mighty earthquake, the vail of the temple rent from the top to the bottom, so that the way into heaven is opened in the crucifixion of the Son of God.

Soon the Jewish nation was gone. Since they have no nation, no temple, no priesthood, no resting place, no sceptre.

But how blest is every one that receives and owns Jesus as King—that trusts him and follows him. Kiss the Son lest he be angry with you, when his wrath is kindled but a little.

"Blessed are all they that put their trust in him."

P. D. G.

ORIGIN OF SIN.

Dear Brother Gold:—I shall greatly appreciate your views on the Origin of Sin.

If we are right we do not desire to know what is not declared in scripture, but if right we do really desire to know what is declared in scripture.

By man came sin—that is it came into the world by Adam the first man. As by the disobedience of one man many were made sinners, and so death passed upon all men. The woman is included or embraced in the man.

Sin is the transgression of the law.

Jesus said the devil was a murderer from the beginning, and he abode not in the truth because there is no truth

in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it. John 8:44. 1st John 3:18. The devil sinneth from the beginning, and he that commits sin is of the devil. These scriptures declare the devil is a murderer, a liar, and sins from the beginning, and he that sins is of the devil. This looks plain in statement.

Then the devil is the first sinner, and sin comes from him. It came into the world through Adam, but its origin is not of Adam.

Adam was made upright. Then we know the origin of sin was not in Adam. By or through man it came into the world by his transgression of God's law. All the law of God is holy and spiritual, just and good. Therefore to disobey it is sin.

The manner of the serpent's beguiling Eve is narrated. He was more subtle than any beast of the field which the Lord God had made. The word subtle suggests the idea of deceitfulness. There was something in the serpent unlike any beast of the field the Lord God had made. The beasts of the field were simpler, not so cunning, or deceitful. Here there is dark ground we are warned of. To be familiar with the devil indicates great corruption. Jesus would have nothing to do with him. He gave him no encouragement whatever. But said, "Get thee behind me." Resist the devil and he will flee from you. It is always better to have something not too deceitful as the devil to talk about. His malice against Christ when Jesus said this is your hour, and the power of darkness, shows he is a murderer, a liar, and a deceiver. How blessed that Jesus was manifested to destroy the works of the devil. James gives us the process of lust. When lust conceives it brings forth sin, and when sin is finished it brings forth death,

see James 1:13-18. Let no man say when he is tempted I am tempted of God. For God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed.

Now consider the case of Eve and the Serpent. He is a flatterer, deceiver, liar, full of deadly poison. See Psa. 58:4 and 140:30.

The serpent is a deceiver. He comes to Eve to charm or beguile her. He excites in her a lustful desire for that fruit. He lies to her inducing her to look at it as good for food, and pleasant to the eyes, and a tree to be desired to make one wise. She ate of it, and gave to her husband. The serpent could not reach her until he got her consent, but he lied to do this. She hearkened to the serpent, and not to God. He preached lies to her. This is the sowing of falsehood in the creature. She lusted after evil, and when she ate she sinned, and when sin was finished it brought forth death.

I marvel that men professing to believe the bible should hint that sin comes from any other source than a wicked one. How plainly the word of God sets this forth. Again, I wonder that such as have died to sin, or that have felt the bitterness of sin, should hold in any sense that any thing unclean could come from any source except an unclean one. Especially too when we believe that Jesus was manifested to destroy the works of the devil, and what bitter suffering unto death it cost him to atone for sin.

When we consider the glory of redemption, and how the wisdom of God prevails above all the dark cunning of the devil we adore and praise, worship and extol the grace of God that brings salvation.

There are secret things that belong to God. Not with curious eyes should

we dare to look into the holy of holies. No man can see God's face and live. Let us be still and know that the Lord is God.

P. D. G.

Obituaries.

ROBT. W. KROPFF.

Deacon Robert W. Kropff was born May 9, 1824 and died March 3, 1913, aged 88 years, 9 months and 24 days.

He was married to Miss Ann Gray, Dec. 5, 1844 who died several years ago. They lived happily together and had two children who lived to be grown.

Brother Kropff was an industrious farmer and mechanic, being very popular with the people, always cheerful and pleasant toward his fellowman and having their confidence as an honest, conscientious citizen.

He was a member of Salem church, Floyd Co., Va. The writer has not the record but I think he joined about forty years ago. He was also deacon and clerk never flinching from duty however grievous. His mind was active for one of his age, and when he went to bed a few days before his daughter (Sister Poff) said he dreamed men brought his coffin into the room and that it was the prettiest coffin he had ever seen and it did not frighten him in the least and he did not dread death, only the sting.

He was associated with the late Elder J. C. Hall at Salem church. They were endeared to each other in that love and fellowship known only to God's people.

Dear children, try and not weep for him; only think of the rest that remains for him and how he entered into the joys of the Lord and was freed from the pains of this life. Yet you

miss him and he still lives in your memory and will as long as you live. The church at Salem should remember the example he set before us and how thankful we should be to the giver of all good for such blessings and how He has remembered Zion and has blessed her with every needed blessing.

When this dear old pilgrim was nearing the end he raised up others to take his place in the duties of the church, so that the promise is to you and your children and to them that are afar off even as many as the Lord our God shall call.

H. V. COLE.

Simpsons, Va.

RESOLUTIONS OF RESPECT.

We the church at Salem, Johnston Co., N. C., do hereby pass the following resolutions concerning the death of our beloved brother and Deacon, Ruffin Carroll, who joined the church at Salem on Saturday before the 3rd Sunday in July, 1897. He was baptized by Elder J. A. T. Jones and in a few years was ordained as deacon, which office he filled well until his death which occurred March 11, 1913.

Be it resolved; 1st. That the church has lost a kind and faithful member and deacon, the family a relative, the community a kind friend.

2nd. That we bow in humble submission to our God in taking him away from us, and may we live according to the pattern he has in his humble way set before us; and may we be carried home to meet him in that world of bliss when we are done with this world of sorrow.

Done by order of the church in conference Saturday before the 3rd Sunday in March, 1913.

ELDER JOSEPH BARNES,

Moderator.

RUFFIN BRAMON,

Clerk.

WILLIAM GLANCY.

Dear Brother Gold:—It is with a sad heart that I make the attempt to write of the death of my dear husband William Glancy. He was born September 15th, 1837, and departed this life April 17th, 1913, making his stay on this earth seventy-five years, seven months and three days. He was the son of William Glancy and Rener Glancy, his wife.

He enlisted in the army for the civil war in 1863 and served until his home fell into the hands of the Union army.

He was married to this writer on September the 7th, 1865. To this union was one son born whom the Lord saw fit to take to Himself on the 8th of September, 1899, leaving us in our old age.

My dear husband worked on the farm as long as he was able to do anything, but for the past four years he was able to do but little. He was confined in his last sickness January 29th, 1913, and it appeared that he suffered all that one could bear, but he bore it all with patience and with confidence in the Lord. He was willing to die or he was willing to wait the Lord's time to take him home. We were blessed with the best of neighbors and friends and we did all for him that lay in our power. He would not let us call a physician saying that the Lord was his physician and all he wanted. He often said that he was willing and anxious to see the time come for the Lord to take him home. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord. When the brethren came to see him he asked them to pray for him.

He joined the Primitive Baptist church in July, 1881 or 1882, and was a consistent member when he died. He was baptized together with the writer by Elder L. H. Hardy. Several times while he was confined to his bed we

had preaching at our home and he enjoyed it very much and would always beg them to come again. He dearly loved singing and the last time that Brother Hardy came to see him he had him to sing as long as he well could and then told him that it would be the last time he would ever sing for him on this earth. They loved one another. He often repeated the first two verses of "Amazing grace, how sweet the sound." He requested brother Ed Pollard to hold his burial service which he did, and talked very pretty. About a week before he died he told one of the sisters that he would soon be where David was. He was conscious to the last, and his last words were, "I am going home to rest."

I am lonely now but feel submissive to the will of the Lord. I hope all the saints will pray for me.

Your loving sister,

WEALTHY GLANCY.

Newport, N. C.

RESOLUTIONS.

Eld. P. D. Gold, Dear precious brother in Christ:—The following are some resolutions written from the obituaries of Brother L. M. Hamilton and Sister Sallie E. Hunt, and adopted and recorded by the church. I am requested to send a copy of same to you for publication.

Whereas the tragic death of our beloved brother, L. M. Hamilton, a consistent member and serving as clerk was killed by an engine in West Raleigh, Sept. 7, 1912, and whereas he was a lovable brother and a faithful brother of the church: be it resolved,

1st. That the church has lost a zealous, energetic, God loving and God fearing brother and that her loss will be his eternal gain.

2nd. That we bow in humble submission to the will of our God in taking our brother away from us, though

we feel his place can not be filled only through the mysterious ways of God for He is able to do all things to the glory of His Holy Name.

3rd. That we pray to God in the secret chambers of our poor sinful hearts that we be permitted to live according to the pattern that this dear brother has set before us as we feel to believe that he was led by the hand of God who was kind and merciful to him, and may we be carried home to meet him in that world of bliss where associations never break and where we will be forever done with sorrow.

Also,—

Whereas our deeply beloved sister, Sallie Elizabeth Hewitt, has gone to meet her Lord whom she loved so devotedly, departed this life Sept. 11, 1912, Resolved,

First. That the church has lost a precious sister, that our loss is her eternal gain.

2nd. That we can truthfully say she was a mother in Israel, setting such examples before her children that by the help of the Lord we should endeavor to follow, for without His help we can do nothing.

3rd. Whereas it pleases the Almighty God to gather all such jewels home that we humbly pray in our poor sinful hearts that we may be carried home to meet her where all is bliss—where we will be done with suffering and sorrow.

This on record by order of the Conference April 20, 1913.

ELD. J. A. SHAW,

Moderator.

W. E. BRICKHOUSE,

Clerk.

102 West Liberty St., Berkley, Norfolk, Va.

LITTLE UTLEY JONES.

Utley Jones, the son of J. P. and

Amanda his wife was born May 24, 1908 and died Oct. 7, 1912, his stay on earth being 4 years, 4 months and 15 days.

At about 8 months of age he was taken with something like fits or spasms and continued having them at times and on Saturday evening before he died they got harder and harder until about three o'clock Sunday morning he dropped to sleep. Monday evening about five o'clock he awakened and began having spasms again until he died about eight o'clock.

We shall meet but we shall miss him
There will be one vacant chair.
We shall hunger to caress him
While we breathe our evening prayer.

When a month ago we gathered,
Joy was in his mild brown eye
But a golden cord is severed
And our hopes in ruins lie.

At our fireside sad and lonely,
Often will the bosom swell
At remembrance of the story
How our noble Utley fell.

He leaves a father, mother, two brothers and two sisters to grieve for him.

Written by his grand-father,
LUTHER P. LEE.

Appointments

Elder E. E. Lundy requests me to publish as follows:

ELDER J. R. WILSON.

Union meeting at Kitty Hawk, Friday, Sat. and 4th Sunday in June.

Flatty Creek, Monday night.

Elizabeth City, Tuesday night.

Bethlehem, Thursday.

Eastern Union, Friday, Sat. and 5th

Sunday.

Pungo, Tuesday.

North Creek, Wednesday.

Belhaven, Wednesday night.

Beulah, Thursday night.

Rosebay, Friday.

Tiny Oaks, Sat. and 1st Sunday in

July.

Skewarky, Tuesday.

Robersonville, at night.

Great Swamp, Wednesday.

Greenville at night.

ELDERS COCKRUM AND KEENEY.

Wilmington—3rd Sunday in June.

Stump Sound—Monday.

Yopps—Tuesday.

Wardswill—Wednesday.

Bay—Thursday.

Maple Hill—Friday.

Cypress Creek—Saturday.

Muddy Creek—4th Sunday.

South West—Monday.

North East—Tuesday.

Hadnotts Creek—Wednesday.

Newport—Thursday and at night.

Morehead City—Friday and at night

Bethel—Sat. and 5th Sunday.

LaGrange—Monday.

Goldsboro—at night.

Nahunta—Tuesday.

Aycock's—Wednesday.

Memorial—Thursday.

Upper Black Creek—Friday.

Lower Black Creek—Saturday.

Wilson—1st Sunday in July.

Contentnea—Monday.

Scotts—Tuesday.

Beulah—Wednesday.

Salem—Thursday.

Cedar Grove—Friday.

Dutchville—Saturday.

Camp Creek—2nd Sunday.

Surl—Monday.

Flat River—Tuesday.

Roxboro—Wednesday.

Ebenezer—Thursday.

Wheelers—Friday.

Prospect Hill—Saturday.

Lynchs Creek—3rd Sunday.

Arbor—Monday.

Pleasant Grove—Tuesday.

Reidsville—Wednesday.

Danville at night.

They will need conveyance. •

ISAAC JONES.

Winston-Salem, June 23 at night.

State Road, 24 at 3 p. m.

Woodruff, 25.

Little River, 26.

Union, 27.

Cranberry, 28.

Gentry, 29.

South Fork, 30.

Piney Creek, July 1.

Antioch, 2.

Elk Creek, 3.

Union, 4.

Cross Roads, 5.

Crab Creek, 6.

Meadow Creek, 7.

Colemans, 8.

Crooked Creek, 9.

New Hope, 10.

Lamburg, 11.

Stewarts Creek, 12.

Toms Creek, 13.

State Line, 14.

Snow Creek, 15.

Dear Brother Gold:—The 161 session of the Contentnea Union is appointed to be held with the church at Newborn on Saturday and 5th Sunday in June, 1913. Elder D. A. Mewborn was chosen to preach the introductory sermon and Elder J. W. Gardner, his alternate.

Yours truly,

L. J. H. MEWBORN.

The next session of the Skewarkey Union is appointed to be held with the church at Tarboro, N. C., Friday, Saturday and 5th Sunday in June, 1913.

MOLES AND WARTS

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N. B.—The following schedule figures published as information only and are not guaranteed:

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11:30 p. m. daily—Night Express, Pullman Sleeping Car for Norfolk.

8:05 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service.

4:53 p. m. daily except Sunday for Washington.

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5:08 a. m. daily for Raleigh, connects for all points South.

9:02 a. m. daily except Sunday, for Raleigh.

5:45 p. m. daily for Raleigh

For further particulars and reservation of Sleeping Car space, apply to W. J. Williams, T. A., Wilson, N. C.

E. D. KYLE,

Traf. Mgr.

W. W. CROXTON,

Gen. Pas. Agt.

NORFOLK, VA.

The Eastern Union is to be held with the church at Concord to commence on Friday before the 5th Sunday in June. We cordially invite all that will come, especially ministers. Those that expect to come notify me in time. They will be met on Thursday at Creswell.

A. W. AMBROSE,
Union Clerk.

The next session of the Cedar Island Union will be held with the church at Bethel, Grantsboro, N. C., on Friday, Saturday and 5th Sunday in June, 1913.

It was appointed to be held with the church at Sheffield, but by request of the pastor it was changed and will be held at Bethel, and that Sheffield take her time in November.

I. P. TINGLE,
Clerk.

The next session of the Black River Union is appointed to be held with the church at Hickory Grove, Johnston county, N. C., Saturday and 5th Sunday in June, 1913. Elder P. D. Gold was chosen to preach the introductory sermon and Elder J. T. Coates his alternate.

Messengers and ministers will be met at Benson on Friday p. m. and Saturday a. m.

Hickory Grove is about 7 miles from Benson. All lovers of the truth are invited to attend.

We hope to meet a goodly number of ministering brethren on that occasion.

ELDER W. M. MONSEES,
Moderator.
CORNELIUS HODGES,
Union Clerk.

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ELD. T. S. DALTON'S BOOKS.

I have just received the intelligence that my books, "A History of My Life," bearing the title, "The Life and Labors of a Poor Sinner," is now ready to be shipped to me from the printer; and I shall begin to mail them out as soon as they reach me. Those wanting one will please not delay, but send their names at once, so the books can be sent you at an early day. The price of the book is \$1.25 postpaid. Please make all money orders payable at Washington, D. C. Mail all orders to McLean, Va. Those who have already ordered the book and have not paid will please send money at once, as we are dependent on what we get for the books to pay the printer.

My pamphlet on "Salvation" I am now selling at 25 cents, postpaid.

Yours very truly,
T. S. DALTON.

THE GOOD OLD SONGS.

This is a very valuable collection of hymns and tunes published by Elder C. H. Cayce. It reminds me much of the old "Southern Harmony," now out of print. Eld. Cayce spent \$3,000.00 in publishing this book. The seven-shaped notes are given, and the introduction contains the Rudiments of Music. Many old hymns long disused are given. The price is \$1.25 apiece, or \$11.75 per dozen, postpaid. Address all orders to Cayce & Turner, Martin, Tennessee.

A CALL FOR HELP.

We, a few Primitive Baptists living

in Kinston, N. C., having no church here, and desiring to possess a home of our own at which we can meet together and feel at perfect liberty to invite brother preachers to come and preach for us, and being too few in number and too poor financially to build or purchase a house ourselves without outside aid, have decided to ask our brethren, sisters and friends to help us.

We already have sufficient funds to purchase a lot and to begin the erection of the church, perhaps to go slightly further than to lay the foundation, but it would be bad judgment to proceed only that far and thus permit the timbers to rot, by which we would be deprived of the benefit of our effort so far made.

Under these conditions we wish to send this petition for help to the churches whose pastors we know personally, or with the names and addresses of whom we are familiar. A small amount from each of you to whom this petition will go will make you no poorer if you can give it willingly, and may enable us to see our way far enough towards the completion of our meeting house to feel justified to begin it with the hope of its being finished in the future.

If this petition appeals to you please help us immediately with such amount as you may be inclined to give, as we are anxious to begin the house at once. All funds may be handed to your pastor or to some member who is willing to send the amount to us. Thanking you for every cent you may feel it in your hearts and minds to give, we remain,

Yours in love,

JOHN H. DAWSON,
J. B. TEMPLE,
J. DALE,
MRS. SACK SUTTON,
MRS. MARY NELSON.

(Advertisement.)

No Bad Faith

Say the Railroad Presidents. History of Negotiations With Legislative Commissioners.

MATERIAL REDUCTION IN RATES WERE OFFERED.

Could Not Accept Proposition of Legislative Commission, But Suggest That Question Be Submitted to Interstate Commerce Commission, and Agree Not to Appeal From Its Decision.

May 27th, 1913.

Hon. W. C. Dowd,

Chairman, Charlotte, N. C.

Dear Sir:

We observe in the public press that, at a recent meeting of certain business men at Raleigh, you as Chairman of a committee introduced a set of resolutions, the first preamble of which is as follows:

"Whereas, The representatives of the railroads operating in North Carolina, in meeting assembled, on April 29, repudiated and failed to carry out their promises made to the governor and the special freight rate commission at the the meeting held on February 26, to correct the present excessive and discriminatory freight rates."

Inasmuch as your name, in your representative capacity as Chairman, has thus become associated with the preamble and resolutions in question, we trust we may be permitted to explain to you, through you to the important interests your committee represents, that, in our judgment, when the facts are fully appreciated, no charge of bad faith can be justly made against us.

At the outset, we must express our profound regret that the impression

should prevail in the minds of any one, and especially in the minds of yourself and others associated with you, that the carriers have been guilty of any lack of good faith in their dealings with the representatives of North Carolina in regard to the important questions which have been involved in the recent negotiations with the Legislative Freight Rate Commission.

We have endeavored to live, and we believe we have lived, fully up to both the letter and the spirit of our proposition made on the 26th of February.

The proposition made on that date, by the railroads and accepted by the Commission was as follows:

"1. The carriers, now engaging therein, will withdraw from business from the West to Virginia City points through North Carolina. This will be done, not because they consider the carrying of such business at present tariff rates as economically unsound, but in deference to the sentiment of the North Carolina public on the subject. It will be done in good faith, but as a matter of current business management with the understanding, however, that if any of them should hereafter resume such business, the State of North Carolina is to lose none of its rights as at present existing or such as it may hereafter have, in respect to such rate structure.

"2. That the carriers will, for the purpose of these negotiations, recognize the principle of making a lower proportional rate from Virginia City points to North Carolina points, than the rate now existing and will endeavor to work out with this Commission what would be such reasonable reduction, this Commission or its representatives to sit with the representatives of the carriers in the effort to arrive at what is reasonable and proper in the premises; with the understanding, however, that, although actuated by

the disposition to make sacrifices to fairly meet the views entertained in North Carolina that freight rates from the West to North Carolina points are unjustly discriminatory as compared with rates from the West to Virginia City points, the carriers are confronted with the difficulty that a voluntary reduction in these rates will under the law as administered by the Interstate Commerce Commission, doubtless be used to measure the rates into other territory and to bring about a reduction of these last mentioned rates. Because of the smaller density of traffic in the South as compared with the Trunk Line and adjacent territory, it is impossible for the carriers to make or stand such general reduction in rates. The view of the North Carolina public can without incurring the serious consequences mentioned as to rates into other territory, only be met under an order of the Interstate Commerce Commission directing certain reductions to North Carolina points and holding that such reductions will not affect the rates into other territory. Any agreement reached is, therefore, to be carried out by an application by the North Carolina authorities to the Interstate Commerce Commission for such an order, and the carriers will co-operate in an effort to secure such reductions as may be agreed upon between the North Carolina Commission and the carriers, provided such order of the Interstate Commerce Commission will protect them from reductions because of such reductions to North Carolina territory in their rates to other territory; and provided, further, that if the action of the Interstate Commerce Commission shall not be in accordance with such agreement, the State of North Carolina shall not be precluded from such other action in respect thereto as it may be advised. If the Commission

and the carriers fail to agree upon what would be reasonable in the premises, the North Carolina authorities may in their discretion submit the question to the Interstate Commerce Commission and the carriers pledge themselves to facilitate and expedite the hearing and determination thereof in every reasonable manner, but the State is not hereby precluded from using any other remedy or taking any other action as it may be advised.

"3. If there are any other questions with reference to the rate situation which either the said Commission or the carriers may desire to have considered, such question may be taken up and considered with a view of adjusting them by agreement between said Commission and the carriers, and if not adjusted, then the position of neither party to be prejudiced by such consideration or by anything herein contained. Any other questions not presented and agreed upon are left unprejudiced hereby.

"4. Inasmuch as this is an effort made in the earnest desire on the part of the carriers to meet the sentiment of North Carolina and to remove causes of controversy in that State, the above suggestion is made with the understanding that if, for any reason, it is not acceptable to the North Carolina authorities or a final adjustment is not reached thereunder, nothing herein contained is to be used to the prejudice of the carriers in any proceeding that may be instituted against them, or any of them, in respect to freight rates as regards North Carolina territory."

In presenting this proposition, the spokesman for the railroads, as will appear from the stenographic report on file with the North Carolina Corporation, made the following statement:

"Your Excellency, it seems to us

that the only principle on which we can maintain lower rates in North Carolina than we can in other states to the South in the fact that North Carolina is the most nearly contiguous territory to Virginia, which has these abnormally low rates, and that, therefore, the effect of that proximity may be reflected into North Carolina, whereas it could not be reflected further off."

It is difficult, of course, as there are no specifications, to appreciate exactly in what respects it is thought the railroads have not in entire good faith lived up to this accepted proposition. In the absence of such specifications, we can only examine what the proposition essentially was and compare it with the action of the railroads pursuant to it.

It will be observed that the proposition consists of four paragraphs, the fourth of which shows that the three preceding paragraphs although dealing with different features of the proposition, all constitute a single basis of adjustment and it was expressly stated that, "if a final adjustment is not reached thereunder, nothing herein contained is to be used to the prejudice of the carriers."

Let us examine then what the proposition actually contained.

First: It provided that the carriers, now engaged therein, would withdraw from business from the West to Virginia City points through North Carolina.

There has never been any subsequent discussion of this paragraph, for the reason that it is fully understood that the carriers stand ready to withdraw from this business as soon as an adjustment is reached in respect to the other points, which constitute the points really at issue.

Second: It provided that the carriers would, for the purpose of these

negotiations, recognize the principle of making a lower proportional rate from Virginia City points to North Carolina points than the rates now existing, and would endeavor to work out with the Commission such reasonable reductions, the Commission or its representatives to sit with the representatives of the carriers in the effort to arrive at what would be reasonable and proper in the premises. The proposition thereupon went on to carefully explain that "although actuated by the disposition to make sacrifices to fairly meet the views entertained in North Carolina that freight rates from the West to North Carolina points are unjustly discriminatory as compared with rates from the West to Virginia City points," the carriers could make no such adjustment as would extend reductions into territory other than North Carolina and to explain the reasons for it, and, to ensure this, there was an express provision that any basis agreed upon should be carried by the North Carolina authorities to the Interstate Commerce Commission and should become effective only if that Commission would enter an order which would protect the carriers from reductions into other territory because of such reductions to North Carolina points.

Third: It provided that the Legislative Commission or the carriers might bring up any other points that either thought proper for discussion and action.

Reverting now to the second paragraph of the above proposition, it will, we think be readily appreciated, from reading the text of that paragraph, especially in view of the statement made by the spokesman of the carriers, that the only way that the second paragraph could be carried into effect would be through the means of reflecting into North Carolina points the

influence of the abnormally low rates which exist to Virginia Cities (for which these carriers are not responsible and which they cannot control), and that any basis of agreement reached under that paragraph and covering the points thereby provided for, must be such as would not involve a reduction of rates into other states. This limitation and condition was, by the express terms of the proposition, put upon the negotiations. It was considered essential by the carriers and its propriety was expressly agreed to by the representatives of the State. Negotiations were thereupon entered into under the limitation that anything agreed upon in respect to reductions of rates must be of such a character that it should not have the effect of reducing the rates of the carriers into territory other than North Carolina and that that conclusion should be approved and endorsed by an express order of the Interstate Commerce Commission protecting the carriers from any such reduction into other territory.

It follows from this that any reduction of rates that might be agreed upon, coming as a consequence of the influence of the abnormally low rates to Virginia City points, must be greatest to North Carolina points in closest proximity to Virginia City points, and would gradually lessen and finally disappear as the distance from Virginia City points increased. Otherwise, we would create such a situation that points in North Carolina near the South Carolina border, or the Tennessee border, would have such low rates that the influence of such low rates would necessarily extend across the borders into other states, and the Interstate Commerce Commission could make no such protecting order as was in contemplation and expressly provided for. This, we submit, must

be universally conceded.

Fully appreciating, therefore, the problem before them and seeking in the most earnest and sincere way to find a solution, the chief freight traffic officers of these railroads were instructed, by their chief executives, to consider and report a basis of adjustment that would reflect, to the utmost practicable extent, the influence of the Virginia City situation into North Carolina and at the same time would preserve the essential condition of the proposition that it should not operate beyond the limits of North Carolina territory.

Pursuant to these instructions and after a thorough investigation of the rate situation applicable to North Carolina, these representatives of the railroads, with the full authority of the chief executive officers, suggested certain material reductions in the rates complained of to North Carolina points, which we then believed, and still believe, are in accord with both the letter and the spirit of the basis proposition. We believed that the proposition then made embraced all the reductions which could be made without opening the doors to such radical reductions of rates throughout the Southeastern territory as would reduce the rates into other territory than North Carolina and thus threaten the very existence of these properties.

We thought it best and, in fact, necessary, for the chief traffic officers of the roads to take up with the Legislative Commission the discussion of rates rather than that the chief executives should do so, for it was a subject in respect to which these traffic officers alone could enter into an intelligent discussion of all the essential details. In fact, it will be seen from the very language of the proposition that it was in contemplation that the Com-

mission itself need not meet the representatives of the railroads, for it might desire its representatives to be experts in rates and to sit with the representatives of the carriers—and likewise it was provided that the representatives of the carriers—without designating them and thus giving the carriers like opportunity to be represented by their traffic experts—were to sit with the representatives of the Commission or the Commission itself, in the effort to arrive at what would be reasonably proper under the circumstances.

The reductions proposed were applicable to all points in North Carolina within the range of the principle of reflecting into North Carolina alone the influence of the low rate basis to the Virginia City points. The reduction was greatest at the points nearest the Virginia Cities; it was less as this distance increased, and it disappeared practically altogether before it reached the State southern and western border lines. As heretofore explained, we could not hope that the Interstate Commerce Commission would approve reductions on any other principle or would be able, under any other conditions, to enter an order protecting the carriers from a reduction of their rates into other territory because of these reductions to North Carolina points.

We did not approach the Legislative Commission with the idea of assuming a trading position. We thought it due to the importance of the occasion and to the dignity of the representatives of the State, that we should come forward at first with the best proposition which we believed we could offer. While we regarded the proposition we submitted as the best and most substantial which we thought could be worked out, we were still always in the attitude of readiness to have our authorized representatives sit down

with the representatives of the State, and discuss, in all its features, any suggestion that might be advanced, and were ready to consider with an open mind anything that might be brought to our attention in that connection.

We are, however, of the opinion that our offer was most substantial and that the extent and scope of the reductions contemplated by it have not yet been fully realized, and that the benefits to be derived from putting it into effect have been almost entirely overlooked.

Our proposition was the result of a patient and conscientious investigation. It was submitted to the Legislative Commission on April 19th and declined by the Commission the same day. A counter proposition was made that afternoon by the Commission; and, after fully considering this counter proposition for a period of ten days, we were convinced that the rates suggested would result in reductions of revenue so serious as to impair the usefulness of these carriers and that it would be impossible to put them into effect without causing a general reduction throughout the southeast.

As the proposition of February 26th provided that any reductions agreed upon were to be of a character not to affect rates outside of North Carolina, and as it was never contemplated that the railroads were to make sacrifices which would destroy their usefulness and their ability to perform their public service, we believed that the counter proposition submitted by the Legislative Commission while in good faith intended to be, was not in compliance with the express provision of the basic proposition of February 26th. We gave our reasons for not accepting this proposition of the Legislative Commission in the answer submitted to the conference at Raleigh on April

29th, which was given in writing, and, while we do not consider it appropriate to enter here into a discussion of the merits of the rate situation, that answer, which deals with it, is subject to the inspection of any person interested in its contents.

In the afternoon of April 29th the Legislative Commission submitted a rejoinder to the effect that our answer was not satisfactory, and offered certain modifications of its counter proposition, thus, as it seems to us, indicating that they themselves realized that their first proposition could not be sustained and did not meet the requirements of the basic proposition which imposed limits upon the scope of the negotiations. We found, however, that the obstacles, which we considered insurmountable in the original counter proposition, still remained. The Commission was respectfully advised of the reasons why we found it impossible to adopt this second suggestion. We believed then, and we believe now, that these reasons were cogent and compelling, but the Commission thought otherwise and, greatly to our regret, the conference was, at the Commission's instance, declared at an end.

The termination of the conference has raised an issue between the Legislative Commission and the railroads. That issue is this: "What, under the terms of the proposition, and under a recognition of the principle of making a lower proportional rate from Virginia Cities points to North Carolina points than the rates now existing, would be a fair and reasonable reduction?"

We concede that the Legislative Commission, in advocating a readjustment of rates upon the basis which it has adopted, is acting in the best of faith and is actuated by patriotic motives. With equal sincerity and with

full confidence in the justice of our position, we contend that the reduction proposed by the Legislative Commission is too great and is beyond what was contemplated by the agreement of February 26th. In fact, we are convinced that the suggestion of the Legislative Commission will be found in direct conflict with the provision of that agreement which requires that any reduction of rates agreed upon should be confined to North Carolina territory and should not extend into other States, and that an order of the Interstate Commerce Commission should be obtained protecting the carriers against any reduction into other States because of this reduction to North Carolina points. Nothing would give us greater satisfaction than to arrive at an amicable agreement with the Commission and bring about a settlement of the rate controversy upon a basis which we would be in a position to accept.

In fact, as soon as it was made to us, we welcomed the suggestion that, although the conference between the Legislative Commission and ourselves had been declared at an end by that Commission, the North Carolina Corporation Commission, through its chairman Mr. Travis, should take up with the traffic representatives of the railroads a further consideration of these controverted points, and see whether, in a patriotic and earnest effort on both sides, some amicable and reasonable adjustment might not be suggested and might not be reached. We are glad to say that these negotiations are continuing and we shall hope that such a conclusion may be reached by the representatives of the State of North Carolina, on the one side, and the representatives of these carriers, on the other, as will bring about an acceptable and a final adjustment of this much controverted question.

If our hopes and the hopes of the people of North Carolina be disappointed in respect to this, we will then be confronted by the question of what is the proper course to be pursued in respect to this matter.

Conceding the sincerity and patriotism and the desire to do justice on the part of the Legislative Commission and on the part of the representatives of North Carolina, but respectfully and firmly insisting that we are actuated by the same high motives, what is the proper thing for us to do? On the one hand, is it proper for the carriers to insist on an arbitrary adherence to their own conclusion in respect to this matter and to refuse to have it determined by any independent and disinterested authority? On the other hand, is it proper for the representatives of the State to insist arbitrarily upon their view and to exercise their power for the purpose of coercing an acceptance? Must not both of these questions be answered in the negative? Is it not, on the contrary the proper, wise, and patriotic thing to submit this difference, conscientiously entertained on both sides, to the adjudication of the only tribunal provided by law for the settlement of just such controversies?

It is not the function of the State, or within its lawful authority, to control interstate rates, and the power of the railroads in respect to them is expressly made subject to the control and authority of the Interstate Commerce Commission. It is universally admitted that the regulation of interstate rates is a function of the national government alone. That government has provided instrumentalities for the special purpose and a tribunal for the adjudication of all disputes relating to interstate rates. It has provided a Commission which to a very high degree possesses the confidence of the

American people and its doors are open, and its procedure simple. The determination of a case can be expedited and a conclusion reached at an early day. We are obliged by the proposition of February 26th to expedite a hearing before that Commission in every practicable way and we stand ready to promptly and fully comply with that duty. It will be seen from the language of the proposition, where it is provided that "if the Commission and the carriers fail to agree upon what would be reasonable in the premises, the North Carolina authorities may in their discretion submit the question to the Interstate Commerce Commission, and the carriers pledge themselves to facilitate and expedite the hearing and the determination thereof in every reasonable manner" (although the State is not precluded from using any other remedy or taking any other action,) it is expressly contemplated that an appeal to the Interstate Commerce Commission may be made. Not only was this in the contemplation of the proposition as made, but the joint resolution of the North Carolina Legislature at its last session, in relation to this very matter, contained these two paragraphs:

"THIRD: That pending the enactment into law by Congress of the principles above declared for, it should, in the opinion of the General Assembly of North Carolina be the policy of the State, to press before the Interstate Commerce Commission objections to the injustices of allowing any discrimination against North Carolina points, in favor of other points outside of the State to which hauls are longer than to the North Carolina points and which longer hauls include the hauls to such North Carolina points.

"FOURTH: That, in addition to the powers conferred on the North Carolina Corporation Commission to

institute and prosecute cases before the Interstate Commerce Commission for relief to the people of North Carolina from discriminatory and excessive charges by common carriers, power is conferred upon the Governor to institute and prosecute such cases, either independent of or in conjunction with the North Carolina Corporation Commission, in his name on behalf of the people of the State, or in the name of any combined association or body of citizens, or in the name of the North Carolina Corporation Commission and for such purpose the sum of not exceeding five thousand dollars a year is appropriated out of any money in the state treasury, not otherwise appropriated, to be paid on the order of the Governor."

Thus it will be seen that the Legislature of North Carolina expressly declared its policy to be that this matter of dispute should be carried by the State to the Interstate Commerce Commission and the Governor was empowered to institute and prosecute such proceedings, either independently or in conjunction with the North Carolina Commission, or in his own name in behalf of the people of the State, or in the name of others that are mentioned, and an appropriation of Five Thousand Dollars a year was expressly made to bear the expense of this procedure.

Under these circumstances of the provisions of the proposition in question and of the declared policy of the State, made by a solemn resolution of its General Assembly, we submit that that course ought to be followed. The railroads have no purpose to enter upon a course of contention or of litigation. As above stated they are prepared to expedite a hearing before the Interstate Commerce Commission by every means in their power, and when a conclusion is reached they are prepared to adopt it, whatever it may be,

without questioning it in any court whatever, and retain it in operation, without controversy, during the full time the order of the Interstate Commerce Commission is in force.

We are profoundly impressed with the idea that an amicable settlement of this controversy is necessary for the welfare of all concerned. We hope for a definite and permanent settlement, and we appreciate that no settlement can be permanent unless fair and just both to the people of the State and the railroads. The railroads are among the largest employers of labor in the State; they pay the highest scale of wages; they contribute as much as any other class of citizens to the welfare of the State; while their employes contribute in no small measure to the State's prosperity and are effective in every patriotic service.

The principle of regulation has the unqualified approval of the American people. The power of regulation as to interstate commerce must of necessity be, as it has expressly been, vested in the federal government and in it alone. This principle carries with it certain restrictions as well as immense advantages, when viewed from the standpoint of any one State, as well as from the standpoint of all the States. The advantages immeasurably outweigh the disadvantages. In this connection it cannot be forgotten that North Carolina was one of the first of the states to advocate National, instead of State, control of interstate commerce. As far back as 1811, before the adoption of the Constitution, we find the representatives of North Carolina in the Continental Congress offering a suggestion to the States that the power to control interstate commerce be surrendered to the national government, instead of being reserved, as was then the case, by each State. Later when the Constitutional Con-

vention was framing our organic law, the representatives of North Carolina again favored, and were instrumental in securing, the adoption of the commerce clause as it now stands, which vested in the federal government exclusive right to control of interstate commerce.

In suggesting that this controversy relating solely to interstate rates, be submitted to the Interstate Commerce Commission for settlement, we are not asking that any subject be withdrawn from any tribunal, legislative or judicial, of North Carolina, of which those tribunals have lawful or rightful jurisdiction. We are asking only what North Carolina has always insisted upon, that the regulation of interstate commerce shall, in this condition of difficulty, as well as in every other, be regulated by the power which all the States have placed exclusively in the hands of the federal government.

In view of this attitude of submission to law and in view of defects herein stated in respect to what they have attempted to do to meet the just expectations of the state regarding these rates, we respectfully and earnestly submit that no charge of bad faith, or of lawlessness, or of arbitrary conduct, or of a desire to dictate the conditions under which the commerce of North Carolina shall be conducted, can justly be laid at the doors of these carriers.

In conclusion, may we not express the earnest hope that, notwithstanding the termination of the negotiations with the Legislative Commission, had at its instance, there may yet be found by the Corporation Commission, in the conferences now being held with its chairman, Mr. Travis, and the representatives of the traffic departments of these carriers, a basis for a friendly adjustment of all differences?

May we not express the further hope that, if they should fail to find the

means of arriving at an amicable adjustment, recourse will be loyally had by both parties to the only tribunal having jurisdiction under the laws of North Carolina as well as of the United States, and that these differences be submitted to its final adjudication?

Mindful of the fact that the State and the railroads must live together, that their interest and welfare are inseparable, and that the welfare and prosperity of both can be promoted only by a policy of good will and conciliation, is it not the duty of both sides to this unfortunate controversy to go to the one impartial tribunal, established by law for that purpose which has the jurisdiction and the power to finally adjudicate and adjust the differences between us, to establish the rates which shall prevail, and to determine what is the fair and reasonable solution of our difficult problem?

Respectfully,

Southern Railway Company,
By W. W. Finley, President.

Atlantic Coast Line R. R. Co.,
By T. M. Emerson, President.

Seaboard Air Line Railway,
By W. J. Harahan, President.

Norfolk & Western Railway Co.,
By L. E. Johnson, President.

Carolina, Clinchfield & Ohio Ry.,
By Mark W. Potter, President.

Norfolk Southern Railroad Co.,
By Chas. H. Hix, President.


Carolina & Northwestern Ry.,
By W. A. Barber, President.

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P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Assoc. Editor.....Floyd, Va.

\$1.50 PER YEAR.

JR Completion

Feb 7

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

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All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

FEEDING.

"After these things Jesus went over the sea of Galilee which is the sea of Tiberias. And a great multitude followed Him, because they saw His miracles which he did on them that were diseased. And the Passover, a feast of the Jews was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith to Philip, 'whence shall we buy bread that these may eat?' And this he said to prove him: for he himself knew what he would do. Philip answered him, two hundred pennyworth of bread is not sufficient for them, that everyone of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, 'There is a lad here which hath five barley loaves and two small fishes: but what are they among so many?' And Jesus said, 'make the men sit down.' Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples and the disciples to them that were sat down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, 'Gather up the fragments that remain, that nothing be lost.' Therefore they gathered them together and filled twelve baskets with the fragments of the five barley loaves,

which remained over and above unto them that had eaten. Jno. 6:1-13.

I do not know that I have any light on this scripture—my readers will have to judge as to that. Somehow I seem to have a desire to offer a few thoughts for their consideration. In attempting to analyze it, we would first call attention to the fact that Jesus had just passed over the sea of Galilee, representing, perhaps, in the experience of the child of God, the sea of trouble on account of sin—being made alive to the vileness of their own heart and their need of a Saviour. We believe that the things here set forth are for living children, those who are hungering and need to be fed. The dead need not anything. They are not for the multitudes which followed him because of the miracles they had seen him perform or for the loaves and fishes which he had given them to eat, but they are for those whose eyes of spiritual discernment can look beyond the things that are seen to the things which are not seen.

"And Jesus went up into a mountain and there he sat with his disciples." It would appear then, that he had something in particular for his disciples; these are the ones to whom he distributes his blessings. But as he lifts up his eyes and sees a great company come unto him, he has compassion upon them and saith unto Philip, "Whence shall we buy bread, that

these may eat?" Philip did not understand how so many could be fed, especially on this barren mountain, a place no doubt of destitution of everything that could sustain life, and so he answers: "Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little. But Jesus knew what he would do. Philip had to be proven; he had to be made a living witness to this mighty power that only has to speak and it is done, commands and it stands fast; this power that can make water gush out of flinty rocks, and the desert to blossom as the rose; that makes rivers of water in high places, and springs of water to spout up in the dry lands. One of the disciples saith unto Jesus, "There is a lad which hath five barley loaves and two small fishes," "But," says he, "What are they among so many?" Can it be possible that there is not clothed in this language some wonderful type, full of meaning, in the experience of the child of God today? But as it takes the keen and deeply penetrating eye of the experienced sculptor to detect in the rugged piece of stone, the beautiful figure which his skilled workmanship can bring out, so in like manner are the children of God enabled to behold, by the eye of faith which is the gift of God, the precious things that his will, as recorded by the various inspired writers, contains for those that love his appearing. But let us examine ourselves—take a trial balance, as it were, and see if the evidences against our being a child of God are not a vast multitude in comparison with what we consider evidences of life, which at times seem so few and of such a doubtful nature that we can but exclaim, "But what are they among so many?" But Jesus said, "Make the men sit down." It is also said that there was much grass in the place. If

we consider this a type of the flesh, we will see that it was to be abased, sown upon, trodden down; it cannot glorify in the presence of God. Do we by experience know anything about the being much grass in the place? It seems to me that even under the sorrow of the preaching of the gospel; when I am almost lifted away from self, that there will come into my mind the most wicked thoughts imagineable. I cannot rid myself of this state of affairs. Jesus takes the loaves and fishes which they have. Does not send off for the things of other people with which to feed them, but takes of the thing through which we are passing and thus gives us our daily bread. The five loaves and two small fishes comprise the number seven, a perfect number, setting forth that all of our experiences are embraced in this mysterious work of God, that not one is omitted, and when he gives thanks he blesses them to our understanding, distributes them to his disciples, they become multiplied many times and we are not only filled, but of the fragments there remain twelve baskets—the seems to be much more left untold than we had in the start. We often hear the Lord's people complaining of the hope being such a small one, but when they are enabled to see in the light of their own experiences that they are walking in the footsteps of Jesus, that their hope is revived and they say things unlawful for man to utter. The twelve baskets of fragments appear to signify the twelve tribes of Israel—one basket for each tribe, and what each tribe possesses belongs to each individual member. Everyone of God's children carries his basket of fragments. When he is pleased to give them a feast, he prepares a table of fat things for them in the midst of their enemies, and leads them into his banqueting house of love; this they cannot forget. This is the

ny that no man can take away from them. There will come the time when they will have to ponder the way they have come, look back and pick over the fragments that remain.

I feel that I have brought out but little, if any, of the significance of this scripture. It is so full of meaning for the child of God, as are all of the words of Jesus. Quite often when we attempt to talk or write of these things that the best part takes its flight and we left a poor sinner still—unable to describe them as we would like. There comes consolation, though, in the fact that the promises are made to the poor and needy. Surely, we feel to be such when we are awake to our poverty. The Lord hath said: When the poor and needy seek water and there is none and their tongue drieth for thirst, I the Lord will hear them, I the God of Israel, will not forsake them." Do you, dear reader, feel to be poor and needy? Did you ever seek water and there was none? Did your parched tongue ever fail for the first? Did you ever feel that your feeble attempts to pray were even mockery, and that you knew not what to do or where to go? Then you are of that class to whom the promises are made. Your cries are the ones that go before God and he will surely hear you and will not forsake you. He may not answer in the manner or at the time you expect, it is not always the sort of wisdom that he should, but rest assured it will always be in such way, time and place, that you will be made to acknowledge that it is God that delivereth. You cannot ascribe his glory to another. It must be a cry of only, holy, holy art thou Lord, God Almighty. The song you will sing will be "He brought me up also out of an horrible pit, out of the mire clay, and set my feet upon a rock and established my goings." It will be "He hath

put a new song in my mouth, even praises unto our God."

Brother Gold this is already too lengthy a letter but before closing I wish to tell you that I enjoyed very much all of your writings in the last Landmark. You spoke with such authority, much power and positiveness, particularly under your remarks following Elder Webb's letter, which referred to the last writings of your dear companion.

You wrote after this fashion: "But my God is able to compensate for all this loss by making the poor survivor feel that the one that is gone is far better off." What a comfort it must be, at this time, to be enabled to feel the power of this language. How seldom it is that I can claim him as my Lord and my God. This morning I came down to the office feeling to be entirely alone. Later in the day a good letter came from our dear Sister Margie Rowe. It did me so much good that I was made to feel the Lord was in it, and so here I am trying to write again.

Asking your kind forbearance for this imposition on your time, kind readers, I will close.

Yours in much love,
R. LESTER DODSON.

THOUGHTS ON I. JOHN V. 11, 12. (Selected.)

We learn from these words that eternal life is the gift of God; also that eternal life is in His Son; and therefore he that hath the Son hath life; and he that hath not the Son hath not life,—bath not the eternal life which is the gift of God. It is not the amount of life that is here spoken of, but the fact of having life. A little child is as much alive as a full grown man; the farthest off twig on a vine or on the wide spreading oak is as much alive as the branches that are nearer to the

main stem or trunk of the tree. The sap that rises from the root travels to the very farthest off bud or leaf; and life runs through the whole; it is a living tree. So he that hath the Son hath life; the life that is in Christ Jesus runs through every member of His mystical body—the church. Paul says, "Your life is hid with Christ in God; when Christ who is our life shall appear, then shall we also appear with Him in glory."

He that hath the Son hath life; to have the Son is to possess the Son, to have the Son for our inheritance, for our portion; and he that hath the Son for his portion hath life, the life eternal; and he that hath not the Son of God for his portion hath not the life eternal. These are very simple statements of truth; they draw a line between the living and the dead; and from them we may learn where we are. Have I Christ? or am I without Christ? Possessing Him I have life; without Him I am dead.

We may find some helpful thoughts from the Word of God as to what it is to have the Son, and thus to be in possession of eternal life. We will begin with the fifteenth chapter of the Gospel by John. "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth—cleanseth—it, that it may bring forth more fruit. Now ye are clean through the word that I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gath-

er them, and cast them into the fire, and they are burned. If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Here then we have a striking illustration of what it is to have the Son; it is for Him to abide in us, and for us to abide in Him; it is to be in living, vital union with the Son of God. And let us notice the instruction given us in these words we have just quoted; in verse four Jesus Christ says, "Abide in Me, and I in you;" and then in verse seven He says, "If ye abide in Me, and My words abide in you;" teaching us that it is by His word that He abides in us as we shall see again presently.

Paul makes use of the same figure as illustrating the union of the believer to Christ. He says, "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." The word "planted" does not refer to the planting of a tree into the soil; but to the grafting of a scion into a stock; the planting is that of living union between that which is planted, and that into which it is planted. No figure could more forcibly set this forth than the process of grafting, by which the grafted scion becomes a part of the tree into which it is grafted.

Then Paul gives us another illustration of the union of the believer with Christ. "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Peter deals with the same subject, using the same fig-

ure; he says, "Ye also as lively—living—stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Christ Jesus." We see then that to have possession of Christ is to be built up into Him, as living stones resting upon a living foundation stone; it is to be a part of the same building of which He Himself is a part.

And now if we turn to the fifth chapter of the Epistle to the Ephesians we shall find yet another forcible illustration of what it is to have the Son of God in possession. Paul says, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and his mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church." We see that the union of husband and wife is designed by God to be a standing illustration of the union between Christ and the Church. How sacred this makes the marriage tie!

We pass on to notice that to have the Son is to live upon Him. In the Gospel by John we have the words of the Lord Jesus Christ upon this all important matter. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him." We see then that to have the Son is to feed upon Him; it

is to believe the record that God hath given of His son; for those who believe the record believe in Him concerning whom the record is given. Just as our bodies feed upon the food we receive, and that food being converted into blood becomes part of ourselves, so by the feeding of the soul upon the Word of God, we enter into possession of Jesus Christ; He becomes part of us, and we part of Him; and so Peter says God "hath given us exceeding great and precious promises, that by these ye might be partakers of the Divine nature;" not become gods, but become one with Christ.

When the disciples were offended and stumbled at Christ's teaching about eating His flesh, and drinking His blood, without which they could not have eternal life, He explained to them what He meant, and how they alone could eat His flesh and drink His blood. "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life." Paul says, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." Paul knew what it was to abide in Christ, and also what it was for Christ to abide in him; in other words, Paul had the Son of God in possession; he was found in Christ, and Christ was formed in him, his hope of glory. For this possession Paul counted all things as so much loss. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them but dung that I may win Christ, and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of

Christ, not the righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being made conformable to His death; if that by any means I might attain unto the resurrection of the dead." In Paul's esteem to have Christ, was to be "found in Him," to "win Him," and to "know Him."

If we now turn to the Epistle to the Hebrews, we shall find some further instruction as to what it is to have the Son of God. In the fourth chapter the Apostle says, "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." We see from these words that to have the Son is to have a High Priest who passed into the heavens in His own blood; and through whom we have the privilege of access to God.

Then again in the eighth chapter he says, "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." And then again in the tenth chapter, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated — made new — for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near

with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

What a mercy for those who receive that which God gives, even His own dear Son, so that, by the grace of God, we have an open way of access to the Father. It is called a "new and living way;" for Christ is the life of all who walk thereon. The ground of access to God is the promise of the Gospel, that whosoever draws near in this God provided way shall be accepted and shall in "no wise be cast out."

To have the Son is to have fellowship with the Son. John says, "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." It is only the living that can have fellowship with the living; as believers we live because He lives; His life is in us, and our life is in Him; and therefore we live in and upon Him, and thus we have fellowship with the Father and the Son. The language of such a soul is, "Whom have I in heaven but Thee? And there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever."

Let us notice once more that to have the Son is to have the Spirit of Christ. In the eighth chapter of the Epistle to the Romans, Paul says, "Now if any man have not the Spirit of Christ, he is none of His." We may therefore say, All who are of Christ have the Spirit of Christ. He that hath the Son hath life; hath the Spirit of Christ, which is the Spirit of life. Paul says, "For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." And a few verses lower down he says, "And if Christ be in you the body is dead because of

sin; but the spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised Christ up from the dead shall also quicken your mortal bodies by—because of — His Spirit that dwelleth in you.”

We see then that those who have the Son have the Spirit of Christ dwelling in them. Not only have they the Spirit of Christ, but they are in measure conformed to the mind of Christ. Paul says, “We have the mind of Christ;” and then writing to the Philippians he says, “Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him, and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Paul prayed for the church of God in Ephesus, that God would grant them “according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith.” And then again, writing to the Collossians he says, that it was by the will of God that through his ministry should be made known what is the riches of this mystery among the Gentiles; which is “Christ in you, the hope of glory; whom we preach, turning every man, and teaching every man in

all wisdom, that we may present every man perfect in Christ Jesus, whereunto I also labour striving according to His working, which worketh in me mightily.”

Such are some of the thoughts given us by the holy Ghost in the Word of God as to what it is to have the Son, and therefore to have eternal life. What important questions are raised by this subject! Have I Christ in me the hope of glory? Am I united to Him as the branch to the vine, or the living relationship of which marriage is the type? Do I live upon Christ, eating His flesh and drinking His blood? Is His word spirit and life to me? Have I the privilege of access to the throne of grace through the great High Priest who is seated there? Have I the Spirit of Christ dwelling in me? Have I the mind of Christ? Have I in such ways as these evidence of being in possession of the Lord Jesus Christ? Have I life, a life that is received out of the fulness of life that there is in the Lord Jesus Christ?

“In Him was life;” and that life is communicated to men as they receive out of the fulness of grace and truth there is in Him. “And this is the record—the testimony of God—that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life and that ye may believe—that is continue believing—on the name of the Son of God.” “And we know that the Son of God is come, and hath given us an understanding that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols.” Amen.

A FREE PARDON.

You want but an opened eye to see the Glory of Christ's redemption, and He will give it and must bestow it, when it is most for His glory and your advantage. Had you David's holiness, Paul's zeal, John's love, Magdalene's repentance (and I wish you had them all) yet all together they would give you no title to a pardon. You must receive it as a ruined sinner, even as the cross thief received it.

No graces of services of your own can give you a right to pardon; you must come to Jesus for it weary and heavy laden, and if you are afflicted for sin and desirous of being delivered from its guilt and power, no past iniquities in your life nor present corruptions of your heart, will be a bar to pardoning mercy. If we are truly seeking salvation by Jesus, we shall be disposed, as we are really bound, to seek after holiness. But remember though holiness is the walk to heaven, Christ is the Way to God; and when you seek for pardon you must go wholly out of your walk, be it good or bad, and look only to Him who is the Way. You must look to Him as a miserable sinner justly condemned by His law, a proper brand for hell; and look to be plucked from the fire by rich and sovereign grace. Continue asking for mercy, seek it only through the blood of the cross, without an eye to your own worthiness and that blood will in due time be sprinkled on your conscience and you shall cry, "Abba Father."

J. BERRIDGE.

Dear Brother Gold:

Not having otherwise heard of the death of Sister Gold, I was unable for the moment to give consent to the truth of the notice in the Landmark, that she had passed into the bosom of her gracious and precious Redeemer.

I did not then feel sufficient for the requirement which I felt her death occasioned, nor do I feel so now, as to what I might say to you in your sore bereavement, that might be of any comfort to you, or that I might say of her as her life and character impressed me and as I feel to have been benefitted by them. According to our religion, I feel that there is really nothing that I can truly say that could touch you where you feel the stroke most keenly. I feel that it is an ordained and exclusive privilege for you and all like you, thus bereaved to withdraw to that inner sanctuary made holy by Him who declared, the twain shall be one flesh, and in the mystical unity thereof as in the spirit of life hold converse with the dead, and yet not as with one that is dead, but as with one who sleepeth, even as "He giveth his beloved sleep," and for me to attempt to enter these holy and sacred precincts would seem like a sinner presuming to enter where angels dare not go. There are many things which I could say to you, much of which would be but imagination, some of which would be vain, all of which would be out side of the sphere of experimental knowledge, and for the lack of vitality add to your sorrow rather than comfort you. To say that I am looking through tears as I write these lines might serve to indicate that I might be graciously accorded the privilege of weeping with those who weep, and not only be brought into accord with you in this regard, but together with you to be found in Him who is touched with every feeling of our infirmities, who wept with Mary and Martha, and not only so but weeps, we hope, with us and with our children. If, while we mingle our tears we can be assured that together they fall into His bottle and are mingled with and bottled up with the tears of all his saints we can

wait with humble patience the fulfillment of the blessed saying of the Apostle, "Them that sleep in Jesus will God bring with him." Is not dear Sister Gold now thus sleeping? We believe she is. In this I feel strongly assured and am fully persuaded that your mind and heart are perfectly willing that I shall join with you and share with you this gracious comforting assurance.

It could add nothing to you to speak of Sister Gold as she was to you in this life, and as she is now, as you in spirit and mind dwell with her and converse with her, as in the past, in the sense that she being dead yet speaketh. But to speak of her as she was to me would assure you that there is a precious and blessed sense in which every one whose privilege it was to know her is filled in heart with sorrow because she is not. She was a mother in Israel in a peculiarly prominent sense. As one such child I would write of her, and yet I could not say that she so regarded me, for she did not seem to treat me as a child but as an Elder with whom she might counsel concerning the problems of this life with which she now and then grappled as one born unto the hour, and for the purpose. Aside from her own burdens which she was readily disposed to assume and to patiently bear, and the duties of the home keeping wife which she faithfully and efficiently performed the sterner, more rugged and more responsible affairs of domestic life came frequently before her for adjustment and disposition, and with judicial mind executive will and diplomatic skill she determined, disposed and brought forth results to her praise and the commendations of her household. She impressed me as one fully imbued with the true Spirit and character of wife

to her husband both as a man and as a minister. She was a wife in the Lord, a gospel wife, such as are of the Lord, whom the Lord gave and whom the Lord has taken. She lived to her husband in the midst of her children; all of whom may and no doubt do, rise up and call her blessed. With profound solicitude for your temporal and spiritual comfort, and the divine preservation of your children I am yours as ever in the hope of the Gospel.

P. G. LESTER.

ELDERS COCKRUM AND KEENY.

Wilson—1st Sunday in July.
 Contentnea—Monday.
 Scotts—Tuesday.
 Beulah—Wednesday.
 Salem—Thursday.
 Cedar Grove—Friday.
 Dutchville—Saturday.
 Camp Creek—2nd Sunday.
 Surl—Monday.
 Flat River—Tuesday.
 Roxboro—Wednesday.
 Ebenezer—Thursday.
 Wheelers—Friday.
 Prospect Hill—Saturday.
 Lynchs Creek—3rd Sunday.
 Arbor—Monday.
 Pleasant Grove—Tuesday.
 Reidsville—Wednesday.
 Danville at night.
 They will need conveyance.

Elder E. E. Lundy requests me to publish as follows:

ELDER J. R. WILSON.

Tiny Oaks, Sat. and 1st Sunday in July.

Skewarky, Tuesday.
 Robersonville, at night.
 Great Swamp, Wednesday.
 Greenville at night.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

WHIRLWINDS.

Last year there was a whirlwind campaign conducted in the mountains of Kentucky and soon after that some so called or self styled evangelists having been impressed with the acute novelty of the idea, determined to ape the politician by instituting a whirlwind revival of their religion and cause it to blow through that benighted region, and away they went only no doubt to verify the observation of the Prophet Elijah that a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind. How different are the ways of the Lord from the ways of man. "As heavens are higher than the earth, so are my ways higher than your ways." Suppose the Lord should enquire of this modern product of evangelism. "What doest thou here?" He would say; I have been very zealous for the Lord and for the love of souls, and to save them, and convert them

from the error of their way and bring them to know the truth, etc. But what did Elijah say he was doing there? "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with sword; and I, even I only, am left; and they seek my life to take it away." But what had Elijah done that he was here, how had he been demonstrating his jealousy for the Lord? He had proposed to the prophets of Baal, false prophets, that each of them build an altar and offer upon it unto the Lord, and unto Baal, and the God that answereth by fire, let him be God. And after Baal's prophets had utterly failed, Elijah came near and said, "Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." What a wonderful demonstration of the authority and power of our Lord, the work of his servants, the character and execution of his judgments and the turning of the hearts of his people from the service of sin and Satan to the righteousness and service of the Lord God of their Fathers. By what terrible things in righteousness does the God of our salvation answer us. The warfare that he wages is wrought with a two edged sword, wielded by the almighty power of his own right hand, cutting both ways, separating, hewing down and destroying his enemies from his left hand: and saving, lifting up, turning and bring unto himself his friends at his right hand. At his left hand there are none remaining, from his right hand there is not an absent one. But what had Elijah done? He had slain 850 false

prophets, the prophets of Baal 450, and the prophets of the groves 400, which ate at Jezebel's table God had poured down fire from heaven upon the altar of Elijah and consumed his offering, which indicated to Elijah that not only should he and the chosen of God live but that the prophets of Baal, all the false prophets, should die.

I have wondered what would be the outcome of such literal test today. On whose side would actually be found the man who with bible sets out to evangelize and save the world. The man who would convert the false teacher. The teacher who not only teaches contrary to the word of truth but is himself contrary to it, and false. I have felt several times during the 38 years that I have largely devoted in my feeble way to setting forth what I believe to be the truth of God that I was willing to lay it upon the altar to be tried as by fire, feeling comfortable in an abiding assurance that it would stand the test. A few times I have been made to question whether the boldness which seemed to possess me in declaring what I felt to have received of the Lord was really accorded to mortals in this life. And from such meetings I have gone away as destitute of comforting assurances of having preached the truth and as miserable as a poor mortal could possibly be, and I have thought if a fox had barked at me I should have fled to the wilderness. In fact if I am indeed a servant of God to preach the gospel of his Son I am not prepared to say that I have not in the flesh, fled before things less formidable than a fox.

While I am not worthy to set up claims of likeness to the prophet Elijah yet I am glad to know that he was just such a man as we have him described to be. But what was he doing in the wilderness, and how came he there? After he had been so wonder-

fully vindicated, and confirmed as the true prophet of God and had slain all the false prophets and at whose word the Lord had sent rain upon the earth, after a drouth of three years and six months, Jezebel, the wife of King Ahab and yet the nursing mother of every false and hateful thing, and the prophets thereof, whose blood was only fit for the dogs to lick up, when she heard how he had slain the prophets of Baal, she sent a messenger to Elijah saying: "So let the gods do so to me and more also if I make not thy life as the life of one of them by tomorrow about this time." And when he saw that, he arose and went for his life, and leaving his servant at Beer Sheeba he went a day's journey into the wilderness and came and sat down under a juniper tree, and requested for himself that he might die; and said: "It is enough; now, O Lord take away my life; for I am not better than my fathers." How strange that he should feel to be only fit to die after the Lord had vindicated the truth of his prophetic character, and not only so, but that he should desire to die. It would seem that one should be filled with promise of life, and should desire to live under such circumstances. Is there an instance in history either sacred or profane where any but a true follower and prophet of the Lord was made to endure such a fight of affliction, or having been brought into it failed of Divine deliverance. If the theological schools of our country had in their curriculum as a test, the life, character, and experience of this humble, God fearing, God serving invincible man of God, they would have long since been things of the past. Where in all the world is there or has there ever been an institution of human learning which could teach one to feel like Elijah did and desire what he did as he sat under that juniper tree?

Think how great this man was. His life and character were so divinely invincible that even death itself had no dominion over him. Heaven and earth were made subservient to his word. Life and death were at his disposal. He had power to slay the living and raise the dead. At his word and meal did not fail in the barred nor the oil in the cruse. Kings and Prophets were anointed of his hand, and were his servants. And yet when a woman swears by the gods whose prophets he had destroyed, that he should die at her hands like they had died at his he flees for his life, and yet he desires that he might die.

"How strange is the course that a Christian must steer,
How perplexed is the path he must tread!

The hope of his happiness rises from fear,
And his life he receives from the dead."

Elijah was not a success in his day, nor would he be now, when judged from the standpoint of modern evangelism. I once heard one high in authority say that Noah was a failure from the fact that he preached one hundred and twenty years and did not make a single convert. But it occurred to me that if a preacher of righteousness, as he was, preached that long or any length of time and did not make a convert it rather proves beyond question that converts are not made that way. If the righteousness of God will not save a sinner, in the name of righteousness what would save him?

The Primitive Baptists today are plodding along much after the manner of those Ancient preachers and hence their failure? And yet it is claimed that but for these same people who have never made a convert the world could

and would be readily and quickly converted and saved? In the days of Elijah the false prophets operating through Jezebel aimed to have things their way by having these obstructionists removed by having these pestilent fellows slain, and they got every one of them save Elijah and they ransacked the regions round about for him. And it seems to have been generally thought that he was the only one of that peculiar sect, and it seems that Elijah himself believed such was the case, but to his surprise, and the surprise no doubt of all the Lord said he had reserved unto himself seven thousand men, all the knees which had not bowed to the image of Baal. What a formidable number with one preacher, and he has fled the country and is sitting under a juniper tree far back in the wilderness praying that he might die.

P. G. L.

WHAT IS MAN?

E. Y. Mullins, President of the Southern Baptist Theological Seminary, at Louisville, Ky., delivered the principal sermon at the last commencement at Chapel Hill. He ranks as one of their chief expounders of the modern mission system among the Missionary Baptists. His text was, "Thou hast put all things in subjection under his feet" Heb. 2:8.

He claimed that it was not owing to man's inability that he failed to reach the pinnacle marked out for him.

The modern denominations claim a wonderful capacity in man to rule. His possibilities are amazing. They claim for him freedom of will to do as he pleases and if he will only exercise the power inherent in him he can prevail over all things on earth, and ascend unto the heights of glory. The trouble with man is he changed the truth of

God into a lie, and worshipped and served the creature more than the creator, who is blessed forever. Rom. 1:25.

If man has such capacity for dominion why did he not abide in the state of uprightness God placed him in? Why did he not hold the fort when he was placed in possession of it? God warned him beforehand. Got put all things under him. See Gen. 1st chapter where God gave him dominion over every creature. God made man in his own image, and gave him dominion over the sea and the dry land. He put all things under man. Why did he not hold this dominion. There was no need of his doing any thing to increase his honor or dominion. There was no need of any conquest. Every thing was under his feet. Why did he not hold what he had if he has such capacity? Did the Lord God purpose that he should abide in this honor? If so why did he make him the shadow or figure of another who is the Second Adam, the quickening Spirit, the Lord from heaven?

It seems to me there is nothing God ever made that is so great a failure as man is. At his best estate he is vanity and a lie—a failure full of boasting and pretence, conceit and presumption—less than nothing and vanity. Every vile and wicked principle of the devil is exhibited in him in some form. If man is humble and obedient to the Lord and serves him God has caused it. Thou wilt ordain peace for us, for thou hast wrought all our works in us.

To man's everlasting shame be it he crucified the only perfect man that ever appeared on earth, and it was done by the race of men that had more opportunity to know the Lord, and had received more favors from him than all other races or nations of earth. Cease ye from man whose breath is in

his nostrils, for wherein is he to be accounted of. Isa. 2:22.

The more man hearkens to God, fears and obeys him, the safer is his character. The less confidence man has in himself, or in man, and the more he trusts in the Lord God the wiser he is. The less pride, conceit and vanity there is in man—the more harmless he is, and the nearer the truth he is. When man abhors himself and repents in dust and ashes then he is in his best dominion. Then he reigns with Jesus. The meek inherit the earth. When man boasts of his capacity to do great things then he is inflated with the pride of the devil. Wars, fightings, strife and vain glory come of man's lusts. Satan is the king of all the children of pride. See his tracks in the garden of Eden. He comes to Eve as a pretended helper. He seems anxious to better her condition. There is a hint that she is deprived of much better things than she possesses. Why you are restrained and hindered from much knowledge and pleasure that God knows you should have. God doth know that in the day (at the very time) that you eat of this you shall not die, but be as gods knowing good and evil. There shall be much increase in your knowledge. It shall broaden out, make you stronger, wiser, happier. You shall not die, but be as gods knowing good and evil. When she saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

This the introduction of sin in the world is transgressing God's law. While man abode as God created him there was no trouble but he held his dominion. But in the day he failed to hearken to God he sinned. How good to abide in the Lord—to dwell in him. If God

be for us who can be against us?

But all wickedness, trouble and death come to us as the wages of sin—as disobedience to God.

Consider the history of man. Who were the first inventors. The sons of Cain—noted for their wickedness. The men most noted and skilled in what the world calls progress—the most refined and intellectual of mankind, the greatest inventors, the Egyptians, the Babylonians, the Greeks and Romans, in modern times the English, French, Germans, Americans. They ascend high in the pinnacle of fame. They are high fliers sure enough. Plungers, daring, devilish, full of pride. They boast of the freedom of the will of man, the power of man.

When Adam sinned God said, now seeing man is become as one of us to know good and evil, and now lest he put forth his hand and take also of the tree of life and eat and live forever: Therefore the Lord sent him from the garden of Eden to till the ground. So he drove out the man. He had to go out, and the Lord placed cherubim and a flaming sword turning every way to keep the way of the tree of life. Now where is man's power. Where is his freedom from sin, guilt and death? Where is his dominion over self, over sin, over devils, over diseases, over death, over corruption? We see not yet all things put under man's feet. Man has not power of himself to do any good. The devil has power over him until the Lord Jesus casts out the devil. All power in heaven and earth is given to Jesus, the Second Adam, the quickening spirit, the Lord from heaven. He must reign until every enemy is put under his feet. God has given him a name above every name, that at the name of Jesus every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father. It shall come

to pass that every one that does not hear him shall be cut off from among the people. But blest are all they that trust in him.

The doctrines of men and devils have always been free-willism. Jesus said he came from heaven not to do his own will, but the will of him that sent him. We are never so safe as when we do in truth pray, not my will be done, but thine.

P. D. G.

A request of a sister on 1st. Tim. 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

The adorning of the woman should be in modest apparel with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array. But which becometh women professing godliness with good works. Let the woman learn in silence with all subjection.

How does the above modest dress and behavior comport with modern exposure of imperfect and immodest dress. How does the conduct of many women in these days comport with the meek, modest and becoming humility declared in Timothy by the Holy Ghost? A woman that sits at the feet of Jesus, and hears his words as Mary did, and washes his feet, and wipes them with the hairs of her head surely betokens the church of the living God that is a hearer, and that obeys the word of God, nor dictates nor desires to change any thing in the perfect order of the household of faith; but reverences her husband. This is good works.

When we look at the type and know that Eve was beguiled by the enemy, being deceived by the serpent, we know that all wisdom, strength and power must be in the head the Lord. Therefore women should not preach,

but learn in silence at the feet of the husband—the Lord Jesus.

Adam was not deceived. He followed his wife into death because he loved her. Jesus loved his bride and laid down his life for her, and gave her the goodly dowry. Let her be in subjection to him and be adorned with that meek and quiet spirit that clothes her with such beauty.

Jesus knew what he must suffer for her. But he was able to lay down his life for her, and to redeem her from all iniquity, and present her perfect in his glory. How becoming is the woman the wife that dwells in the modesty of the gospel—that dwells with her husband and learns in silence, never opposing, never dishonoring her head.

P. D. G.

EPISTLES.

“Ye are our epistle written in our hearts, know and read of all men,” 2nd Cor. 3:2.

The ministry of the apostles of the Lord Jesus needs no commendation or endorsement from men, for God's work so far surpasses man's work that man's work has no glory in comparison with God's work. So clear and unmistakable is it that it is known and read of all men. For it is declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in the fleshly tables of the heart.

How different and much more glorious is the ministration of the spirit than the writing on tables of stone, the ministration of death, which was glorious, but it was the glory of death. The shadowing awful work of death is the witness of the wrath of the just consuming God against sin. When Moses came down from the Mount

with the two tables of stone having the law written on them, and held in his hand, seeing and hearing of the people breaking the holy commandments of God he threw the tables on the ground and broke them. Death is the end of that ministration.

But how different and much more glorious is the ginstiration of the gospel. Here the Holy Ghost, the living God, writes in everlasting love the true gospel. Eternal life in the new, fleshy, living heart of the children of the eternal God, and it is the new covenant of life and peace written in the new heart, ministered by the Holy Ghost, wherein God is merciful to our unrighteousness, and our sins and iniquities remembered no more forever. He gives a white stone, pure, with a new name written on it that no man knows save he to whom it is given. It is the witness of the Holy Spirit that you are the son or daughter of the living, eternal God. What a sweet testimony is this of everlasting love. Nor can any take this white, imperishable stone from the one to whom it is given. “Hold fast that which I give thee, that no man take thy reward.” You cannot forget Jerusalem whose house are ye, if ye hold fast the beginning of your confidence and rejoicing of hope steadfast—unto the end.

The new covenant written in the heart placed, fixed in the mind by the Spirit of the living God, it shall never be broken, nor leaving thee.” When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee.”

This is an open letter, yet it is sealed. It is known and read of all (living) men, yet it is sealed. Emblazoned as living burning letters written on the wall it is plainly the handy work of our God.

Yet the sealed deed, the name that

no man knoweth save he to whom it is given, is a wonder that a stranger intermeddles not with. The question, and I born of incorruptible seed is that of which I cannot see the end nor the beginning.

How the living in Jerusalem love to read this living epistle. How legible the hand. It is not yea and nay. There is no if, no condition in the covenant of grace. There is no vail. That has all been taken away. With open face, with great certainty it is: "I will and you shall." "For all shall know me from the least to the greatest."

The glory of the first testament, the letter, hath no glory, but that of death. The glory of the New Testament so much exceeds. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. So we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory (from the glory of the law to the glory of the gospel,) even as by the Spirit of the Lord. The gospel preacher receives his sufficiency of God. In the sight of God speak we in Christ." We have no sufficiency of our own. We have no strength, but that which the Spirit utters in us is the ability of the New Testament. We preach Christ crucified, the wisdom and the power of God unto salvation to every one that believeth. We are unto God a sweet savor of Christ in them that are saved and in them that perish. Thus in the gospel we present every man (every hearer) perfect in Christ Jesus.

P. D. G

SOMETHING NEW.

"For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or

to hear some new thing." Acts 17:21.

This is a freak, streak, trait—or the principal part of man's nature. Consider Gen. 6:5. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Which does man take more pleasure in truth or falsehood, fact or fiction, reality or lies, fables or substance? Do you prefer the bible or a novel? Do you prefer correction or something to animate the imagination? Which would you prefer to read a straight unvarnished matter strictly correct with no embellishments of style, or extravagance of phraseology?

Suppose you subscribe for a paper published daily relating things which actually occur every day. For instance John Smith is 30 years old, he eats 3 meals a day, attends to his daily routine of labor every day, sleeps well every night. This he has done each day, never becomes angry, never says a harmful word of any one, is never sick at all. This is repeated for days with no uncommon event, nothing unusual in his life for years. This you would call very monotonous, dull, tame, nothing to entertain the mind, nothing marvelous, or unusual. Would you like to subscribe for and read a paper every day in the year with just the repetition of that thing every day? Suppose your neighbor subscribed for a newspaper filled every day with murders, shipwrecks, railroad disasters, wars, with great battles, thousands wounded, robberies harrowing reports of suffering, marvelous tales each one embellished with exaggerations, with but little regard for truth. Now would you like to exchange papers with him, and read the fanciful stories bordering on the impossible, or suppose they all occurred which would you prefer to read? That which had nothing uncom-

mon in it, or that which was bordering on the marvelous, uncommon, strange?

You come to my house, and ask me the news. I tell you I do not know of any news. We just eat and drink, sleep and wake, labor and rest: have no aches or pains, no uncommon event, nothing startling has happened. We have no news at all. But if I tell you John Smith has left his suffering wife and ten children in poverty and has run away with James Jones wife, and they stole \$2,000 that will be a piece of news worth talking about.

Our nature loves something new and marvelous, even if it is wicked. We dwell on the horrors of war, on the shame of corrupt living, on the sharp dealing of gambler whose tricks bring him in a pile of money, on the thrilling game of base ball if ten men do get their arms broke. If a man lies on his neighbor and they have a big neighborhood fuss that is news. That is worth talking about.

One preaches a gospel sermon expounding the mysteries of the gospel. If a crowd should attend half of them are asleep, if it is an hour long: but if two politicians meet in debate great crowds attend, and if they wrangle for hours not one falls asleep. Every word is heard, and the hearers can repeat nearly all that is said. But if you ask one who attended the preaching what was his text, his answer is, I never could remember the preacher's text. If you ask what he said in his preaching some little child was crying so I could not hear what he said or two or three girls or boys were talking I had to notice that so I could not hear what he said.

Straight, old fashioned common sense is out of fashion. Serious business the important concern whether I have on a garment of salvation is not thought of, but one can tell the latest fashion of dress that some one wore.

The business that should be serious with us is not much considered, but trifles occupy our thoughts and minds.

How little do we consider the good news that comes from a far country-- that a virgin has conceived and brought forth a Son, and his name is called Jesus, for he shall save his people from their sins.

We believe lies and falsehood, and things that would not profit us if we believed them. But the cry of the prophet of God is: Lord who hath believed our report, and to whom is the arm of the Lord revealed? The marvelous things of the kingdom of heaven are not believed, but falsehoods, lies, slanders, things that never have been true, and never will be, are greedily believed.

Verily our nature is fallen, is perverse, is wrong, and we must be born again before we can see the kingdom of heaven. Athens, the most fashionable, scientific, learned, progressive city in the world in its day spent all its time in asking for the news; yet when Paul, the most famous preacher among men that ever lived came preaching Jesus Christ and him crucified they said he seemed to be a setter forth of strange things to them, because he preached the resurrection of the dead: the most wonderful event that awaits the believer in Jesus.

P. D. G.

J. A. SHAW.

Skewarkey Union at Tarboro.
Sparta, Monday.
Autrys Creek, Tuesday.
Farmville, Wednesday night.
Tysons, Thursday.
White Oak, Friday.
Moore's, Saturday.
Wilson, first Sunday.
Contentnea, Monday.
Scotts, Tuesday.

Lower Black Creek, Wednesday.
 Upper Black Creek, Thursday.
 Beulah, Friday.
 Healthy Plains, Saturday and 2nd
 Sunday.

Middlesex, Monday.
 Falls, Tuesday.
 Pleasant Hill, Wednesday.
 Coneota, Thursday.
 Great Swamp, Friday.
 Norfolk, Saturday and 3rd Sunday.

E. E. LUNDY.

Portsmouth 3rd Sunday night in
 July.

Hunting Quarters, Wednesday night
 Da. is Shore, Thursday night.
 North River, Saturday and 4th Sun-
 day.

Straits Sunday night.
 New Bern 1st Sunday night in Aug-
 ust.

ISAAC JONES.

Piney Creek, July 1.
 Antioch, 2.
 Elk Creek, 3.
 Union, 4.
 Cross Roads, 5.
 Crab Creek, 6.
 Meadow Creek, 7.
 Colemans, 8.
 Crooked Creek, 9.
 New Hope, 10.
 Lamburg, 11.
 Stewarts Creek, 12.
 Toms Creek, 13.
 State Line, 14.
 Snow Creek, 15.

LOWER COUNTRY LINE ASSOCIA- TION.

This association is to be held, if the
 Lord will, with the church at Roxboro
 Saturday, 1st Sunday and Monday in
 August.

A general invitation is extended to
 brethren and friends to attend.

Railroad accommodations excellent.

J. H. GOOCH,
 Clerk.

FALL SESSION

The fall session of the Pig River
 District of the Primitive Baptist As-
 sociation will convene with the church
 at Little Hope, Roanoke County, Va.,
 on Friday before the 1st Sunday in
 August 1913.

A general invitation is extended to
 sister associations to be with us.

Little Hope is thirteen miles west
 of Salem on the Virginian road at
 Singer station.

E. L. BLANKENSHIP.
 Clerk.

BENJAMIN THOMAS BUTCHER.

Dear Brother Gold:

I am requested by Sister Lucy But-
 cher to write an obituary notice of
 her dear husband, Mr. B. T. Butcher,
 who departed this life on the 8th day
 of May 1913. Mr. Butcher was born
 the 9th of August 1857 near Malmais-
 on, Pittsylvania county, Va. He was a
 son of Benjamin and Mary Butcher
 who were both members of Malmaison
 church and highly esteemed. His fath-
 er was a deacon of that church and
 filled that office faithfully until he
 died. He was married to Sister Lucy
 Hodnett the 27th of October, 1880.
 She was a daughter of John and Mary
 Hodnett, of Mt. Airy, Pittsylvania
 county, Va. On account of this union
 there were born unto them sixteen
 children, five are dead and eleven are
 still living. They lived happily togeth-
 er thirty-two years and six months,
 and Sister Butcher told me a few days
 ago that he never spoke a cross word
 to her in his life. He had a hope for
 about twenty-five years, but never

united with the church. He felt too unworthy and sinful, although he was often impressed to do so and always attended our church meetings unless he was providentially hindered. He loved the doctrine of salvation by grace and of predestination and election and would often contend for it. He stated on his death bed that he had one regret and that was that he had never united with the church. But the Lord was with him and filled his soul with praise and caused him to rejoice in Jesus. During his last moments he said he heard such beautiful singing and requested those around him to join in the singing. He said he heard them singing "Jesus Lover of My Soul." At another time he called out "Hezekiah Smith," Sister Butcher asked him what about him. He said he has been dead forty years and I hear him preaching. She asked him what he was preaching. He said he is preaching the power of God, salvation by grace. He was a great sufferer, yet he manifested a spirit of patience that was remarkable. He sustained a fall five years ago which caused him to go to the hospital and be operated upon. He recovered somewhat and was able to follow his occupation again, but was never well any more. He was taken sick again the 5th of December, but recovered a little so he could go about the house and yard, but on Wednesday after the 4th Sunday in March he took his bed and although he was under the care of three doctors and had all done for him that kind hands could do, he grew worse until he breathed his last breath and gently fell asleep in the arms of Jesus. I will say to the fatherless children and widowed mother, weep not for him as for one who had no hope, for he is far better off. "Blessed are the dead who die in the Lord from henceforth, yet saith the spirit. They rest from their labors and

their works do follow them." We believe he is asleep in Jesus and in the resurrection he will be raised up in the likeness of Jesus with all the redeemed throng, where we shall no more see through a glass darkly, but shall see him as he is and be like him. I was present at his burial and being requested to do so by Sister Butcher I conducted the service. I spoke about forty minutes on death and the resurrection, to a large assembly of friends and relatives who had gathered to take the last look at the deceased and to express their sympathy to the bereaved ones. He was laid to rest in Maury cemetery, Manchester, Va.

Written by one that hopes he loved him for the truth's sake.

J. E. HERNDON

MRS. MARTIN JANE SMITH.

Mrs. Martha Jane Smith, wife of Brother Isaac S. Smith, was born May 20, 1839 and died October 7th, 1912, making her stay here on earth seventy-three years, four months and seventeen days.

She was a daughter of Erasmus and Julia Woodard. She and Brother Smith were married April 19th, 1862. To this union were born ten children, two of whom died in infancy; eight are now living.

She and Brother Smith united with the Primitive Baptist church at New Chapel, Wayne county, N. C. and were baptized together in August 1869 by Elder Shade Pate. Of their children their four daughters, together with three of their sons-in-law, are good faithful members of the Primitive Baptist church, "walking in the ordinances and commandments of our Lord blameless."

She and Brother Smith lived together on their farm, about six miles from Goldsboro, N. C.

Sister Smith, humanly speaking was

a good woman, a kind neighbor, a devoted mother, a faithful wife, and had not an enemy.

In the church she was faithful and delighted to have the brethren and friends visit at her home and she well provided for their comfort and pleasure. She had a severe attack of pneumonia, which resulted in an abscess on her lungs from which she never recovered and from which she suffered for nearly eight years, the latter part of which time she was confined to her room.

The writer knows from personal acquaintance, having attended her church for several years regularly and having visited at her home frequently during that time, that Sister Smith was one of those extra good women of whom too much cannot be said in praise. Kind, gentle, considerate and faithful in every relation of life, she will be sadly missed by her family, friends, neighbors and the church.

The funeral services were conducted by Elder John W. Gardner at her home in the presence of a large gathering of people, showing forth the esteem in which she was held by the community in which she had lived.

Shortly before her departure during the night she inquired two or three times, "if it was day break" and the last time she exclaimed: "Thank God the day has broke in Heaven for me," and then gently and peaceably breathed her last—and as I fully believe gently fell asleep in Jesus.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

J. F. FARMER.

MRS. MARTHA PITTMAN ANDERSON.

Mrs. Martha Pittman Anderson,

wife of John Anderson, of Enfield, N. C., was a daughter of the late Elder Wiley Pittman of Edgecombe county. She was born September 11th, 1846 and died May 15th, 1913, age sixty-six years, eight months and four days. In her twentieth year she was married to the above husband who still survives her. Ten children were born to them, three dying in infancy, seven growing into useful man and womanhood.

While she never united with the church yet she was a firm believer in Jesus the Savior of sinners. Salvation by the grace of God was a sweet theme to her soul, and she loved to attend church and listen to that preaching which gave God all praise and glory for all good. A feeling of unworthiness evidently kept her from uniting with the church of which her worthy father was a faithful servant. But her heart was there and she could not be induced to go elsewhere. And though she did not make any public profession of religion, yet she lived it. Her life was one of faith in God and service to others. Only those who were intimately acquainted with her knew of her patience, her kindness and her love for that which is right. She was a faithful wife, a self-sacrificing mother, a true friend. And she will be missed so much, especially by her loving husband who was her constant and loyal companion for forty-six years of her life. But let me say to you sorrowing ones, that your loss is her eternal gain. You sorrow not as those without hope, for you feel that this precious one is "Asleep in Jesus that blessed sleep, from which none ever wakes to weep." And by the grace of God you hope to meet her in an upper and better world. And when your time comes to go hence may you too be prepared as she was. Death to her was no terror. She desired to go

and be with Jesus. One week before her death, during the dark hours of the night, she awoke her husband praising God. She said she was so happy, and wanted him to help her praise Him and to sing songs of praise for her. The last Sunday of her life she told her son Walter to help her pray that the good Lord would soon take her home as she felt she could not get well. She desired to hear singing while on her death bed, and when the end came she seemed to be perfectly free from pain and gently passed away to the spirit world. She leaves a husband, three sons and three daughters and a host of relatives and friends to mourn her loss. "Blessed are they that die in the Lord."

R. H. PITTMAN.

RESOLUTION OF RESPECT.

Whereas, it has pleased our Heavenly Father on the 10th day of April 1913 to remove from our midst our beloved brother, Isaac J. Smith, and whereas the intimate relations held by our deceased brother with the members of Hannah's Creek church, render it right and proper that we should place on record our appreciation of his service as clerk of said church, which office he held over thirty-nine years, and his merits as a man.

Therefore be it resolved: That while we bow with humble submission to the will of Almighty God, we do not the less mourn for our beloved brother who has been called from his labor to rest, as we believe. Therefore be it resolved, that in the death of Brother Smith, Hannah's Creek church has lost a brother, who was always active and zealous in his work, prompt to advocate the interest of the church, devoted to its welfare and prosperity. Therefore be it resolved, that the mem-

bers of Hannah's Creek church tender their heartfelt sympathy to the family and relatives of our deceased brother in their sad affliction.

Resolved further, that these resolutions be entered on the minutes of the church, a copy of them be sent to the family of our deceased brother and a copy to Zion's Landmark with request to publish.

Respectfully submitted,
JESSE D. MORGAN,
J. WILLIS CREECH,
GEO. W. JOHNSON,

Committee.

Done by order of church in conference Saturday before 3rd Sunday in April, 1913.

J. D. MORGAN,

Church Clerk.

ELDER A. D. JOHNSON,

Moderator.

Benson, N. C.

P. S. Primitive Baptist please copy.

MRS. DAVID FUTRAL.

Elder P. D. Gold:

Please publish in the Landmark the death of my precious mother.

She was the daughter of Thomas Simpson and Serena, his wife. She was born March 3rd 1840 and died March 23rd 1912. She was the wife of David Futral, aged 72 years and some days. She leaves one sister, three brothers, seven children, all married, four daughters and three sons, and twenty-six grandchildren: Mrs. Rachel Raynor, Mrs. Mary E. Lanier, myself and Serena Fountain are the daughters to feel the sad loss of such a loving mother, besides many other relatives and friends to mourn her loss which we all feel to be her eternal gain. I feel that I will never get over it, and have so often felt that I must write something about her. She was a faithful member of the Primitive Bap-

tist church for many years. Father is also a member and is yet living and mourning the loss of a faithful companion. Mother was a great sufferer for four months and had several doctors, but none seemed to know her disease as she had so many, though she bore it all with Christian fortitude until God in His infinite wisdom saw fit to take her. He gave her and took her, blessed be His name. Sometimes I think its to draw me closer, for I have never felt right since mother's death. She was a good neighbor, kind and faithful mother and all who knew her loved her. But also she's gone, but not forgotten, and I feel to say:

"A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled."

Her sad hearted daughter,
MRS. ANN TAYLOR.
Jacksonville, N. C.

LITTLE ETHEL AMAN.

This dear little crystal dew drop vanished from this old world of sin and time and entered into eternity this past winter. She was born August 5th, 1908, died January 9th, 1913. She was such a sweet darling child, was loved by all who knew her.

She was the daughter of Mr. and Mrs. J. L. Aman, who preceded this dear little child with six other to the grave a few months ago, leaving them in the care of an aged grandmother, Mrs. Sarah Gillett and their uncle, Mr. Jay Gillett, who accepted this heavy responsibility with a sympathetic pleasure centering their whole hearts' affections. All the little changes seem to be endowed with a stronger hold of affections which tightened the heart strings of her fond

family. She was only four years old, and ever watching out for something to do to please grand ma. When grand ma would be sick one might find her in the room ready, willing and waiting with little hands and feet to go and bring a glass of water or some little errand for grand ma. But she is gone and missed so very much by each and every one. All her little errands are done with now.

She was only a dew drop,
To sparkle in the sunny morn,
Now her absence whispers forget her
not,
While she to Heaven has gone.

This smiling little gem was too precious,
She's gone to the welcome of her mother over there,
Now beyond the starry skies,
Where the purity of such gems never dies.
Her daughter,

ETHEL AMAN.

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And

**"TEN DAYS IN SEARCH OF THE
CHURCH."**

These two volumes under one cover are now being published and expect to be ready for delivery in July. Will contain five or six hundred pages, well printed and neatly bound by same company that published the Biographical History of our ministers. I thought I could sell the two volumes at \$1.00, and so advertised, but from actual cost of publication, I am forced to advance the price 25c. Those who have already paid I will send the book at \$1.00, but ask that future orders be sent at following prices: 1 copy \$1.25; 1 dozen copies \$13.50; to ministers at \$1.00. Postpaid.

This work was written sixty years ago by Dr. A. C. Dayton, a Presbyterian minister, who was led to doubt, and then to be convinced that he had not been properly baptized until he followed Jesus in the liquid grave and found a home in the Baptist church. It has been revised by our dear aged and able brother S. B. Luckett and myself and has ever been noted for its convincing power, its delightful tone and extremely just and fair treatment of all churches it examines. Brother Luckett writes me that he knows of no book, except large and costly ones, so full of Bible truths and reliable church history. He further says, "It was my fortune to get a copy of this work when first printed, and I believe, under God's grace, it led my roving feet to the true visible church, recovering my youthful mind from errors, that under the name of improved religion, have well nigh captured our land."

It is hoped that our brethern generally will appreciate the opportunity to get at so small a cost, these two valua-

ble books which have long been out of print.

Supply your home with one. Give each of your children, or an intimate friend a copy. Recommend it to others. Our children, and the young generally, need to be fortified against error. This book will do so in an entertaining way, for the person that can trace the faithful Theodesia up to her baptism without more than one flow of tears, must have an astonishing control of his or her emotions. I will appreciate your order at once, and will wait on you for the money, if you are a Primitive Baptist and it is not convenient for you to send it now.

R. H. PITTMAN.

Luray, Va.

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West Raleigh, N. C.

6t.—L.M.

Dear Brother:—In looking over the June 15th issue of the Landmark, we notice you have our new song book advertised at \$11.75 per dozen. Please correct this to \$13.75 per dozen in your next issue. We are afraid this will cause us some trouble.

CAYCE & TURNER.

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8:05 a. m. daily for Washington, New Bern and Norfolk—Parlor car service Washington to Norfolk.

4:20 p. m. daily except Sunday for Washington.

West Bound.

5:03 a. m. daily for Raleigh, connects for all points South.

9:02 a. m. daily except Sunday, for Raleigh.

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NORFOLK, VA.

7ION'S LANDMARK

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P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor..... Floyd, Va.

\$1.50 PER YEAR

Mrs. Elsie R. Gillespie
15 May 1914

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

FORSAKE NOT THE ASSEMBLING OF YOURSELVES TOGETHER

From "Order and Disorder" by Elder
G. W. Stewart, Akron, Ala. (Price
25c.) By permission of the Author.

It is customary among our people to meet at least twice a month to worship the Lord in public, generally on a Sunday and Saturday before and this we do as we conceive in obedience to the following injunction: "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of yourselves together, as the manner of some, is: but exhorting one another; and so much the more, as ye see the day approaching." Heb. x 24-25. When we were united with the church by experience and baptism there was an implied agreement on our part that we would attend all the meetings of the church, and, if we love our dear Savior and the brethren as we should, it is no burden to us to attend our meetings; on the other hand, it is a work of faith and a labor of love to do so, for we love to meet and associate with those we love.

When love begins to wane and zeal to grow cold it is apt to be manifested in the non-attendance of members upon their meetings, and wherever you find members, especially male members, indifferent about attending their meetings you find a church in disorder and one which, unless there is a change

in this particular, will, ere long, be seriously involved. Why? Because the apostle teaches thus: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." 1st Corinthians xii 12. He teaches that we are members one of another but all one in Christ, and he uses a natural body as an illustration of the spiritual body, which is the church. Now we know that when one of the most insignificant members of our natural body fails to perform its regular function, office or duty, the whole body feels the effects of the failure and suffers more or less. Now, one of the proper functions, duties or obligations of each member of the church of God is to fill his (of her) seat in the meeting, and, if he fails to do so, he causes trouble in the body. Again, when a church calls a man to serve it as pastor and he agrees to do so, there is another implied agreement on the part of both church and pastor that each member will, providence permitting, meet at that particular place as often as agreed, and, in consideration of this, each party, aside from his christian obligations, is bound to meet the other according to principles of honor and fair dealing and besides, we all profess to believe the doctrine by our blessed Savior, when He said, "Seek ye first the kingdom of God and His righteousness and all these things"

(referring to food, raiment, etc.) "shall be added unto you." So He taught, and we all profess to believe, that our duty to our God and our brethren comes first in every thing, and having professed this, we should see to it, by God's grace, that our actions do not belie our profession. "But" says some brother or sister, "I am so weak and unprofitable it makes no difference if I am not there." Nay, my dear brother or sister, while it is right for us to esteem others better than ourselves, it is the duty of each member, however small he may esteem himself, to fill his seat in the meetings; for remember that they all care for you, and your pastor cares for you, and your example of faithfulness encourages him; and besides, if we can do nothing more we should try to so act as to maintain the unity and order of the body, and not disturb the peace of the church or burden the pastor by our absence. We all agree that it is right, yea, the duty of the church, to help the preacher, but we should remember that there are other and most effectual ways of helping the preacher besides helping him in a financial way; help him by your faithfulness in attending all the appointed duties of the church, and do not burden him with your absence.

Paul says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. xiii 17. Again: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Heb. xiii 7. Again: "And we beseech you brethren to know them which labor among you, and are over you in the Lord, and admonish you; to esteem them very highly in love for the works

sake, and be at peace among yourselves." 1 Thessalonians v 12, 13. Again "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Timothy v 17. When we fail to meet him as we should we do not honor him even with single honor. Perhaps some one will not attend meeting because he is offended at some brother or sister. What a mistake. Will you throw the whole body into confusion because you are offended? Will two wrongs make one right? Will you put your pastor to grief because you are offended? If you are hurt at a brother or sister you cannot bear it, why not do as directed by our blessed Savior in the eighteenth chapter of Matthew with reference to private offenses and trespasses?

There is some little peculiarity about each meeting we have—something done or said that will never be done or said again just in the same manner and under the same circumstances, and it may be that those present see the Lord, but you, if you are not there, I fear will be like Thomas, ready to dispute it. We should remember that as the days and weeks and months and years go by, we are making our record for this life. Shall it be one of true devotion or one of unfaithfulness? Our blessed Savior said, "And because iniquity shall abound, the love of many shall wax cold." Matthew xxiv 12. It is now becoming quite fashionable for people to say and do not, to lie, to be not punctual and dishonest, hence we should examine ourselves to see whether we are in the faith for it may be that we are more under the sway of the evils above enumerated than we are aware of.

One brother could not go to meeting on Saturday because he was behind with his work, another could not go because he hired help that day,

another could not go because he had to attend a school meeting. A sister could not go because she had to visit a sick neighbor. But, brethren and sisters, how about your profession, as you have said you believe our Savior when He said, "Seek ye first the kingdom of God and His righteousness?" Where is the consistency between your profession and your actions? And remember that we are commanded to not lie one to another. In telling why we failed to be at meeting did we tell the truth? No; for, instead of saying we could not go because we had to do so and so, we should have said we did not go because we preferred doing so and so. It is right to visit the sick, but it would be poor policy to give one family the rheumatism by visiting another. Better let the grass take the crop than let the weeds of sloth and discontent take the garden of the Lord. Better neglect your hired help than the help which the Lord has so kindly afforded us in the society of His people and the ministry of His word; Better neglect the schools of men than the school of Christ; better neglect your sick neighbor for one day than to make your brethren and sisters sick at heart by your unfaithfulness in attending your meetings. Some do not go on Sunday because company came in that morning and they feared their visitors would be offended if they left them; but they were not afraid of offending the brethren or of dishonoring the Lord. Others seem to think if they attend one day during the meeting that is sufficient. If they are right in this, why call a man to preach two days in each month? If one day is sufficient, why not call a pastor for only one day.

We should respect our meeting days as days especially devoted to the public worship of the Lord, and should suffer no log-rolling or other workings

or visiting, or milling, or political gathering, or any worldly interest whatever over which we have a legal right to control ourselves to prevent us from our duty in this particular. But often it is the case with members that it is too cold, or too hot, too wet or too dry, or too something for them to attend their meetings, and oh what heartaches it causes the poor pastor to hear brethren coming up with their flimsy excuses. One of the most disheartening of all things is to be compelled to do business with a person whose promise is not to be depended upon. Let your given word be as a hempen cord, a chain of wrought steel that will bear the heaviest strain. Be a positive quantity that can be calculated upon at all times and at all places—one whose "word is worth a hundred cents to the dollar."

When it comes to attending our meetings we should feel very much as the poor man did about meat and corn. He was worrying about how he would get some meat when some one asked him what about the corn. He replied that he was not worried about that at all, for he knew that had to come. So we may be worried about how to get off here or there on a certain day, but we should not feel worried about our meeting days, but feel that if we live and are able to do so that we have to go. I have in mind a dear old brother, John Frazier, between eighty-five and ninety years old with whom I have lived in sweet fellowship for about twenty-five years, and who has resided, all this time, about ten miles from our church, and is a poor man, and during that twenty five years he has attended his meetings most punctually, always on time, in summer and in winter, cold or hot, wet or dry—most of the time traveling forty miles a month; and he is as punctual on one day as on another. There

is another a young brother living eighteen miles from the church, who is also faithful in attendance. Let us look up, dear brethren and sisters, and be faithful unto death, and never cease till we can honestly stretch forth a hand and say to our dear Lord, "We no longer need thy blessings in order that our hearts may continue to pulsate." A conscience void of offense towards God and man is far greater comfort to us than all the carnal joys to be derived from sloth, carelessness and indifference. Let us take courage for the fight will soon be over, the victory will soon be won. While we are in duty's ways and faith is in exercise, instead of trying to find some excuse for staying at home, we can, like David, say, "I was glad when they said let us go up to the house of the Lord," and "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness," and again, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Psalms vii 5, 6.

Do you see that little band of brethren and sisters gathered together in the name of the Lord? There is nothing, perhaps, prepossessing or attractive in their outward appearance — they may be "men wondered at" yet in their midst dwells a faith that overcomes the world, endures as seeing Him who is invisible, choosing rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season, and while they may appear lonely, still, in their midst is one, invisible though He be, who is, "Fairer than the sons of men," who was "Afflicted in all their afflictions, and He bear them and carried them all the days of old." The world, the flesh and the devil oppose that little

band, and the "Fair One," in their midst and one way in which this opposition is manifested is by not being present. Will you, who profess to love the dear Lord, place yourself in practical opposition to Him and His people by your absence from His service when it is reasonable for you to attend? Remember the language of the Savior, "no one having put his hand to the plow, and looking back, is fit for the kingdom of God." Will you suffer one of those little Canaanitish devils of worldly care, carelessness or indifference to come along and conquer you and cast you into prison when you ought to resist satan himself? Will you be one of those whom your pastor meets and is cheered by, every time he goes, or one of those he fears will not be there and about whom he is grieved?

Dear Brother Gold:

I feel like I want to tell the dear people of Zion how I feel. The good Lord has blessed us of this section and hope you will have room in your valuable paper for a few lines.

Less than two years ago there were ten or twelve of whom we think as the Lord's sheep scattered abroad, wandering through the dark valley seeking rest. At last, since then, it pleased the good Shepherd to call them home to their friends and they came from two to eight at a time telling what great things the good Lord had done for them. The most of these were young people. And how beautiful this was, to behold young hearts giving up all the pleasures of this life, turn from the ways of this old world, and take up the cross and follow after the ways of our Creator. It is also wonderful to see the older ones who have so long lived after the flesh and good of this life to be made to see that such, is all vanity and of short

duration. No profit or love for the short time we dwell here. Who could doubt the Lord's hand in these matters?

Dear people, I wish to mention that we have people living here that are seventy years old who have lived here a life time and say, never in their life was there a Christmas passed by and not a dance or frolic of any kind heard of in this section. But instead the people both old and young gathered together at some neighbor's house and sang praises to God the Father and Son until late at night two or three times a week. And thanks be to the Giver of all good gifts it continues until now. And may God direct us and keep us in the right way, ever looking to Him, ever giving Him all the praise for all the blessings we receive and all the good we do, if any.

If space allows I wish to say that a portion of these members I refer to joined at Strawberry church which is some distance from us, causing the brethren and friends to get the idea that a church house was needed here. Therefore they began to arrange for the work some few months ago and at this time is a complete and neat little house of worship. I hope to the cause of which you will see notice of dedication in the Landmark, as sent in by the clerk of the dedication. It was a glorious meeting to me and seemed like every one enjoyed it.

Brother G. W. Hundly was elected as our pastor and may the good Lord bless him to serve us for many years to come as he has in the past.

Dear Brother Gold I have made this letter very scattering; if you see it worthy, please correct all mistakes and publish, if not all will be well. May the good Lord bless you and all of His dear people the world over and may His great name have the praise and honor for ever and ever, amen.

Your humble brother if one at all.

W. R. DODD.

Whitmell, Va.

LETTER.

My dear Brother Gold:

In compliance with your request am enclosing you a letter from our much beloved Brother J. C. Robertson, who laid down the shackles of mortality on the 3d of Oct. (I believe) 1912.

This letter, like many others he wrote me was a great comfort to me. I do appreciate so much the words of cheer and encouragement spoken to me by the dear saints along the way, but do feel so unworthy of the notice of the Lord's dear little ones. I often wonder why they are all so good to me and allow me to dwell among them but with Ruth I can say of the church of God, "whither thou goest, I will go, and where thou lodgest, I will lodge, thy people shall be my people and thy God, my God." and "Where thou diest will I die, and there will I be buried."

Hoping you are enjoying your usual health and with a heart full of love to you I am I hope.

Your little sister in Christ.

MARY JOHNSON THIGPEN.

Dear Sister Thigpen:

Your very kind and appreciated letter of the 12th inst. came to hand very unexpectedly to me, but I can assure you I always love to receive and read your letters, as they are so full of good things pertaining to our dear Jesus Christ who died on the tree of the cross and was buried for our condemnation and rose for our justification. Blessed be His holy name forever!

You write like you are the worst being on earth. It is not you my dear sister that's so mean, it is myself, I feel

some times that I am not fit to be in decent company, much less a member, (as I hope) of the church of our living Savior, Jesus Christ.

I try to carry a bold face and look on the bright side of everything, but it seems to me sometimes that everybody I meet and especially the household of faith, looks on me with an eye of suspicion, consequently this makes me feel very low and cast down. But at other times and especially when I can have the blessed privilege to sit in God's sanctuary and am blessed with a hearing ear, so I can hear the joyful sound of the blessed gospel of our dear Jesus, it lifts me up and I can then say of a truth, I know that my blessed Jesus liveth. Blessed be His holy name: O; how I do love to be with our dear brethren and sisters, and hear them relate their relations with a dear Savior as God, in His great mercy toward us, sent His only begotten Son down in these low grounds of sin that we through Him might be saved. How much have we to be thankful for and yet we, or at least I do go days and weeks and hardly think on His name: it makes me fear and tremble when I come to think and realize my condition. Oh! that I could praise His name as I ought.

I certainly did enjoy the association at Sandy Grove and especially the preaching on Sunday. It was good to me, and oh! how much good it did me (just after services Sunday) when Sister Sutton (a lady I had never met) came to me and said she had made enquiry as to who I was, and she wanted to shake my hand. This filled my cup to overflowing. I also did enjoy the company of our brethren and sisters while at Brother Rowe's. I certainly think Brother Rowe and his wife, sister Rowe, are two lovable people and I did enjoy my stay at their home. And those grapes, well I wont to say any-

thing about them, you can judge by my actions as to how I liked them.

Yes, the worldliness in myself gives me a great deal of trouble, more than anything else, and I will have to confess that my mind is on the things of the world more than I desire and wish that I could lay aside the foolish thoughts that I have so much of and put my mind on things above.

I know that Jesus says, "if you love Me seek those things which are above" and Paul says, "When I would do good evil is present," and it seems that I cannot resist this evil spirit; you know Jesus was tempted of the devil but the difference is, that I go in the temptation, while our blessed Jesus refused and thereby God was glorified.

Dear sister, while you may feel humiliated by the fact that you made the expression you mention, yet I think I can safely say that Brother Hall did not take any exceptions at all and I would not let it worry me so much.

Now, my sister, by the fact that you can see so much of your meanness as you call it, it is a good sign that you are a child of God, and by this knowledge we have the blessed assurance that we are no longer under the dominion of sin.

The subject of answering your letter got on my mind during Friday night and it seemed that I could think out just what I wanted to say, but today it is different, I am in the dark and cannot think or write anything that I know would be interesting to you.

I dreamed during the night of the hymn number 31, and if I could only feel justified and assured without any doubts on my part, that this hymn covered my case, then I could sing with the poet:

"When we appear in yonder cloud,
With all thy favored throng,
Then we will sing more sweet more

loud,

And Christ shall be our song."

Are you going to the Black Creek Association? If you do I hope that you will have another feast on the good things of the gospel.

I will not be able to get to this association as my Brother Joe is thinking of going.

Forgive my scattering thoughts and write to me again when convenient.

With much love for Christ's sake, I remain as ever,

Your little brother, I hope.

J. C. ROBERTSON.

Robersonville, N. C.

Oct. 15, 1911.

LETTER.

Elder P. D. Gold,

Dear Brother:

Your card received today and you can never know how sweet it was to me.

Oh! how little it makes me feel to have such dear people call such a worm as I, sister; but I feel to say as Ruth did, beseech me not to leave thee for where they live I want to live and where they die I want to die.

I've been asked to write my experience for the Landmark since I joined the church and although I don't feel like I read from others I'll try with the help of the Lord to write what I hope and believe has been the dealing of the Lord with me; and even though 'tis little it seems very precious to me, at times and though the world may think it strange I would not with the world exchange.

When I was very young I had serious thoughts concerning death and judgment day. Several times I dreamed of seeing the world come to an end and I would be frightened almost to

death. One night I dreamed of being in a large field where there wasn't anything growing in, it was surrounded by a high wall and an ugly animal was after me; I couldn't see any way of escape, but just when I thought I must give up and let this animal take me I saw right at the bottom of this wall a small hole and I got down and crawled through and when I got on the other side I met the prettiest man I ever saw and oh! what sweet relief I found.

I often felt like I wanted to tell father and mother how I felt but could not and when my father was sick, just before he died I was passing through the house one evening and heard him praying and I just wanted to ask him to pray for me but thought he would think me foolish, I being so young and passed on not letting him know anything of my feelings.

One night in March, 1912 I dreamed of being in a show ground where everything seemed very unclean and I was tired of staying there and I went in an adjoining field where there was a church and I went up to the house and thought I would go in but looked down at my clothes, they were very dirty, but I wanted to go in so bad that I went and sat down by the side of Sister Prudence Brake who had on the most beautiful dress I've ever seen and oh you don't know how unworthy I felt.

I think I realized the meaning of some of these dreams last fourth Sunday. It seemed that every word was just for me, the songs they sang were for me and when they began singing the last hymn the door of the "church was open" and I couldn't keep my seat. I went and without giving anything received everything and just as I went to shaking hands with those dear old soldiers of the Cross another dear sister came forward and was received,

We were baptized that evening by Brother G. W. Boswell. It seemed that earth and Heaven had met. Oh what a happy day. I shall never forget it. I've been feeling good every since that night after I was baptized I couldn't sleep, I lay on my bed rejoicing and not a wave of trouble rolled across my peaceful breast.

While lying there these words came to my mind "if this is only a foretaste what must the fullness be" I wish that I could write it like I feel it, but, can't it is better felt than told.

Will bring this to a close for fear it might worry some one.

Asking all the household of faith to pray for me that I may hold out faithful to the end, ever leaning on Jesus who is our only refuge in time of storms.

With much love to all dear brethren and sisters everywhere, I am, I hope,
Your little sister in sweet hope of eternal life.

EMMA FLY BRAKE.

Rocky Mount, N. C.

Such sweet letters never worry the children of God. P. D. G.

My dear Brethren:

I will try to write a few lines for relief of mind hoping tis of the Lord, that He will direct me what I have to say for I feel unworthy and not competent of the sacred task.

I feel to say that Brother Dodson told my feelings in his good letter to the Landmark. I did enjoy it so much. He, like myself, seems to be journeying in a strange land, yet the Lord is there. He works in a mysterious way His wonders to perform, plants His footsteps in the sea, and rides upon the storm. His people are a peculiar people; zealous unto good works. They are strangers here below and what they are 'tis hard to know. The world

can't understand them, therefore they are ridiculed in many ways being persecuted on every side, but they that would live Godly in Christ Jesus must suffer persecutions. Therefore if we can only feel His presence, and know that He is leading us through all the stormy winds that blow, and the dark pathways of trials and sorrows, we could be more submissive. But our doubts and fears, and sufferings are so great at times, causing anxious thought, do we love the Lord or not, are we His or are we not. Then we find ourselves halting between two opinions desiring to follow the true and right spirit of the Lord.

Thus it is through much fear and trembling that I travel here below, feeling my way as it were stumbling, stumbling here and there. I know I am nothing and can do nothing without the Lord; if He withdraws Himself from me ah! whither shall I go. These lines below often come to me:

"Ye little flock whom Jesus feeds
Dismiss your anxious fears,
Look to the Shepherd of your souls
And drive away your fears—
Though wolves and lions prowl
around
His staff is your defense
'Mid sands and rocks your
Shepherd voice, calls streams and
pastures thence.
Your Father will a kingdom give,
And give it with delight,
His feeblest child his love shall call
To triumph in His sight."

I had rather suffer afflictions with the people of God than to dwell in the tents of the wicked. Whether I am enrolled as one of His little flock or not, this I know, I love them better than any people on earth, and feel to be the feeblest if one at all. If I could but touch the hem of His garment it would

be enough. 'Tis a hope for a hope, therefore let us press onward for hope deferred maketh the heart sick, but when it cometh, 'tis as a tree of life. These lines below came to me when I was very much cast down, almost without hope a few weeks ago.

"God I pray to thee for patience,
When the world seems all unfair.
When life seems one long injustice
And the end alone despair.
When I am weary, oh, so weary
And my tears bring no relief,
When I question why thou sendest
To humanity such relief;
When I ask the use of sorrow, misery
and pain—

What the end is, what the object;
What the meaning; what the gain.
Grant me faith as well as patience,
And forgive me when I pray—
For some knowledge of the reasons
Why we suffer day by day!
Give me strength to keep on working,
Cheerfully to my task;
Give me courage, hope submission—
Perfect joy I cannot ask.
Teach me how to give to others
Something helpful, something true,
How to make my life worth living,
How to start each day anew.
God in heaven forgive my failures
And uphold me with thy hand:
I am weak, impatient, restless, and I
cannot understand.

I can only hope, believing,
There are reasons now unknown,
Which sometime, somewhere I will
master,
As I reap what I have sown.
Dear Lord, once more I am imploring
Thee with strength to fill my heart,
And in Thy tender mercies
Thy grace and truth to me impart."

I would like to hear from Sister Maggie Staton and Sister Hettie Whit-
ley, as I would like to get their ad-

dresses, also to have them and all the Baptists who have a mind to visit our indie band at Old Sparta. Only a few of us meet there now, and no pastor—the church is in a sad and destitute condition. 'Twas once so prosperous, now we often have no preaching.

Brother Lawrence comes quarterly when his health permits, Brother Stone also comes when he can and we love to see them come, and hope the Baptist ministers will visit our church when they can.

Please pray that the Lord may send us a regular pastor to feed the little flock, as some of them are so feeble in health and age, that they can't hear the gospel only at their home church. It is sad to be deprived of hearing the gospel preached for 'tis food for the hungry soul, and to the weary rest, it lifts up the weak hands and strengthens the feeble minded. I will close with love to the Household of faith, asking to be pardoned for all errors herein.

Can't you come and preach for us sometime, we all would be glad to hear you. May you continue to enjoy the many blessings from on high, and be spared to preach to the poor for many years to come. Pray for me.

A little one hoping for rest in that city above, where the wicked cease from troubling and the weary are at rest.

FANNIE C. SPEIGHT,
Fountain, N. C.

GENEROSITY.

Selected.—There is a way of doing kindness which looks as if no kindness has been done, a gentle and delicate way which adds preciousness to the gift. I have known some do a kindness as if they were receiving it rather than giving it.

JOSEPH PARKER.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

PURE IN THEIR OWN EYES.

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness," Prov. 30:12. Who can forgive your trespasses? Is it that man that is pure in his own eyes, or the man who is vile in his own eyes? The man who is clean in his own eyes, and feels that he is without sin is not the humble, broken hearted man to forgive another wrong. The Pharisee who thanked God he was better than others—who left off nothing he was commanded to do, but had no need of mercy, or of being forgiven, was not the man to forgive the failures of others. It is not necessary for a man to do what natural conscience tells him is wrong in order for him to feel he is a sinner. The humble man abhors himself though he is not a transgressor of the letter of the law. The knowledge of vileness runs deeper than the surface of things, or than the natural eye can penetrate.

The man who feels that in his nature he is unclean is not quick to condemn another. He finds more apologies for the short comings of others than he does excuses for his own wrongs. He does not seek any excuses for his own wrong doings. He forgives others, for much is forgiven him therefore he loves much.

When David had slain an innocent man and taken his wife from him, he pronounces sentence of death on the one doing what he had just done.

The Pharisee is farther from the kingdom of heaven than publicans and harlots, because his self-righteous pretenses are hateful to the Lord of glory. There is not a trace of righteousness in a self-righteous man. There is no humility nor forgiveness in the heart of him who cannot pray for an enemy, nor forgive one that trespasses against him.

Wickedness is a deceitful monster and slays its victim greedily. It is presumptuous, self-willed. It is a liar claiming what it is not entitled to, pretending to be what it is not, denying to be what it is, walking in a vain show. It draws nigh to God with the lips when the heart is far off.

To confess that one is a sinner is the truth. If he feels that he is vile he cannot hold malice against another, for what he is hating in himself. He pities one burdened with sin if he abhors himself as a sinner. When the Lord forgives him he has compassion upon others for the plague of their hearts that is so afflicting them.

P. D. G.

DEFENSE.

What a wonderful defense is a sound conscience is a common remark of men. Why not depend on the unfailing defense, "Salvation will God appoint for walls and bulwarks?"

Conscience makes cowards of us all says one. There is a more sure guide than conscience. The Holy Ghost shall guide you into all truth.

Mankind are inclined to drink nostrums, dopes, expedients of quack doctors, until God gives them drink of the fountain of light and love.

It is good to have a conscience void of offence toward God and man. Paul says herein do I always exercise myself to have a conscience void of offence toward God and man. To live in all good conscience toward God and man is excellent living. But there is no medicine that can purge the conscience from dead works to serve the living God, but the blood or life of Jesus Christ. To take heed to yourself after his pardon is granted so as to have a conscience void of offence toward God and man is good living.

P. D. G.

HOW DO YOU SPEAK?

"For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." 2nd Cor. 2:17.

Paul writes much of preaching, and of different kinds of speakers and writers, in his epistles to the Corinthians. If each speaker is free from false motives in his speech how much more sincerity there would be in his utterances. One often has in his mind some one he means to reach in some way. What will this or that one think of me? How will what I say sound? If one should feel that I am before God, in the sight of God, and speak in Christ then the fear of man, or the praise of men, would not be considered. Then the truth only would be sought, and the speaker would utter his words before the Lord. How safe would be his speech, and so

much fewer his words open.

If men felt that they must give account for every idle word they utter how would they weigh their words, pray that their speech should be seasoned with salt, and spoken in soberness without malice or flattery, and speakers would seek to please God.

There would then be no evil speaking, nor reviling, but all would be to profit. Then your speech would always be the truth and as good one time as it is another. There would be no need for apologies or explanations about what you said.

The words of the upright are healing, strengthening, guiding and saving.

P. D. G.

ALLURE HER.

A Sojourner requests my view of Hosea 2:15, "And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt."

God brings his people into the wilderness and speaks comfortably unto them. This looks like a strange place to take one into for comfort. What is there in a wilderness to comfort one? There is no food, nor shelter, home nor comfort there. But God is himself the comfort of his people. When he removes them from all natural comfort, and then speaks comfortably unto his people, and gives them vineyards from thence, then they know that it is God himself that does this.

How does he allure them into the wilderness? He began his wonderful deliverance for Israel by showing them his saving power. He poured out judgments on the Egyptians humbling them. He divided the sea, and opened a way through the sea into the desert,

and they glorified God. He allures them by showing them his glorious power to save, and they could then sing as when their sins were pardoned, and their iniquities covered. The song is Salvation will God appoint for walls and bulwarks.

The valley of Achor becomes a door of hope. Surely this is not as it was in the olden time when Achan, that took the golden wedge and the Babylonish garment, was stoned to death. The valley and shadow of death becomes a place of glorious light and joy. The bride then sings as in the days of her youth, and the day of the gladness of her heart. The beloved betroths her to him in loving kindness and tender mercy forever. When the Lord confirms his love to her in the pardon of all her sins then she is allured into the wilderness, and he speaks his comforts to her.

The Lord takes away the false gods from his people, and writes his law of love in their hearts. He makes the new covenant of peace with them, and even all the beasts of the earth are brought under the glorious power of God. All things work together for good to them. For God will sow her to him in the earth, and she being quickened from the dead yields the increase of faith, hope and love, and instead of briars and thorns of the wilderness shall spring up fruitful trees of the Lord's planting, that he may be glorified. For the earth shall bear the corn and the wine and the oil born for strength, strong meat of food for growth. Wine for gladness of heart, and oil for joy, and to make the face to shine, so there shall be plenty. No more the barren wilderness, but the land of promise and fruitfulness, joy and peace. The Gentiles shall come: for a people that knew him not, or were not his people shall become people of the living God. For the Gen-

tiles shall hear the gospel and believe in the Lord Jesus Christ. This is the day the Lord hath made and the rest shall be glorious.

P. D. G.

By nature we are of Adam. All his offspring are polluted in his nature, defiled in his transgression, poisoned in the fountain of his transgression. By the disobedience of one many are made sinners, so that death hath passed upon all because all have sinned. Even so by the obedience of one shall many be made righteous. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

The law of sin and death in Adam, or manifested in its operation in him, discovered guilt and by sin came death.

God said to Adam in the day thou eatest thereof thou shalt surely die. When he sinned he was naked and was separated from God or died to his former standing of uprightness.

A flaming sword that turned every way to keep the way of the tree of life with cherubims was placed at the east of the garden of Eden. This was done after God drove the man out of the garden. It was east of the garden that this was placed. There could not have been greater energy, wisdom and power to prevent the man from returning to the garden of Eden. Mankind claim power to go back there. But Primitive Baptists hold to ancient things. They like sheep go back to foundation of things. A flaming sword full of life and light, of such watchful activity that nothing can elude or pass it, with cherubims of divine power to keep this way.

Now Jesus the second Adam, the light of God, the glory of God, comes from the east gate where he sat as a prince. Where is he that is born King

of the Jews, for we have seen his star in the east, and we are come to worship him. Light comes from the east. The light of the knowledge of the glory of God in the face of Jesus Christ hath shined in our hearts. Help was laid on him made strong for this wonderful deliverance from sin and death. The seed of the woman shall bruise the serpent's head. The lion of the tribe of Judah hath prevailed to look upon the book sealed within and without with seven seals, and to loose the seals, and to open the book, and interpret its mysteries. He shall make an end of sin, and bring in everlasting righteousness. He is made of a woman, made under the law, to redeem them that were under law that they might receive the adoption of sonship, and as heirs of God and joint heirs with Christ be presented without fault before the throne of God with everlasting joy upon their heads, and sorrow and sighing flee away.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4. Married to Jesus who is risen from the dead, with all the treasures of the Father of Mercies and the God of all comfort dwelling in him, of his fulness we receive and grace for grace, so that He being made of God unto us wisdom and righteousness, sanctification and redemption, we have as the bride of Christ our glory in our husband, who is our life. Because he lives we live also, for he is the Lord our righteousness. When the flaming sword, the justice of God, awoke against his well beloved Son, who was made sin for us who knew no sin, that we might be made the righteousness of God in him, then the heavenly gates of glory flew wide in mercies poured

upon us, and as Jesus ascended into glory these gates of strength and glory opened wide to receive the king of glory into heaven for us; and because he lives we shall live also. Jesus trusted in God for all the body, "And again behold I and the children which God hath given me," Heb. 2:13, Jesus and the bride.

P. D. G.

JEW AND GENTILE.

A few years ago I was stopping in Tarboro at the home of a friend. A nice Jew was spending the night there. He was about 60 years of age—named Cohn—naturally blind, an intelligent man and pleasant in his manners, had been a Rabbi, but having married a Gentile woman was debarred the privilege of a teacher among his people.

He asked me if I thought the Hebrews would ever be restored to the land of Palestine—referring to the 11th chapter of Romans. After this we entered into an argument about Jesus Christ: then he refused to allow me to quote from the New Testament. Some Hebrews allow that Christ was a good man, but not from heaven. My reply is how could he be a good man, if he is not from heaven? He said he came from heaven. Now if he did not come from heaven how could he be a good man? If he did not tell the truth, but, claiming what if it is not true, utterly forbids his being truthful. How could he then have been truthful or good? If Christ is not what he says he is then how could he be even a prophet, or a good man? But if he is proven by infallible witnesses to be the Son of God then woe be to any that reject him, and refuse to worship him. All our argument after this was confined to the Old Testament.

He said you worship three Gods, when the Old Testament declares,

"Hear O Israel, the Lord thy God is one God:" but you are idolators worshipping three Gods. I replied we hold God in a trinity as Father, Son and Holy Ghost, and I said what is meant in the first chapter of Genesis when God said, "Let us make man in our image, after our likeness." He said that is a figure of speech. Then I said, what does the scripture mean where it says, "For unto us a child is born, unto us a son is given: and the government shall be on his shoulder: and his name shall be called, wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." He said is that in the old bible? I replied get it and read it for him. He said I do not know what that means but Moses is good enough for me. I replied Moses curses you. For he said cursed be every one that continues not in all things written in the book of the law to do them. He commands every male Jew to go three times a year to Jerusalem to worship. There was where they were to make an atonement for their sins through the priest on the altar at Jerusalem. But now I said if you were to go to Jerusalem you would find no altar, temple, priest, nor any thing else by which even a typical atonement could be made for you. Now the Old Testament says, there is none that doeth good—no, not one. But all are sinners. Now what do you do for you sin, and there can be no offering made for you, for you have no priest, nor altar, nor temple. All is gone. You have got nothing. What do you do? He replied you sin, what do you do? I replied we have a glorious High Priest on the right hand of God, whose blood cleanseth from all sin. When we are enabled to confess our sins his blood cleanses us from all sin.

Then I dilated somewhat on the nature and purpose of the Old Testa-

ment worship under the law of Moses, as a figure of a better testament founded on better promises.

I said in substance, you know you have no visible worship now—no temple, no priest, no altar, no government. Your prophet Jacob said you would have a government until the Shiloh should come which is the Gatherer, the Messiah, and to him should the gathering of the people be. Jacob said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come: and unto him shall the gathering of the people be," Gen. 49:10.

Now I said you know that you have no government, nor have you had any since early after the resurrection of Jesus Christ. You are scattered in all countries, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim.

Afterward shall the children of Israel return and seek the Lord their God, and David their King (Jesus): and shall fear the Lord and his goodness in the latter days," Hosea 3:4-5.

No race of people have existed as you have for nearly two thousand years without some sort of government; the Africans have had some form of government, so have the Indians &c: but you have none. You ought to know from this that the Messiah has come. You are a living witness of the truth of the Bible.

This child born unto us, this Son given is Jesus. He is the Mighty God, the everlasting Father. He is God manifest in the flesh. When Jesus was born of the virgin here was the holy seed come down from heaven. He came unto his own and they received him not. He fulfilled all scripture. He did and suffered all that the prophets

said he would. Jews and Gentiles put him to death. God raised him from the dead. There never has been any declaration of prophecy made more fully and clearly proven than that Jesus Christ the Son of God. Look at Isaiah 6:9-12. This shows the condition of the children of Israel, the sons of Jacob to this very day.

Now I said your tabernacle worship was a figure. It is all gone. You have nothing in the place of it. The priesthood of Levi must offer lambs &c. The Melchisedec foretold—should come after another order, See Psalms 110:4.

Jesus is that Melchisedec. He must have somewhat to offer that is holy, Psalms 40:6-10. A body God prepared him in which the law of God is written. Jesus proved fully as a man that he was holy, knew no sin. He laid down that body, a Lamb verily foreordained without blemish or spot. The good shepherd laid down himself an offering for sin. As the eternal God he laid down his body that God prepared him. Here is God and man, the One Mediator between God and men offering himself. Under the law the priest offered a lamb on the high day of atonement without blemish, taking its blood into the most holy place, laying on his holy priestly robe, to make an atonement for the people typically.

Now all that outer, visible worship is gone. What have you in place of it? nothing. But believers in Jesus know he is come in the flesh—has fulfilled the first, outer testament. He proved he was the Lamb without blemish. God owned him, prophecy owned him, angels owned him, his works owned him, men slew him, but God raised him from the dead. For the old bible says Thy dead men shall live, together with my dead body shall they arise. This Jesus whom ye slew has God raised from the dead. This High Priest after

the order of Melchisedec has God exalted a prince and a Saviour. Him must the heavens receive until the restitution of all things God has declared by the mouth of all his holy prophets since the world began.

Believers hear the ringing of the golden bells, and smell the odor of the pomegranates, and know that they have an advocate with the Father, and because he lives they shall live also.

Mr. Cohn replied to these things, you must be a very happy people. I said we are when we can believe and feel these things. Happy art thou O Israel. Who is like unto thee, O people saved by the Lord. The eternal God is thy refuge, and underneath are the everlasting arms. There is nothing lost, but all saved in the redemption of the Lord Jesus. He did not come to destroy the law or the prophets, but to fulfill them. So that all is fulfilled, nothing lost. Jesus has done all things well. He reigns over the house of David forever. Of his government there shall be no end. His rest is glorious, his dominion perfect.

After many days the children of Israel shall return and dwell in the glorious mountain of his holiness.

P. D. G.

THE RIGHTEOUS ONLY.

Dear Brother Gold:

Please give your view of 1st Peter 4:18, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Are God's people designated as sinners?

Your brother,

J. M. PRESNELL.

Peter counsels the brethren not to think it strange concerning the fiery trial which is to try them. It is good if our sufferings are for the cause of Jesus. But be careful that none suffer

as an evil doer. Yet if any man suffer as a Christian let him rejoice.

Judgment must begin at the house of God says Peter, and that time has come he says. Now if it first begin at us what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved where shall the ungodly and the sinner appear? How shall the ungodly and the sinner escape, if the righteous only are saved, if the righteous scarcely, or only are saved. The answer allows no escape for those that obey not the truth. Jesus will take vengeance on them that obey not the gospel. Every soul that will not hear that prophet shall be cut off from among the people.

The world seems to think they are not accountable to God, and are under no obligation to serve the Lord Jesus. But God has appointed a day in which he will judge the world in righteousness by the Lord Jesus Christ who is the judge of quick and dead—of the righteous and the wicked, of the godly and the ungodly. All judgment is committed to the Lord Jesus.

What manner of persons ought we to be in all holy conversation? We belong to the Lord Jesus. He is worthy of all honor and praise (and we should love and serve him who is the chiefest among ten thousand, and the one altogether lovely. How sad is the case of any one that does not love the Lord Jesus.

The ungodly are such as are without God and without hope—opposed to God. A sinner is a transgressor of God's law. Are there any that are righteous or good? "As it is written, There is none righteous; no, not one." Rom. 3:10. The ungodly man is a sinner and the sinner is an ungodly man, yet both are named in this scripture.

All God's people are sensible that they are sinners. Paul felt that he was

chief of sinners. That is the trouble with the live man. Those dead in sin are not plagued as the children of God are with their vileness. The law of sin in their members wars in their members against the law of God in their minds. Hence none feel they are greater sinners than those who serve the law of God in their minds. They have continual need of Jesus. Those that are walking in the spirit have peace with God through our Lord Jesus Christ.

Against such there is no law. There is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit.

P. D. G.

ASLEEP IN JESUS.

Elder Isaac Webb, of Carroll county, Virginia fell asleep in Jesus, June 2nd, 1913. A more lovely, noble and useful brother I perhaps have scarcely ever known, combining in his character love, meekness, zeal, faithfulness, and useful labor in serving churches as a model pastor for perhaps nearly 50 years. Help Lord for the godly man ceaseth, for the faithful fail from among the sons of men.

Sister Webb writes "In deepest grief I am yours in hope of eternal life."

P. D. G.

(Read Matt. 12:24—37.) The bearing of this shows that such as sin against the Holy Ghost have no forgiveness. But that the people of God are kept from this sin, or never sin against the Holy Ghost. If the tree is good the fruit will be good. If the tree is evil the fruit will be evil. Out of the abundance of the heart the mouth speaketh. He that is not against Christ is for him, and he that is against him is not for him.

MRS. ANNIE GILLETT AMAN.

I feel it my duty to try to write the obituary notice of one of my very near and dear friends and neighbors, Mrs. Annie G. Aman, the daughter of Mr. and Mrs. Lemuel Gillett. She was born November 24th, 1871, married to Mr. J. L. Aman, June 27th, 1894, joined the church on Saturday before the 3rd Sunday in September 1907 at North East, N. C., and baptized by Elder C. C. Brown, died May 29, 1911.

The subject of this notice was the mother of eight children, two pair of twins, the oldest and youngest, Clara and Guy the oldest, Ethel and Lemuel the youngest. Her children are all very bright intelligent children.

Her husband preceded her to the grave about six weeks, leaving a heavy responsibility upon her, which she shouldered and carried bravely, but for only a few short days when God saw fit to relieve her of her heavy burden and take her to himself to give her that sweet rest prepared for her.

She was a most loving and dutiful daughter, a never tiring and indulgent mother, a most fond and devoted sister, a good kind neighbor ever willing and ready to help those who need.

A generous, kind hearted woman is gone to indulge in the sweets and joys of the bright and shining Heavenly home forever more.

Thus she leaves an aged idolizing mother, seven promising children (one preceded her to the grave some years ago) two fond and devoted brothers, one good sweet sister-in-law.

Perhaps I know more of this gentle character than any one else outside of her own immediate family. We were raised in the same neighborhood, spent a part of our school days together, and visited each other as often as we could, consequently knew

much of each other. Annie had a few sore trials in this old life, but she kept them more to herself, not wishing to burden her friends with her troubles.

She was true and kind hearted, led an exemplary Christian life. I am not saying this to make flowers out of weeds, but from my own personal knowledge of her unblemished Christian character. Our loss is her gain. Words fail to express our sorrow and grief over our loss of her who can never come again.

So rest on peacefully dear friend,
Where joys and pleasures have no end.
You have fought the battle and won
the fight,
And sleeping now where there's no
night.

When you crossed over the river to
that happy land,
If you entered that bright and beautiful
band,
To sing with the angels ever more
Gathered on the golden shore.

But at a bright and joyful place,
Where God's children are gathered
with grace,
Sing on the sweet songs of eternal
life,
While we yet are battling with this
natural, earthly ~~tempers~~ strife.

A fond friend.

MRS. ANNIE G. SWAN.

FRANCES MASON.

Dear Brother Gold:

Please publish in the Landmark the obituary of our dear mother, Mrs. Frances Mason who departed this life on April 30th, 1913

She was born February 5th, 1849,

was married to our father, W. R. Mason May 11th, 1870. To this union were born five children: four girls and one boy. Two of the girls died when they were small, the son and other two daughters are living and have families.

Mother was received into the fellowship of the Primitive Baptist church at Cedar Island in 1884 and was baptized by Elder John R. Rowe. She continued in full fellowship and in faithfulness to her profession, always filling her place unless providentially hindered until death.

She has been a great sufferer for the past thirty years with consumption, but she was not confined to her bed all the time, only at the worst times. She has not been able to do any work nor visiting very little for the past two years.

She was always kind to the sick and the suffering. She was never known to turn any one away from her door nor to send the hungry empty away. She was feeling hearted and kind to everybody.

She is gone now where we cannot see her dear face and hear her sweet voice any more, but we believe she is at rest with Him whom she loved, where she will never again know any suffering nor pain.

We hope and pray that the Lord will so direct her aged husband and three children by His grace and sovereign mercy that we may all meet with her at His throne where parting will be known no more forever.

Besides her stricken husband and children she left five grand children, one sister and many relatives and friends to mourn our loss, but we do not mourn as those who have no hope. The Lord keep and direct us in His way for His holy name's sake.

And thy loss we deeply feel
But 'tis God who has bereft us;
He can all our sorrows heal."
By her children.

EDNA STANFIELD.

Dear Brother Gold:—Hope you will allow me a little space in the dear old Landmark for a short notice of our darling little girl, Edna Stanfield. She was born Dec. 10, 1910, and died May 21, 1913, making her sweet stay with us, 2 years, 5 months and 11 days. She was one of the brightest, sweetest children we ever knew. Some have said since she died, that they thought her too sweet and bright for this world.

I have written obituaries for other people, but this is the hardest I ever undertook. It was a great trial to us, Brother Gold, to have to part with her. We did not feel like doing any labor for several days. We miss her sweet voice and her presence everywhere we go. We feel like something has been torn loose from our hearts. How it does hurt us to think we cannot see her any more here in time, but we have a sweet hope that one bright (the resurrection) day we shall have that blessed privilege. Just before she died her countenance brightened up and she smiled the sweetest. We feel like she saw heaven and the beautiful angels, and that she was permitted to pass over Jordan's chilly waters to that sweet beyond—where there is no sickness, pain nor death, or separation. All will be peace and happiness there. Oh, that we could be reconciled to God's will, for what He does is right.

She was buried at Pleasant Grove the 22, after a comforting discourse by Elder B. B. McKinney. Rock of Ages was sung by request of its mother.

Edna learned to sing this song before she could talk. I thought it sounded the sweetest—felt like I was on

"Dearest mother, thou hast left us,

"flowery beds of ease," when it was sung. But we will never hear her sing, "Let me hide myself in de," any more.

Like Elder P. W. Williard, I have been to many burings, but this was the saddest—she being "bone of my bone," etc.

Her grave was completely covered with flowers, which she so much loved.

Brethren and sisters pray for us.

T. A. STANFIELD,

BEATRICE STANFIELD.

LINNEY HUFF.

By request of her sister Dorcas Comstock I will try to write an obituary notice of Sister Linney Huff. She was the daughter of Jessie Sawyer and wife Nancy, and was the wife of E. A. Huff; born October 10th, 1852. She and Mr. Huff moved to Bayboro, Pamlico county some years ago. She united with the Primitive Baptist church in Pamlico county some years ago. The writer does not know the exact time.

She had some internal trouble and was taken to Baltimore to the Hospital for treatment. After the operation she died in a few hours. She was brought to her old home in Washington County, N. C., and was buried.

Asleep in Jesus, blessed sleep,
From none ever wake to weep.

ELDER M. T. LAWRENCE.

July 24, 1913, Elder M. T. Lawrence passed out of time with its trials and sorrows into eternity.

He was a much beloved Elder, long the clerk of the Kehukee Association and a general favorite with our people.

He was useful, laborious as a preacher, a preacher of good things, a lover of a humble orderly walk. He was a

favorite preacher of my wife. If you had known him you would have loved him I think, if love for what is noble dwells in your heart.

He was the grand son of the famous preacher Elder Joshu Lawrence.

The last day of his life he used in preaching. His last audible words were "Let your light shine before men that they may see your good work and glorify your Father in Heaven." He lived such a noble clean life that he could exhort with authority.

P. D. G.

OUR BELOVED FATHER.

Elder Isaac Webb was born on Nov. 26, 1833, and died June 2, 1913, aged 79 years, 6 months and 7 days. He was married to Malesia Jane Martin, June 17, 1852. Nine children were born to them, four sons and five daughters. His faithful wife, three sons and three daughters are yet living, and all are members of the Primitive Baptist church. He and his wife joined the church at fellowship in 1857. He was licensed to preach in 1865; and, in 1868, was ordained and went forth in the faithful discharge of his duties in the ministry.

He consolidated the old New River (with a small membership) with Pilgrims Rest church, in Pulaski county, Virginia, and was their pastor. His labors there were abundantly blest. The church at Bethel was constituted from Pilgrims Rest and he became their pastor. Then Reed Island church was constituted from Bethel.

He also served the church at Harmony; and, as a result, Little Vine and Mt. Zion churches were constituted from Harmony. He also served, as pastor, the churches at Concord, Laurel Fork, New Hope, Stuarts Creek, Martin and Fellowship, and labored among many others.

He was the moderator of New River Association for many years and labored earnestly for the peace and good of the cause according to the heavenly calling.

He loved the church and devoted much of his time to its service, preaching the gospel of Christ to the comfort of many, and baptized many, as he was an earnest exhorter of such as had hope in Christ to come and join the church.

He served his country also; was a member of county Court before the Civil War, and was in the war more than three years, and was an officer. After the war he served in the Virginia Legislature as a member of the House of Delegates. He then served one term as Judge of the County Court. He was County Treasurer for twelve years and, also taught twenty-five schools.

And, above all of this, he was a loving husband, and a devoted father, providing well for his household. God be praised for the good gift he was to his home, his church, his neighbors and his country.

Seven days before his death he said, "Put up my sword; I cannot go forth." After that he said, "I cannot feel safer than I have felt." For some years he claimed that all fear and doubt of future happiness had left him, and that he felt assured of his heavenly calling.

He was a man of great patience and forbearance, and labored earnestly for peace among the churches.

The last request he made was to me, saying, "Smith, can't you cite me back to—where I belong?" He belonged to the church at Fellowship, and to cite him back to it would be to tell the brethren and sisters there to strive for peace and "let brotherly love continue," as he had taught them.

In his death, the country sustains

the loss of one of its best citizens, the church one of her most fatherly and beneficial preachers, and our beloved mother a loving companion, and his children a beloved father. And yet we thank God, who is gracious, for the many happy privileges we have had to enjoy without dear father. And to the children let me say, Let us visit our dear mother in her lonely hours, and comfort her. May God bless her.

D. SMITH WEBB.

Hillsville, Va.

(Messenger of Truth.)

P. G. LESTER AND P. D. GOLD.

Lower Country Line Association.

Danville, Tuesday night Aug. 5.

Franklin Junction, Aug. 6.

Weatherford, Aug. 7.

Thence to Staunton River Asso.

Galilee, Monday.

Strawberry, Tuesday.

Mountain, Wednesday.

Danville at night.

Reidsville, Thursday.

Thence to Upper Country Line Association.

J. E. ADAMS.

Durham, Thursday night before 1st Sunday in Aug.

Helena, Friday night.

Lower Country Line Asso.

Tar River, Tuesday.

Camp Creek, Wednesday.

Helena, Thursday.

Flat River, Friday.

Wheelers, Sat. and 2nd Sunday.

Prospect Hill, Monday.

Lynchs Creek, Tuesday.

Wednesday, Thursday and Friday, someone please arrange appointments.

Upper Country Line Asso.

W. M. MONSEES AND J. P. TINGLE

Lower Country Line Asso.

Cane Creek, Tuesday, Aug. 5.

Mountain Springs, Aug. 6.

Mill, Aug. 7.

Thence to Staunton River Asso. Friday, Sat. and 2nd Sunday in Aug.

Dan River, Monday.

Wolf Island, Tuesday.

Macedonia, Wednesday.

Pleasantville, Thursday.

Upper Country Line Asso.

Gilliams, Tuesday.

Burlington, at night.

High Point, Wednesday and at night.

Pine, Thursday.

Abbotts Creek Asso. Saturday, Sunday and Monday.

The next session of the Staunton River Association will meet with the church at Malmaison commencing on Friday before the second Sunday in August and continuing for three days. All brethren and sisters, especially ministering brethren are invited to attend.

R. M. LEWIS.

LOWER COUNTRY LINE ASSOCIATION.

This association is to be held, if the Lord will, with the church at Roxboro Saturday, 1st Sunday and Monday in August.

A general invitation is extended to brethren and friends to attend.

Railroad accommodations excellent.

J. H. GOOCH,
Clerk.

The Upper Country Line Association is appointed to be held with the church at Pleasant Grove, N. C., Sat. 3rd Sunday and Monday in August.

FALL SESSION

The fall session of the Pig River

District of the Primitive Baptist Association will convene with the church at Little Hope, Roanoke County, Va., on Friday before the 1st Sunday in August 1913.

A general invitation is extended to sister associations to be with us.

Little Hope is thirteen miles west of Salem on the Virginian road at Singer station.

E. L. BLANKENSHIP.

Clerk.

The next session of the Lower Country Line Association will be held at Roxboro, Sat. first Sunday and Monday in Aug.

All brothers and sisters are invited, especially ministers.

Those coming by Durham will reach Roxboro at 8:13 Saturday morning.

Those coming from the north will reach Roxboro at 9:23 A. M.

J. M. O'BRIENT.

Clerk of Roxboro Church.

LIGHT.

In thy Light we shall see light.

God is light, and in him is no darkness, crookedness, error, sin, nor death. Sin is done away—ended—and death is abolished.

Blessed knowledge in which there is no sin nor death shall possess every inhabitant of heavenly bliss.

This is eternal life to know thee the only true God, and Jesus Christ whom he has sent. Love shall be the spirit, glory and power possessing every one—love of truth and holiness.

P. D. G.

The next session of the Bear Creek Association convenes with the church at Peachland, N. C., on Saturday before the first Sunday in October, 1913.

H. M. BAUCOM,

Peachland, N. C.

E. L. LUNDY.

Portsmouth 3rd Sunday night in July.

Hunting Quarters, Wednesday night
Da is Shore, Thursday night.

North River, Saturday and 4th Sunday.

Straits Sunday night.

New Bern 1st Sunday night in August.

THE GOOD OLD SONGS.

This is a very valuable collection of hymns and tunes published by Elder C. H. Cayce. It reminds me much of the old "Southern Harmony," now out of print. Eld. Cayce spent \$3,000.00 in publishing this book. The seven-shaped notes are given, and the introduction contains the Rudiments of Music. Many old hymns long disused are given. The price is \$1.25 apiece, or \$13.75 per dozen, postpaid. Address all orders to Cayce & Turner, Martin, Tennessee.

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The Church History, now out of print, was written and published to disseminate the Truth, and was sold for Two Thousand Dollars less than the cost; but through the kind Appeals of Elders J. B. Respass, Wm. L. Beebe and P. D. Gold, in the Gospel Messenger, The Signs of the Times, and Twelve Copies for a Dollar.

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I have just received the intelligence that my books, "A History of My Life," bearing the title, "The Life and Labors of a Poor Sinner," is now ready to be shipped to me from the printer; and I shall begin to mail them out as soon as they reach me. Those wanting one will please not delay, but send their names at once, so the books can be sent you at an early day. The price of the book is \$1.25 postpaid. Please make all money orders payable at Washington, D. C. Mail all orders to McLean, Va. Those who have already ordered the book and have not paid will please send money at once, as we are dependent on what we get for the books to pay the printer.

My pamphlet on "Salvation" I am now selling at 25 cents, postpaid.

Yours very truly,

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Dear Brother:—In looking over the June 15th issue of the Landmark, we notice you have our new song book advertised at \$11.75 per dozen. Please correct this to \$13.75 per dozen in your next issue. We are afraid this will cause us some trouble.

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ZION'S LANDMARK

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P. G. LESTER, Assc. Editor..... Floyd, Va.

\$1.50 PER YEAR

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

TO THE CHURCH AT GOLDSBORO

Dear Brethren:—

Deut. 32-36, we read, "For the Lord shall judge His people, and repent himself for his servants, when He seeth that their power is gone, and there is none shut up or left."

Has the Lord's spirit, that Jesus said should come if He went away, taken of the things of Jesus and shown them unto me? It seems to me that I can see glorious things pertaining to Jesus in the above scripture. I will, by the Lord's help try to write some of them and you may judge

There seems to have been giants in the land and Israel had to fight against them. Saul was commanded to utterly destroy a certain people on a certain occasion and he failed to do it, as man always fails. Do we not find them in our midst 'til this day, going forth, vanity and not afraid to speak evil of dignities? Would they not have the people think that they are doing God's service and deceive, were it possible, the very elect? How did you receive the Kingdom of Heaven—as a mighty giant, storming the battlements of heaven and taking it by your own strength, or did you receive it as the Savior said you should, as a little child, in a helpless condition? Then, as ye received Him, so walk ye in him. Our places are not on the heads, but at the feet of the brethren. God says,

"Vengeance belongeth unto me," then let us trust in him, with our cases, that he avenge us speedily.

We find in the Scriptures several places where it seems to have repented God that He made man. Is there a christian on earth who thinks that the God of all the earth is so weak as to have ever done one thing, and that the least He ever did, that He did not know perfectly what would be the outcome of it? Did it repent Him in the sense that He did not know how it would work out, and if He had it to do again, that He would do it differently or not at all? "Known unto the Lord are all His works from the beginning."

Did Christ suffer and die for the sins of His people? Or was He a fraud, as some declare? There is certainly something meant when the Book says He repented. The text says: "For the Lord shall judge His people." In another place, we read: "Ye are weighed in the balance and found wanting." Isa. 53-5 says: "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Continuing; He says, "All we, like sheep, have gone astray, having turned every one to his own way, the Lord hath laid on Him the iniquity of us all" Does it not look like He repents himself for His servants when we can view it from the above standpoint?

What kind of people do we find His people to be? Are they the mightiest and best people, or do we find them polluted in their own gore of filthiness and sin, stouthearted and stiffnecked? But when His judgments are meted out to us, how is the case with us? Do you hear God's humble children pleading their own righteousness, or do you hear them bemoaning their lost and ruined condition thus, "I am vile and full of sin; undertake for me, for I am undone." We are all an unclean thing and our righteousnesses is as filthy rags; He found me in a waste howling wilderness; He took my feet out of the mire and clay and set them on the rock. He put a new song in my mouth, even praises to our God. We hear Peter crying out, after he had denied Him, Lord, save, I perish, and many other things we hear from God's people when His judgments are brought upon them, showing that their power is gone, none shut up or left. Is it not then that the Lord repents Himself for His servants? Not until then can we claim to be His servants. No sinner will call truly on the Lord to save him as long as he thinks he has any power, shut up or left, to save himself.

Brethren if the description of God's people, as given us in the Book, be the type of Christ's Church, that He came to set up on earth, are we not the anti-type? Who is there in all the earth who answers so perfectly to the type as set forth in the Book as does the Old Baptist Church? Are we not the most hardhearted and stiffnecked people on earth? Who can convince us, or even one of us, of error? Can any man do it? No. God can do it and He did do it in the type and be ye sure, if you belong to the anti-type, that God's judgements will be meted out to

you, in a way, if you are in error, that you shall be convinced of it. For in the preceding verse we see, vengeance and recompense both are the Lord's.

I used to be very much astonished at Paul saying that he rejoiced in glories in tribulations. I had no fellowship with him in that until I had tribulations myself that I hope has worked patience in me. I believe by the teachings of the book, and more, by our own experience, that when the Lord repenteth Himself for His servants, the servants themselves have it manifested to them in their experience and are thus taught of the Lord and learn of Him that they have no strength only in Him. Thus, helpless they receive Christ as a little child. He says, every one that hath learned of the Father cometh to me. Paul says, "If ye be without chastisement, whereof all are partakers, then ye are bastards and not sons. Is it possible for a sinner to receive chastisement at the hand of the Lord and be totally ignorant of it? Would it be chastisement where there was no knowledge of it? Certainly not, therefore, I say that every child has the experience.

Now the point I want to make is this: If we had any knowledge of the fact, that a sinner, a brother like ourselves, had suffered for our wickedness, would it not be very humiliating to us? Then, how much more humiliating to think that Christ should suffer, the just for the unjust? Yet it pleased the Lord to bruise Him for our offences, that we should be justified in Him.

"For the Lord shall judge His people and repent Himself for His servants when He seeth that their power is gone and there is none shut up or left." We find the book fraught with God's repentance, in the experiences of His people. For, He give:

repentance to His people. He does not give that which is not His. In David's deep and pungent conviction, for having Uriah slain in battle that he might gratify his lust, in taking to himself Uriah's wife, God grants him repentance to the extent, that we hear him crying out, "Against Thee and Thee only, have I sinned, etc." Does it not look like David sinned against Uriah? Surely our sins are against God. If we fail to treat our fellow-man right, we sin against God. All things work together for our good, if we are the called according to his purpose. Joseph's brethren's sin was against God. It maddened them that God should instruct Joseph in his dreams, as it maddened Cain that God accepted the offering of Abel. Jacob's sons wickedly and maliciously sinned in their wicked deed, thinking to put an end to the dreamer and his dreams, but God was able to preserve him in the midst of their scheme to destroy or thwart His purpose, in developing and bringing to pass all of Joseph's prophecies. Is it not wonderful? Making the wrath of man to praise did He not grant them repentance? — they not new creatures in Christ Jesus even then? Is it not all of God? Where then, is any room left for boasting? If men or devils had anything to do with the salvation of God's people they could boast that far, but thank God! None of it is left to men or devils.

Is there not abundant proof in the New Testament that "The Lord repents Himself for His servants?" It seems to me that we have many evidences of it in Paul's experience, the jailer, the Eunuch, Stephen and all the Apostolic Christians. If these are not competent witnesses, let us take the Lord Jesus Himself, the fountain-head of all repentance. See Him weeping over Jerusalem. See Him at

the grave of Lazarus as he groans in His spirit and weeps. Is this not repenting for His servants? Was not His power gone, none shut up or left? Surely for he was dead. Man, since the fall of Adam at least, has no power but for evil, and for that only as God suffers him. I mean man in his rude nature without conversion.

Now let us go with him to the Garden of Gethsemane, it seems that He was utterly forsaken. Up to this He had a following and some of them actually thought that they would follow Him if needs be, even into death, but they were mistaken. They forsook Him. They did not think that He would die, but would set up an earthly Kingdom and that the powers of earth could not prevent it. They were mistaken in this. He did just what He came to do. The book tells us that He took with Him Peter and the two sons of Zebedee and began to be sorrowful and very heavy. He said unto them, "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me." He went a little further and fell on His face, and prayed, saying, "O my Father, if it be possible, let this cup pass from me." Is not this repenting Himself for His servants? And, is not this the Lord? Hear Him again, "O my Father, if this cup may not pass from me except I drink it, Thy will be done." Again, we hear Him say, "Father, forgive them, for they know not what they do." We hear Him cry with a loud voice, saying: "Eli, Eli, lama sabaachthani." Has there ever been such repentance?? surely, the world has never known the like.

Yea, brethren, this same Jesus, who was that rock that followed Israel, and was smitten in the wilderness and also on the cross, who preached to the spirits in prison and who has always been despised and rejected of men, has

God, the Father, exalted a Prince and a Savior to grant repentance to the true Isreal of God. Out of Him, we have no repentance. He is our light, our life, our hope of eternal life, and He is, of God, made unto us, wisdom, righteousness, sanctification and redemption.

Then, well might Moses cry out in language like this: Deut. 33-20 "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

Now, in the sum total, what have we? Do we not find two distinct classes of people set forth? Surely, if I have any understanding of the matter, we have, in this, the righteous clearly set forth in Christ. And, by reason of the atonement, they are one with God, the Father and they are led by His spirit, which is one with Him. I in you and you in me and I in the Father. These He predestinated to be conformed to the image of His son. Is he not able to keep us from the evil of the world? Are we not kept by the power of God, through faith, unto salvation, ready to be revealed in the last time?? And, is not this keeping, as Peter says, "to an inheritagnce incorruptible and undefied and that fadeth not away, reserved in Heaven for you." Who does He mean when He says "You" Surely, He does not mean that class the Lord addressed when He said "Ye are of your father, the devil, and his works ye will do." Surely, there is a vast difference in the children of God, and the children of the devil, as expressed or implied, from Genesis to Revelation, throughout the book.

Now, let us notice briefly, some of the distinctions that characterize the

children of God above that of the children of the devil. God's children love one another and are hated by the world. John says, "We know we have passed from death unto life because we love the brethren." Love is the fulfilling of the Law and works no ill to a neighbor. If one loves another he will go out of his way to do him a kindness. A son of perdition will go out of his way to do you an injury. Do you see any difference in the two characters? Jesus says, "By their fruits ye shall (not may) know them."

Brethern, if we live up to the blessed priviledges in the gospel, can we be mistaken in these things? I fail to see how we could be. None of us come up to the perfect standard, but we certainly should aim at perfection as it is in Christ, who is the true model, Lord and Master of every true Christian.

Brethern, if we have sinned, and we have, let us endeavor to do it no more. If we have wronged anyone, and some of us have, let us make amends for the wrong and endeavor to do it no more, for His sake who loved us as no man ever did and who gave Himself for us.

Paul says, "If any man love not the Lord Jesus Christ, let him be Anathema, Maran atha 1 Cor. 16-22 Does not Anatheme mean separated set apart? And, Maranatha, the Lord is coming! For instance, set such an one apart or separate him from the body proper, for the Lord is coming. Now, if we love not our brother whom we have seen, how shall we love the Lord whom we have not seen? Now, I doubt if any man can hate his brother, who has seen or known the Lord. No man shall see Him and live. If we know the Lord we are dead to the world and our lives are hid with Christ in God.

Now, brethern, let us endeavor to

live right, that others may see our good works and be constrained to glorify (not us, but) our Father who is in Heaven. May the peace of God that passeth our understanding be with and rest on his Zion.

The least, if your brother at all,
J. Dale.

COMMUNICATION.

My Dear Brother Gilbert:—I have read with a great deal of pleasure your good letter in the last issue of Zion's Landmark to the church at Valdosta, Ga.

I do admire the frankness and faithfulness that marks your article from first to last, and the brotherly manner and spirit that is in it all.

The apostle did not throw the churches at Gallatia away because they were in disorder but reprov'd and rebuked them that they might be sound in the faith. To cut off and throw away should be the last thing to do, for when that is done nothing more can be done. Therefore labor should be resorted to as long as there is any possible hope. When one is dead then to save the body from the putrefaction which will follow death there has to be a cutting off. That is soon enough.

As long as there is any sign of the spirit of the Lord there is hope and we should labor without tiring. Be not weary in well doing is a divine injunction. To labor faithfully in the fear of the Lord should be the true desire of all the saints. It is seldom when this is done that good results do not follow. How can one of the children of the Lord fail to hear the voice of faithfulness in Him whom they love and fear and who has been their all in all of their troubles?

The departure of the saints from the old paths of our fathers has always

brought troubles in the camp of Israel. To turn back to the tabernacle or temple worship is to ignore Christ who has fulfilled all those things and taken them out of the way. In doing this he has established the gosel worship in the hearts of His people. In this worship there is singing of psalms, hymns and spiritual songs, and making melody in the heart to the Lord. One may not be able to sing with the voice but that melody is in the heart. He may be deaf and dumb but unto the Lord he will sing and pray and praise. No machine can do this. We may be animated by machine music: many are. I get so often when listening to it. However there is a difference in such animation and the edification of the spirit which is often enjoyed in the praises of our God. Any one, even without the spirit of God may be thus animated, and may be deceived as if there was that spiritual edification but God is not deceived. The works of the spirit in our hearts will not cease to comfort and strengthen in the Lord and our affections will be unto him with a true desire to praise him evermore.

These things will be felt not only in singing but in prayer and in all the service of the Lord.

The disposition to have an increase in the churches will be so seasoned with the grace of our God that there will be that disposition to wait on Him to bring about a revival of grace in His own good time and way. It will sicken the heart to have such a desire to have big numbers that we will want to hold meetings for the express purpose of getting men and women in the churches. We feel that a morsel with quietness is better than a housefull with confusion. Things which divide brethren in the house of the Lord are confusion. God is not the Author of confusion but of peace. The old land-

marks of the Bible are the things for us to follow, and to not remove the ancient landmarks.

I often think of the short time which I spent with you and other dear brethren and sisters in your state and would be glad to repeat that visit if it were the will of God. However the time is all filled up in pastoral work here with these churches for whom the Lord has given me untelable love. I have suffered with them and rejoiced with them, both, I hope, in the Lord.

If we suffer with Christ we shall also reign with him. If we suffer with the saints we shall also partake of the goodthings which are theirs. Thus the whole body is one in the Lord both in their sufferings and in their joys.

I have often thought of the fact the tree in the orchard which bears the better fruit will be the one which is mostly stoned and scared. If one bears no fruit at all it will not be bothered at all and its limbs and leaves will show up well and be admired by passers by. However the husbandman will know where the fruit is. He will prune that tree that it may bring forth more fruit.

The pruning process is very trying and often leaves the tree as if it ruined it is so cut up, but He who does the work knows how it should be done that He may be praised thereby.

I did not think to write half so much but it has been sweet to do this and I hope you will not tire in reading it, though it might be done so much better by other hands and under the influence of another mind.

The Lord bless you with sister Gilbert and the children, and the brethren and sisters generally.

We hope to have the prayers of all the saints.

Your brother, I hope in the Lord.

L. H. Hardy.

THE MERCY SEAT.

(Selected)

"There I will meet with thee and I will commune with thee from above the mercy-seat, from between the two churubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."—Ex. xxv. 22. This scripture is full of hope, full of glory, full of comfort for the afflicted. It is such a blessed word as, when it is open and applied by the eternal Spirit, becomes spirit and life to us. It is like an invitation, it is a promise, a ground of hope; it gives a blessed prospect. Is it not the most remarkable circumstance that can befall a sinner in this world or in the world to come, that God should meet with him? We are equals as to nature; we have different wants and different aims, but we meet together as men and women. But if we meet God, if He meets us, it is worms meeting the Infinite, and the Infinite, the Eternal "I am that I am," meeting worms; and this is an event in the life of a child of God which for greatness, for wonder, for power, and for glory has no parallel in all creation in all the works of God. He meets us in Him in whom He dwells—in His Son in our nature; and that is the secret of His presence being bearable by us as sinners. How else could we bear the presence of Jehovah in an intimate way? It is this that gives to religion its life, to hope its power, to a prospect of eternity its brightness, to humility its genuineness, to love its fervour, to prayer its point—it is this meeting of God with a sinner. May our religion come to this point. It will be enough for us, if we have this. Whatever else we lack, this will be

enough to live by, to die by, enough for eternity. So may we be made more concerned about this than anything else.

Christ walks "in the midst of the seven golden candlesticks" (Rev. ii. 1). He says, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you" (2 Cor. vi. 16, 17). O the weight—I know not how otherwise to express it—of God's felt presence! It makes all else light. Paul knew it, and speaking of afflictions, said they were "light," and "but for a moment," and were not worthy to be compared with the glory which the Lord's people have; not only which they are to have but do have (Mark x. 30). Beholding God in Christ, and experiencing His gracious coming to them in Christ, makes them acquainted with Him. So may this be a cleared-up point with us, that we have His presence.

"Dost mind the place, the spot of ground, Where Jesus did thee meet?" When this point is cleared up to us it does not leave in the spirit any crook, any quarrel with God, any love of sin working; for it delivers from the power of all iniquity. It is a mighty and wonderful thing, this presence of God. What a power it is to silence all nature's voices—that of reason, of corruption, of self-seeking, of pride! All the voices of our wretched nature are just put down, bushed, and made silent. "Be silent, O all flesh, before the Lord; for He is raised up out of His holy habitation" (Zec. ii. 13). Now, you who know yourselves and know God somewhat, and have had Him with you again and again, do, as He helps you, seek to have this a

cleared-up point with you from time to time.

"There I will meet with thee." He had ordained a place to be made for Him, had promised He would come. There was the symbol. His presence, the ark and the mercy-seat the glory of all; the ark containing the tables of the law which Moses was told to put into it, and the mercy-seat on that ark, with the cherubims above. And when it was all done, He said, "There I will meet with thee." If we meet with a person, we know something of him. If we meet with God in the way He makes Himself known, we shall know Him. "I know My sheep, and am known of mine" (Jno. x. 14). The church knew Him when He appeared to her. She said, "The voice of my Beloved! behold, He cometh leaping upon the mountains skipping upon the hills!" (Song ii. 8, 9). When He as it were wafted some influence of His person over the wall to her, she discovered Him in that, and said, "My Beloved standeth behind our wall." And when He "put in His hand by the hole of the door," then she was moved by what He left behind (v. 44). If we meet the Lord by His meeting with us, we shall know somewhat of His being a God of love, a God of infinite patience, and that is why we are out of hell. We shall know that we have a God who has borne with us our evil manners and stiff-necked ways; that He is a God of love; and that He will not leave any sin to rise up in judgment against us, because He has cast them all in the depths of the sea (Micah vii. 19). If we thus meet with Him, we shall be enabled by that presence of His to hold on our way. Moses "endured, as as seeing Him who is invisible" (Heb. xi. 27). There is an influence from His presence not to be described; a power, a glory, a life, a

moving, a drawing—all these things are known when the Lord sensibly meets with a sinner. True religion is not something got up in the mind, but a spontaneous up-bubbling from the Fountain of all goodness. It consists in that which He imparts to the soul. The psalmist cries, "O send out thy light and thy truth: let them lead me, let them bring me unto Thy holy hill, and to Thy tabernacles." Then he says, "Then will I go unto the altar of God, unto my exceeding joy: yea, upon the harp will I praise Thee, O God my God" (Ps. xliii. 3, 4). Again, "I will cry unto God most high; unto God that performeth all things for me" (lvii. 2). Then we can cast all our care upon the Lord, and obey that word: "Be careful for nothing. but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." and then we have something of the peace of God in us "which passeth all understanding" (Phil. iv. 6, 7). "There I will meet with thee, and I will commune with thee from above the mercy-seat." How sweet has this scripture been to some of us! I am disposed to say that if I know anything at all of Godliness, I know the source, the spring of it,—it is the Lord's meeting with us. So wonderful is this I must repeat it. It is the greatest event that can befall a sinful person, either in this world or the world to come—to have the sensible presence of God. We need not be too anxious to get religion, if we have this. It creates religion, gives grace, gives life, unction, strength, authority. All that God requires in His people they get from His presence. We shall never get a true substitute for that. Have we had it? Did He ever tell us He loved us? Did He ever show us the way He would have us walk? O happy people, if He has! One says, "The

way I walk cannot be wrong, if Jesus be but there."

Now there are two or three things in particular the Lord says to sinners. One is the testimony He bears to the conscience of the blood of Christ. "The blood of Jesus Christ His Son cleanseth us from all sin" (1 Jno. i. 7). That word may be made more to us when our hairs are gray than it was in early days. What need we have of the blood of Christ! One may say, "We all know that." Yes, that may be as to the doctrine and external sound of it; but if we get a communication concerning it from God, that will make us precious blood, efficacious blood, peace-speaking blood, purging all evil meats from the heart, and all dead works from the conscience (Heb. xiii. 9, 12; ix. 14). Therefore, afflicted sinner, do seek that; it will do you good, and nothing else will, when you have guilt. Seek the "precious blood of Christ," "the blood of the everlasting covenant" (1 Pet. i. 19; Heb. xiii. 20); and the influence of it will be wonderful. It is a great, a softening influence; it brings purity and peace, and casts out all tormenting fear. None can understand, till they get it, the freedom it brings from tormenting fear. A purged conscience cannot have fear in it. As soon as it is defiled, fear rises up; then there is fear with torment. But when under the power of the blood of Christ, this fear which hath torment is cast out. And this is consistent with the deepest repentance and a most painful recollection of our backslidings. Hart has it—"A Christian may repent and sing, Rejoice and be ashamed." One, says "The sweetest tears are made by the blood of Christ." That is the true liberty of the gospel.

Now this purging of the conscience is different from only having hints

about it. These hints may be dropped on our spirits by the spirit of Christ, and we may hope in His blood under them. We may fix our minds there under the influence of those hints. But when the thing itself is brought home, communicated, then we are clean and without spot in the sight of God.

Another thing He communicates when He communes with us from above the mercy-seat is this: He lets us know that all our wilderness wonderings, all His chastenings, the sharp pains we have, the losses and crosses and rods we suffer from, the staffs and rods that support us, are all sent us in love. Mrs. Gilpin said that when the word "Freely" was spoken to her, it filled heaven and earth in her view; and I may say the same of this word: "As many as I love I rebuke and chasten" (Rev.iii. 19). It has filled my soul with such a lively hope of God's having afflicted me here and there in love, that I have seen it full of glory. But we must get the power from God; we cannot gather it. We may say, "I deserve the chastening;" but when He lets us know it is sent in love, we say, "I do not deserve it, but to be left in bondage to sin unrebuked." We feel we deserve to be cut off in wrath, but not chastened in love. That love makes the difference to our spirits in trouble. How it bruises and softens the spirit! We would not have the chastening altered or shortened, no, not by an ounce or a minute. It is a great thing to get communications of this sort from God.

"I will commune with thee." Of all temporal things? Yes. Has God an interest in our eternal happiness, and not in our way to it? Has He chosen it for us, and not the way to it? He has an interest in us, and sometimes we shall see it; as when He sent water out of the rock to the thirs-

ty Israelites, and as when they gathered manna rained upon them from heaven. Here we shall see something and there gather something, to show that He loves us, and therefore lays the rod on us. "Here," He will say, "now rest awhile;" and we shall feel the cloud of His presence resting upon us. "I will commune with thee." My fellow-traveler, if thou hast this communing, thou hast all that is necessary. Seek it. It will be, if thou gettest it, like the cloud that covered Israel's camp by day, and like the pillar of fire by night, that guided the camp and protected it. Who can go wrong under God's guidance?

"In Thy presence I am happy,
In Thy presence I'm seccure;
In Thy presence all afflictions
I can easily endure."

But we know, when we have afflictions, what it is to have something with them—old nature. That will not make them easier—a rebellious voice, a horrid feeling against God, a deadness respecting Him, a prayerlessness, a hardness, a judging of the affliction oneself, a thinking we do well to be angry. Probably we have shuddered at our wrong thoughts about God and afflictions when He has been away from us. I have wondered He has let me live. Thoughts I could not give utterance to have filled my spirit with dread. But what a change His presence gives, what an awe! Life and light we get from it. So be it given us to pray for His presence! In the Scriptures, in the ordinances of His house, in providence, in secret exercises, may He give us His presence!

"I will commune with thee of all things which I will give thee in commandment unto the children of Israel." Just as Moses had discovered to him the purposes and intentions of God concerning Israel, so every child of God will get something from the Lord,

some direction—"This is the way, walk ye in it;" some opening of the truth, some understanding in it, some branch of the gospel opened, or discovery of his relation to God in Christ. This communion the Lord here promises to His children now. The opening up and conveying of His mind to Moses was the same as the Holy spirit reveals to us in the gospel. It is so sweet that the people of God, once having tasted it, however far off they get, find an aching void that nothing in the world can fill.

These things are vital truths; and if they are used to stir up some of His people to seek His presence more earnestly, what a favour! When He comes at first, none want Him. "I am found of them that sought Me not." But afterwards we do want Him, and seek Him. The psalmist says, "Seek the Lord and His strength: seek His face evermore" (Ps. cv. 4). The Lord give us power to plead this promise of His presence for ourselves, for the church of God, and for His ministers who are sent forth to preach His word; to beg that He will commune with us from above the mercy-seat, and open to us the things concerning Himself.

J. K. P.

The following questions were addressed to me with request for answers.

P. D. G.

Question 1.—Is it good order and according to Baptist usage to grant letters of dismission to parties who are not in fellowship with all the members of the church?

Answer.—Not good order.

Question 2.—What course should a church pursue when there is one or more objections raised to receiving an applicant for membership?

Answer.—Not receive such appli-

cant.

Question 3.—When two bodies bear letters to an association both claiming to be the same church, what course should the association pursue?

Answer.—If there is any doubt about it, do not receive either one.

Question 4.—Should the association seat one of the bodies and reject the other? Is this considered by Baptists to be evidence and proof that the parties rejected by the association are in disorder?

Answer.—Association should not lord it over churches. A church is recognized in the Bible, but associations are not.

Question 5.—Have associations as held by Primitive Baptists any disciplinary power in matters pertaining to fellowship in the churches?

Answer.—No.

Question 6.—Should an association usurp this power and set in judgment on matters where church fellowship is involved would the Baptists as a people approve this as scriptural and final?

Answer.—Baptists should not approve this.

Question 7.—Do not genuine Primitive Baptists believe that all disciplinary power in matters pertaining to the church belong exclusively to the church, and that it cannot be delegated to any other body?

Answer.—Yes.

Question 8.—What course should a church pursue when it has reason to believe that a sister church has erred either in doctrine or practice?

Answer.—If after being labored with it does not correct the wrong withdraw fellowship.

Question 9.—Would it be considered good order by Primitive Baptists for a church (or churches) to declare a sister church in disorder before without first bestowing labors upon

the church believed to be in disorder?

Answer.—No.

Question 10.—Would you regard as a legal church conference: A meeting which was held by five members of a church composed of fifty-four members and which was unknown to a majority of the members and the meeting being held at a different time from the regular church meeting time?

Answer.—I would not. The majority at least of the church should be present at a meeting and it should be at the regular time and place or at a time and place agreed upon by a majority.

Question 11.—Can there be a legal church conference held at any other time except the time appointed by the church to meet?

Answer.—Not unless the majority of the church agrees, it should not then be done if it is known that any members object.

P. D. GOLD.

Greensboro, N. C.

July 11, 1913.

Elder Gold:—

Kind friend, I wish to ask you your views on family prayer?, if you think it is right for a father and mother to gather their children around them at night and sing a hymn, and read a chapter and hold prayer before they retire. I have been raised a Primitive Baptist, and hope I can live and die one; and if you have any desire to answer this question I will be glad you would through the Land Mark.

May God bless you is the prayer of this unknown friend.

Very Respectfully.

REMARKS,

Indeed I consider it a proper thing to be done. What is a more important thing or a greater privilege, than to sing the praises of God, or worship him

in prayer unto him, thanking him for the blessings of the day, and owning that his protecting hand has sheltered and preserved us, and his long suffering borne with our failures and sinfulness, and that we ascribe goodness to him for his wisdom that guides us.

Daniel prayed three times a day to GAL—NINE

his God, and it was said to Daniel from heaven, O man greatly beloved, fear not.

Have you no heart or desire to pray to the Lord? Have you no time to pray to Him when he gives you all the time you have? Have you no need to pray to him when without him you can do nothing? Jesus prayed all night at times. God's people are a praying people.

The enemy will tell you that all your praying should be in secret, lest you should be seen by men. Set an example before your children to acknowledge the Lord.

Perhaps you feel that your life is not what it ought to be, the greater then is your need to confess your sins and pray God for his mercy. The more you sincerely try to pray the more careful you will be to live right before others.

But one says, I am not a preacher. Does that exempt you from the need of mercy? Is there now, or has there ever been a christian that has not prayed to God? Men ought to pray always and not to faint.

P. D. G.

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EDITORIAL

MIND NOT EARTHLY THINGS

The mind of man, if fixed on things better than earthly things, gathers incentives and action which strengthen and elevate ones aims and endeavors.

If one is pursuing low and debasing objects this will throw him in the mud and defile him in the dust, and his labor will not be useful to others, but hurtful to himself. The purpose of ones life if noble will elevate and purify his character: but if it is base and low his conduct is a failure.

Seek ye first the Kingdom of heaven and that will gather everything that is needful to you. It strengthens you to aim at good things and desire them. This will give comfort and peace of mind to your life and its labor.

The nature of the good and great things you seek will strengthen you to better, noble endeavor. Paul said this one thing I do, leaving the things which are behind, and reaching to and towards those which are before is to press towards thee mark for the prize

of the high calling of God in Christ Jesus. The resurrection of the dead, glorification in Jesus was the one thing he sought above all others. This made him happy. Ones cannot be miserable nor a failure who seeks so noble an object as this. For to be found in Jesus and awake with his liking will bring satisfaction, but nothing in this world can do this. To serve the Lord Jesus is the highest service one can render.

P. D. G.

"WHO IS ON THE LORD'S SIDE"

Ex. 32: 26.

Is there another side than the Lord's side? This language teaches there is. Jesus said, he that is not for me is against me, and he that gathereth not with me scattereth.

There is but one right side of justice, righteousness, truth, and safety. None that know the truth can doubt a moment but that the Lord, the judge of all the earth, is just and cannot do wrong, and that he that is not on the Lord's side is wrong—on the wrong side.

We say there is a right side and a wrong side—that there are sides that are opposed to each other, and that both cannot be right. They may both be wrong. The right side has no wrong in it. A side may have some appearance of right, or some features or claims that appear plausible, but one wrong thing in it will so vitiate it as to forbid its being the right side. There cannot really be any good thing in the wrong side, because truth is one and indivisible. Christ is not divided. No evil thing can be with him, nor can any good thing be against him. Christ and the Father are one.

God does not need help from man, nor from any source. He is God and besides him there is no savior. To be on the Lord's side does not mean that

one helps the Lord. To come to the help of the Lord against the mighty, does not mean that man can aid or strengthen the Lord against his enemies. But if we are right we are on the Lord's side, and come to the help of the Lord, to the help which the Lord gives, against the mighty. To come to the help which the Lord gives against his enemies shows wisdom in all those that seek the Lord, and are on his side, and therefore are safe, Judges 5: 23. For the Lord is a refuge in the time of trouble, and blessed are all they that put their trust in him.

If God be for us who can be against us? None can be against us to harm us. Therefore when we go on the Lord's side it is not to help the Lord. Who needs help, man or the maker of man? Does the mighty God of Jacob need help? Does the Lord God who upholds all things by the word of his power need help, or does poor man need the help? Does the creator of all things, and the upholder of all things by the word of his power, who if he was hungry would not tell thee, for he owns every beast of the earth. He made all the gold and silver. Does he need that? He has given all these things to man.

We are to seek him because without him we can do nothing, but through Him that strengthens us we can do all things. He is a strong hold. The righteous cometh unto him and is safe.

When Israel made a golden calf and worshiped it saying, these be thy gods, O Israel, that brought thee out of Egypt, Moses said, who is on the Lord's side; let him come unto me. And all the sons of Levi gathered themselves together unto him. When trouble appears and enemies arise against the Lord the wicked will make a show of their false colors. It requires courage then for one to show himself who is on the Lord's side. It

is the one that overcomes all false gods, that wholly follows the Lord, as Caleb did, that proves he is on the Lord's side. If God be for him who can be against him?

It is made manifest in the day of this battle who is on the Lord's side, and who is against the Lord. In the dark and dreadful day when Jesus trod the winpress of the wrath of God alone, and of the people none was found with him, but all forsook him and fled, then he was revealed, tried, proven to be the faithful witness that would not lie. How blessed to trust in him, to follow him. If God give you Christ how shall he not with him freely give you all things who are on the Lord's side. It is a wonderful thing to be found fighting under the Lord's banner. In the day of battle keep thee far from every wicked thing. Fight the good fight of faith. Lay hold on the hope set before you. Jesus the man of God is the hiding place for the poor and the needy. He fights the battle for the Lord's people. He has overcome all things. They that follow him shall also overcome.

P. D. G.

SPEAKS NOW BY HIS SON.

In divers times and manners God in the past spoke to the Fathers by the prophets. That was wonderful speaking. When God almighty spoke to a man, or appeared to him, that one felt he would die. Isaiah when he saw the Lord said, I shall die, I have seen the Lord, I am a man of unclean lips. When Job saw the Lord he abhorred himself saying, Behold I am vile. The words of Job are ended. I will speak no more. In devouring fire Israel heard and saw the consuming glory of the Lord, and besought that the Lord would speak to them no more, for they could not hear his voice. God

then spoke to them by Moses his servant, who veiled his face while he was speaking. Many times after this he spoke to the fathers by the prophets. Those that were spiritual, and who therefore discovered the spirit of the Lord trembled at his word, and the Lord heard their cry, and he dwelt with them.

In the last days God speaks unto us by his Son, whom he hath appointed heir of all things. His Son is the express image of his person, by whom he made the worlds, and who upholds all things by the word of his power.

In every respect, in every view of the case this is the most wonderful gift of God to man. Whether we consider the character of Jesus Christ, or his ability to do all he came to do, his faithfulness to his Father, his power over all flesh to give eternal life to as many as the Father gave him or the sweet mercy in which he deals with his people, whether we consider his eternity of existence, or his knowledge, his love to his Father, or his pity to sinners, we say if we know him he has done all things will. He is the chief among ten thousand, and the one altogether lovely.

The argument, if under the former dispensation of angels when every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation which began to be spoken by our Lord Jesus, and was afterwards confirmed unto us by them that heard him (his apostles) God also bearing witness by the Holy Ghost with divers signs and miracles, how shall we escape if we neglect so great salvation. For remember Jesus himself purged our sins by his own blood, and obtained eternal redemption for us by the sacrifice of himself, and hath perfected forever them that are sanctified.

by the offering of himself once.

This voice will shake heaven and earth, and the former things shall be done away, and the kingdom of Jesus our great High Priest shall abide, for it cannot be moved. He must reign until every enemy is put under his feet, and the last enemy is death. For as it is appointed unto men once to die and after this the judgment which was executed in Adam when the Lord God appeared to him, assigned unto him toiling for his bread in earth, which was cursed for his sake, and brought forth briars and thorns, and he should eat bread in the sweat of his face until he returned to the dust whence he came, for God said to him, "In the sweat of thy face shalt thou eat bread till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." But in the judgment of the great day Jesus being offered the just one for the unjust, who bore the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation.

How blessed then is it to look for him. Those to whom Jesus has spoken, those that have heard his voice, that believe in him with the heart unto righteousness, and obey him. They that grow up into Jesus Christ, the second Adam, the quickening Spirit, shall eat bread in his kingdom.

His sweat was as it were great drops of blood falling down to the ground in the agony of Gethsemane. The most perfect price was paid for the redemption of his people from the curse of the law man had transgressed.

When we hear the voice of the Son of God and life enters into us we live and look for this same Jesus to come again, and take his redeemed family unto himself. How do I know I have heard his voice, and do believe in him

as my Redeemer, and do follow him? Do I give diligence that it may be manifested in me and to me that I am called with an holy calling, not according to my works, but according to his own purpose and grace given me in Christ Jesus before the world began. Is he to me the chief among ten thousand, and the one altogether lovely? Am I growing up into Him in all things? Is the life that I now live in the flesh by the faith of the Son of God who loved me and gave himself for me??? Is it Christ living in me, and therefore I in him, and the faith of him by the power of him I live? Then his blood cleanses me from all sin, and I am complete in him wanting nothing, and he shall present me without fault, spot, wrinkle or any such thing before his Father's throne with great joy, and I shall be satisfied as I appear in his likeness.

P. D. G,

Obituaries.

Dear Brother Gold:—By request of her parents, Mr. and Mrs. C. E. Smith, I will try to record the decease of their infant daughter that was ushered into the far beyond by the angel of death on the morning of Oct. 3rd, 1912. She was born Nov. 14, 1910, making her stay in this sin-cursed world 1 year, 11 months and 9 days.

Bereaved father and mother, weep not, don't be sorrowful as those that have no hope. We realize that it is hard to part with our dear ones, however the Lord knoweth what is best for us. It is he that hath loaned them to us for a moment comparatively, and he also hath taken away. Holy and

reverend is his name.

She is gone from the evils of the world. Our loving, compassionate Saviour has said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven.

I believe that he actually took them in his arms and blessed them. That they are blessed forever more. He has suffered, died and risen again for their justification, so that you may rest assured that your little darling has joined that innumerable host of angels in the majestic courts of the King of kings. It's little tongue is now employed lisping the sweet name of Jesus and his redeeming grace.

It's little tongue will always praise a Saviour's love, redeeming grace.

Now may the God of all Grace and comfort sanctify this dispensation of his providence to their good, and may they be resigned to his righteous will, and bow in humble submission to the same, and rest assured that their dear little one who is gone is one of that number of the innocent little Lambs, which constitute the church of the first born, having the assurance that she is now at rest in peace in her happy home in the heaven of heavens, where the wicked cease from troubling.

A precious one from us is gone;
A voice we heard is still—
A place is vacant in our home
Which never can be filled.

T. R. SAWYER.

Belhaven, N. C.

MRS. MARGARET ALLEN.

It is with a sad heart I attempt to write of the death of my dear grandmother who departed this life on Jan. 11, 1913, making her stay on earth 77 years, 11 months and 25 days. She was

a kind and noble wife and mother. She is the mother of twelve children, 7 of whom are living.

She leaves 31 grand-children, nine great-grand-children, one brother and a host of friends to mourn her loss.

She was a faithful member of the Primitive Baptist church for many years, always ready and willing to offer her help.

All was done for her that willing hearts and hands could do, and she was loved by all that knew her. She was laid to rest in the family burying ground.

We believe she is now at home with God.

Her funeral was preached by Elder G. W. Hundley, and was attended by a large crowd.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
Which never can be filled.

Written by her granddaughter.

MARIANNA FAGG.

Dear Bro. Gold:—My dear wife, Marianna Fagg, was born July 6, 1876, in Stokes Co., N. C. She died Nov. 14, 1912, aged 36 years, 4 months and 8 days. She was the daughter of Mr. and Mrs. John Tilley; was married Jan. 25, 1891. She united with the Primitive Baptist church in 1894 at Piney Grove, and was a faithful member until her death.

She leaves a husband, four children, two grand-children, a mother, three sisters, six brothers, and a host of relatives and friends to mourn our loss, which is great; but we hope her eternal gain.

She was ill about four months. She bore her sufferings with patience. I

nursed her day and night. We had skilled doctors and trained nurses, but when the Lord called we could do nothing. She was willing to go, said all she hated was to leave us behind. She called each of us to her side and desired that we live right and look to the Lord for help in time of trouble. She begged me not to grieve for her, but look to the dear Lord and he would provide a way for us. She prayed to go home. A few moments before she died she put her arm around my neck and said, I am almost gone, and fell asleep, for she died so easy. I cannot express my sadness. Only those with like experience know what it is to lose one so dear. We use to talk together about how good the Lord was to us, but now she is gone and I have no one to tell my troubles and trials to.

“The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord.”

Written by her husband,
ROBERT M. FAGG.

DRAW NIGH TO GOD AND HE
WILL DRAW NIGH TO YOU.

A friend requests my view of James 4:8. “Draw nigh to God and he will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts, ye double minded.”

James is famous as the apostle who rebukes. Paul is the most noted as the expounder of Predestination. Those whose angles hook on to some pet theme of their distorted partiality of Predestination—to the rejection of faith that works by love, purifies the heart and overcomes the world; and also those whose zeal for efficiency of their works to decide their destiny, so that they feel no need of predestination of God, only as their efforts control and shape that predestination; find in

James a contradiction to Paul. But when the measuring reed of truth conforms any to the perfect rule of God's measuring rod, then the gracious purpose of God accomplished in the faith of the Lord Jesus wrought in those humbled to the cross of Christ hold to the fulness of predestination of God, which works in his people both to will and to do according to the good pleasure of his will. Such have need for all that Paul, James and all the bible writers have written. Wisdom is justified of her children. All God's works praise him, and his saints shall bless him.

The people of God are in their nature children of wrath even as others. That corrupt nature needs every rebuke and reproof that James and all other bible writers are moved to utter against sinners: while every sweet promise as a cordial that comforts the afflicted child of God, and that enables each one of them born of God to say, "By the grace of God I am what I am," shows that there is no discord in this song, but every note sings the praise of God.

Sinners or doubled minded are these characters.

What? Are such God's people? When you picture to your imagination one that has no pride, nor selfishness, nor murmuring against God, you think surely that is a christian, for I am not that way; and when you read the fiery thunderbolts of James you feel surely he is not addressing the humble, trembling child of God. The rebukes of the Lord are against that in our nature that is not of God. From whence come wars and fightings among you? Come they not hence even of your lusts that are in your members" James 4:1. Do you think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? James 4:5. This lust is in our members. Let no man say when he is tempted I am tempted of God;

for God cannot be tempted of evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived it brings forth sin, and sin when it is finished bringeth forth death," James 1:13-15. It is a man's own lust or evil desire in himself that is reached when he is tempted. That wrong in his corrupt nature is moved to desire and do that which is forbidden by God's holy word. God's holy nature and his pure word exclude all corruption from his character and operations, and fix on man all the guilt and blame of his sin.

The devil is recognized always as an active one in sinning against God, for he sins from the beginning. "Resist the devil and he will flee from you," James 4:7. Submit yourselves unto God. You draw nigh to God in resisting the devil, in humbling yourselves unto God. He is unchangeable in perfections. We are to be humbled under his blessed power when we obey the Lord. When you serve him you draw nigh to him. The change is wrought in us. When we do not walk after our lustful nature, but when we put on the new man, the hidden man of the heart. It is so bad to be double minded. A double minded man is unstable in all his ways. When we ask and receive not we do not ask in faith. A corrupt desire prompts us to consume it on our lusts. Such a man is unstable, double-minded. He cannot prosper. We must be strong in the faith giving glory to God. Cleanse your hands ye sinners; purify your hearts ye double minded. Be afflicted and weep and mourn. Humble yourselves in the sight of the Lord. Speak not evil one of another. He that speaks evil of his brother, and judgeth his brother, speaks evil of the law. He resists God. But love worketh no ill to his neighbor.

When you walk in the faith of Jesus you are not walking after the flesh, or in the lust of the flesh. Then you put on the strength of the Lord. Then you are strong in his might. Then you put on the whole armour of the Lord. In singleness of heart you serve the Lord, and show your faith by your works. You prove then that God is in you of a truth, and you are not a reprobate. Make the tree good and the fruit will be good.

P. D. G.

..... **LEWIS B. COMSTOCK.**

By request of his widow I will make the attempt to write the obituary notice of our dear brother L. B. Comstock. He was the son of Job A. Comstock and Nancy his wife; was born July 25th, 1842 and died December 11, 1912. He was married to Dorcas Sawyer, January 18, 1872. There were no children born.

He well provided for his wife and those that went to see him. He served a soldier in the Confederate army and received a wound by a bullet through his wrist. Brother Comstock was a good farmer, but for some years he was not able to do much of any work.

He united with the church at Concord, Washintgon Co., N. C., October 1898 and lived a faithful member until his death, always filling his seat when he was able. Owing to illness of his pastor Elder J. I. Ambrose, there was not any funeral. His remains were taken to the family burying ground after a prayer by brother I. B. Ambrose.

Weep not for him dear sister, who has gone from us for ever, A while he is laid in the deep cold ground, His soul is safe in heaven.

Written by the widow's request,

A. W. AMBROSE.

Send us your Job Printing—now.

Union Notices.

UNION MEETING.

The next session of the Linnville Union will meet with the church at Cross Roads, Guilford Co., N. C., Saturday and 5th Sunday in August.

Those coming by rail write J. J. Everett, Summerfield, R. 2, N. C.

J. W. HUTCHINS,
Clerk.

UNION.

The next session of the Smithfield Union will be held with the church at Hannahs Creek, Johnston County, N. C., on Saturday and fifth Sunday in August, 1913.

Eld. J. H. Johnson is appointed to preach the introductory sermon. Eld. J. T. Coats his alternate.

Brethren, sisters and ministers especially are cordially invited to come.

Those coming by railroad can be met at Benson by notifying G. W. Johnson or J. Willis Creech, Benson, N. C.

J. A. BATTEN,
Union Clerk.

UNION.

The Cedar Island Union is appointed to be held with the church at Goose Creek Island, Friday, Saturday and fifth Sunday in August, 1913. A cordial invitation is extended, especially to ministers.

J. P. TINGLE,
Clerk.

Grantsboro, N. C.

UNION.

The 162nd session of the Contentnea Union is appointed to be held with the church at Sandy Bottom, Lenoir Co.

and to convene on Saturday before the 5th Sunday in August, 1913.

Elder A. M. Crisp was chosen to preach the introductory sermon, and that Elder T. B. Lancaster be his alternate.

LEVI J. H. MEWBORN.

Appointments

A. D. SHORT.

Winston-Salem—July 21.

Saints Delight—22.

Abbotts Creek—23.

High Point—24.

Pine—25.

Salisbury—26 and 27.

Greensboro—28 at night.

Burlington—29 at night.

Durham—30 at night.

Thence to Lower Country Line Association.

W. M. MONSEES AND J. P. TINGLE

Lower Country Line Asso.

Cane Creek, Tuesday, Aug. 5.

Mountain Springs, Aug. 6.

Mill, Aug. 7.

Thence to Staunton River Asso. Friday, Sat. and 2nd Sunday in Aug.

Dan River, Monday.

Wolf Island, Tuesday.

Macedonia, Wednesday.

Pleasantville, Thursday.

Upper Country Line Asso.

Gilliams, Tuesday.

Burlington, at night.

High Point, Wednesday and at night.

Pine, Thursday.

Abbotts Creek Asso. Saturday, Sunday and Monday.

W. T. BROADWAY AND W. R. HELMES.

New Zion, Aug. 10.

Concord—11.

Salisbury—12.

Cooleemee—13.

No Creek—14.

Lexington—15.

Toms Creek—16.

Pierce Chapel—17.

Rock Hill—18.

Calieuts—19.

Suggs Creek—20.

White Oak Springs—21.

Deatons old Stand near Mt. Gilead, Aug. 27.

Howards Chapel—28.

Albemarle—29.

Bear Creek—30.

Running Creek—31.

Meadow Creek—Sept. 1.

Clarks Grove—2.

Crhooked Creek—3.

Union Grove—4

Pleasant Grove—5.

Lawyers Spring—6 and 7.

They will need conveyance when off railroad.

P. G. LESTER AND P. D. GOLD.

Lower Country Line Association.

Danville, Tuesday night Aug. 5.

Franklin Junction, Aug. 6.

Weatherford, Aug. 7.

Thence to Staunton River Asso.

Galilee, Monday.

Strawberry, Tuesday.

Mountain, Wednesday.

Danville at night.

Reidsville, Thursday.

Thence to Upper Country Line Association.

E. E. LUNDY.

North East Tuesday after 1st Sunday in Aug.

Wards Will—Wednesday.

Yopps—Thrsday.

Charleston, S. C., Monday after 2nd Sunday in Aug.. Brother Lawrence

can arrange till Wednesday night.

Scranton, Thursday.

Brother L. O. Hinson and brother Winslow Wright can arrange until 4th Sunday night.

Goose Creek Island—Friday.

Sat and 5th Sunday—Cedar Island Union.

Beulah, Tuesday and Wednesday.
Rose Bay.

J. E. ADAMS.

Durham, Thursday night before 1st Sunday in Aug.

Helena, Friday night.

Lower Country Line Asso.

Tar River, Tuesday.

Camp Creek, Wednesday.

Helena, Thursday.

Flat River, Friday.

Wheeler, Sat. and 2nd Sunday.

Prospect Hill, Monday.

Lynchs Creek, Tuesday.

Wednesday, Thursday and Friday, someone please arrange appointments.

Upper Country Line Asso.

J. A. SHAW AND ISAAC JONES.

Lower Country Line Association.

Cane Creek, Tuesday after.

Mill—Wednesday.

Walton—Thursday.

Thence to Staunton River Association.

Danville—Monday night.

Lick Fork—Tuesday.

Wolf Island—Wednesday.

Macedonia—Thursday.

New Hope—Friday.

Thence to Upper Country Line Association.

Gilliam—Tuesday.

High Point—Wednesday.

Pine—Thursday.

Thence to Abbotts Creek Association.

Suggs Creek—Tuesday.

White Oak—Wednesday.

Toms Creek—Thursday.

Thence to Linnville Union.

Durham—Tuesday night September 2.

E. J. LUNDY.

New Bern 1st Sunday night in August.

J. B. DALLAS AND J. D. KEY.

Mechanicsville at night, Aug. 14.

Abbotts Creek, eleven o'clock—15.

Bunkers Hill eleven o'clock—16.

Saints Delight, eleven o'clock—17.

Walnut Cove at night—18.

Clear Spring, eleven o'clock—19.

Flaat Shoal, eleven o'clock—20.

Rock House, eleven o'clock—21.

Volunteer, eleven o'clock—22.

Pilot Mountain at night—22.

Cedar Hill, two o'clock—23.

Union, eleven o'clock—24.

A. G. MORTON

Burlington, Thursday night before the 1st Sunday in August.

Durham—Friday night.

Thence to the Lower Country Line Association.

L. H. HARDY.

Sandy Bottom—Sat. and 5th Sunday in August.

LaGrange—Sunday night.

Mewbourns—Monday.

Nahunta—Tuesday.

Meadow—Wednesday.

Tyson's—Thursday.

Farmville—at night.

Brother S. B. Luckett has no more S. S. Pamphlets on hand.

P. D. G.

Associations.

ASSOCIATION.

Brethren Robert Williams and James Bryant will meet the brethren coming to Staunton River Association at Dry Fork, Va., on Southern Railway, and brother Ben Evans will meet those that get off at Fall Creek.

FALL SESSION

The fall session of the Pig River District of the Primitive Baptist Association will convene with the church at Little Hope, Roanoke County, Va., on Friday before the 1st Sunday in August 1913.

A general invitation is extended to sister associations to be with us.

Little Hope is thirteen miles west of Salem on the Virginian road at Singer station.

E. L. BLANKENSHIP.

Clerk.

ASSOCIATION.

The Upper Country Line Association is appointed to convene with the church at Pleasant Grove, Saturday 3rd Sunday and Monday in August. A general invitation is extended.

The meeting house is about 7 miles from Ruffin, and 11 from Reidsville.

Those stopping at Ruffin write P. M. Walker or John Paschal at McIver, or W. H. Dove, at Ruffin.

Those stopping at Reidsville will write G. W. Walker or T. A. Stanfield, or B. A. Walker, or Ernest Sartin.

T. A. STANFIELD,

Union Clerk.

The next session of the Lower Country Line Association will be held at Roxboro, Sat. first Sunday and Mon-

day in Aug.

All brothers and sisters are invited, especially ministers.

Those coming by Durham will reach Roxboro at 8:13 Saturday morning.

Those coming from the north will reach Roxboro at 9:23 A. M.

J. M. O'BRIENT.

Clerk of Roxboro Church.

The next session of the Bear Creek Association convenes with the church at Peachland, N. C., on Saturday before the first Sunday in October, 1913.

H. M. BAUCOM.

Peachland, N. C.

LOWER COUNTRY LINE ASSOCIATION.

This association is to be held, if the Lord will, with the church at Roxboro Saturday, 1st Sunday and Monday in August.

A general invitation is extended to brethren and friends to attend.

Railroad accommodations excellent.

J. H. GOOCH,

Clerk.

The next session of the Staunton River Association will meet with the church at Malmaison commencing on Friday before the second Sunday in August and continuing for three days. All brethren and sisters, especially ministering brethren are invited to attend.

R. M. LEWIS.

The Upper Country Line Association is appointed to be held with the church at Pleasant Grove, N. C., Sat. 3rd Sunday and Monday in August.

NEW CHURCH.

There is a new church called New Hope about Midway between Reids-

vill and Pleasant Grove in Rockingham county.

POSTOFFICE CHANGED

Elder W. M. Monsees' postoffice is changed from Fayetteville, N. C. to Reidsville, N. C.

A MINUTE OF EVERY ASSOCIATION.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

P. D. GOLD.

Wilson, N. C.

THE BIBLE SUNDAY SCHOOL.

A large type pamphlet with paper covers, showing the unscriptural character of the common Sunday school and the great harm it is doing the rising generation and the cause of true religion and that the Christian Home is the proper place to teach children the truths of the Bible. Orders will be thankfully received and promptly filled.

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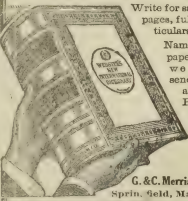
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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Mr. J. T. Coats,

Coats, N. C.

Dear Friend:—You asked me to write you my view I had about eight years ago of the church at Coats. (The house was not built then.) I will try to comply with your request, but before writing that my mind is impressed to tell you some of my views and feelings. About twelve months before I viewed the church house at Coats I dreamed of being with a large crowd of worldly people and tried to sit down with but could not. I told them that I had lost my baby and I was bound to find it. I started to hunt it, walking up a steep hill, and when I got to the top of the hill I saw a large house. I said, "I believe my baby is in this house." I walked into the house and into the hallway that lead through the house and passed two doors and the third door was opened as I got to it. The first person I saw was Elder J. H. Johnson. He was lying in a baby's coffin. Everything in the room was perfectly white. I walked up to him and he spoke to me and said, "Your baby is with me." I took it up and started out and woke up. Never since then have I ever been satisfied with the worldly people. After that I was under a heavy burden and felt like I was one to myself. That burden stayed with me about six months before

I got relief. It was in my sleep. My desire was to be with the Lord's people. I was traveling with them and was taken away from them because I was not worthy of being with them. I had to go into a dark place. I felt like I would surely die and torment would be my home. When I got in that dark place I saw a light streak in the top and it was spoken to me that was light from the Lord to deliver me from that great trouble, and the nearer I got to the light the larger it got. It become light all around me and when it did I met with the Lord's people again, and I never felt so happy before. But that feeling did not last me long and from that day until now I have a love and desire to be with them and my desire was to know if there was any place for me, and I tried to get my mind settled at Fellowship but I could not. I kept desiring to know if there was any place for me and I viewed the church at Coats, and the first words I said when I woke were that if I ever saw that place I would try to tell my feelings.

Now I will tell you about viewing the church at Coats. About eight years ago I dreamed of having to leave my home and leave my husband and children behind. It was spoken to me that I had to travel a long distance South and I started. My path was nar-

row but a beautiful light was shining in it. The trees on each side of my path were so thick that they looked almost like they grew together. I traveled till I felt like I was almost gone. The first thing I saw was the church house at Coats. When I saw that the church members at Fellowship began to step before me. When I would get around one, another would come, and I began to beg to let me go for I had to go or die. They followed me to the door but I left theme there and I walked in, and that was the most beautiful church house I ever saw. I made the attempt to sit down on a bench but I could not. It was spoken to me to go and sit down on one of those chairs and I went. You handed me a chair and told me to sit down and tell my feelings. I felt like it was more than I could do. When I sat down I found that I had no shoes on and nothing on my head. I had on a pair of white stockings. But I began to try to tell my feelings to you all and I did more than I feel like I ever should any more. Then you gave me your right hand and said, "I am glad for you to come and live with us." And a good many other people came and gave me their right hand but I did not know any one except you. Then I saw that beautiful pond of water there near the church house and I told you that I wanted you to bury me in it, and your answer was, "I will," and I woke up, and the first word I said was, "If I ever see that place when I am awake, I will try to tell my feelings like I did in my sleep." I had never seen the place until last September. I can never tell you my feelings when I walked in that house the first time.

Thursday night before the third Sunday in June, 1913, I dreamed of having to swallow an egg with three yellows in it and I told my husband that it would choke me to death but

if I did not swallow it I should surely die. I was laid down to swallow the egg but I cannot tell what laid me down, neither can I tell what raised me up. I was in much joy for a short time. The above is a view of that church as nearly as I can tell it. The love I have for that church is more than I can tell. I know that all the Primitive Baptist churches are the same but there is no place that I go to that is as much pleasure as the one I viewed. It is a precious place to me and I love that precious doctrine that I hear preached when I go there. It is my desire to live with you if I were worthy of being there, in preference of any other place that I have ever seen. The cause of my being shown these things before the house was built I cannot tell.

Your unworthy friend,

EMMA MATTHEWS.

Willow Spring, N. C.

Mrs. Emma Matthews,

Willow Spring, N. C.

Dear Friend:—I feel to thank you very much for complying with my request. I cannot use words to express the joy and comfort that your letter was to me, and while it was such a great joy to me, I feel sure it was much relief to you to write some of your experience. I have believed for a long time that you had a good hope through grace, though you had not expressed yourself to me so fully before. What better evidence should you want? To have a view of the church house at Coats eight years ago, just like it is, and going in and sitting down in the chair I offered you, telling your feelings and being received, then viewing the beautiful pond we have, asking me to bury you in it. Of course I could answer you freely, "I will" and say to you, "Come and live with us, we will do thee all the good we can!" You

said you had tried to settle your mind at Fellowship. I know you have been expected to offer there by many of the members, and while it is true we are the same people and church everywhere, I feel sure you would not be satisfied to offer yourself anywhere else. I have seen for some time that you were greatly burdened, but remember the blessed Lord has said to his saints, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls." What a loving, meek and lowly invitation given and what a promise of rest! And that promise never fails, for just so sure as we need his admonition, that sure we receive that rest and peace.

The dream you had a short time ago, of having to swallow an egg with three yellows, I believe is true, and the interpretation sure. I believe the egg, with three yellows represents the Father, Son and Holy Ghost, for they are one. You will have to be laid down and raised up in baptism to swallow the egg, and then you will feel that was the sweetest egg you ever swallowed, and then you will wonder why you had not swallowed it before. Now I hope what I have written will be some comfort and encouragement to you to do your duty, for the blessing is in obedience and not in disobedience. I think I know that by experience.

May the God of all comfort, bless, guide and direct you, is the prayer and desire of my heart, for Christ's sake.

Yours in hope of eternal life through grace,

J. T. COATS.

Coats, N. C.

pondence is highly comforting. Elder Coats was shown in a vision years ago that a railroad would be located through his land, and a town built on his land. All this has been accomplished, and thrown wealth into his hands, which he has bestowed liberally in building and donating to the Lord's people a handsome, comfortable meeting house, which he calls Gift. It is in a choice country, well watered with springs, and a nice place for baptizing in the town of Coats.

I was favored to be at their yearly meeting there the 3rd Sunday in July, where there was communion and feet washing.

The Lord gives many proofs to brother Coats it seems to me that the Lord is with him.

P. D. G.

THE TEN LEPERS.

Brother Gold:—By request (which is also my views) I submit the following for publication:

The Ten Lepers.

To my mind, the ten lepers are a type of God's people in a church capacity, and also individually before they attain to that capacity. First, they are all afflicted with this loathsome disease (sin) and are the only people who are afflicted with this disease; none others are, none others can be, and they appeal to all means for relief. They are told to have a little more faith to give their hearts to God; they soon learn that they know not what faith is; and they also know not how, or by what means to give their hearts to God; they try to the best of their knowledge all methods suggested, but they find every effort only adds to their affliction, they soon begin to despair, they sink deeper and deeper into the pit of despondency, and as all hope of relief vanishes, immediately

REMARKS:—The above corres-

they become reconciled to the just and equitable judgment they themselves pronounce, to-wit: "Depart ye cursed forever." Instantly Christ reveals himself the hope of glory, then they realize that they have found a physician. A physician unheard of, unthought of, unsought after, who is able and who does make them whole, and He gives us today the same admonition He gave to the lepers: "Go show yourselves to the priest (under the law, now the church) and offer for a cleansing—what? Your experience, and as an evidence of being cleansed, you are numbered with the church. The evidence is they (the lepers) all went, because one returned. Does not all of God's people who walk uprightly, by that walk, return to Him?—thereby glorifying Him? And is it possible these ten lepers represent the church, and only one-tenth of her members, by their walk return to give God the glory?"

LIZZIE HOLDEN GARRARD.
Durham, N. C.

JULY 26, 1913.

Dear Brother Gold:—I feel like writing you a letter this morning.

Elder Cockrum and myself have been blest to meet all our appointments arranged by yourself and Elders Jones and Simpkins, for which I hope I am thankful to the Giver of every good gift for blessing us with health and strength, and enabling us to speak to the comfort of God's humble poor; and to his name be all the honor and glory.

The brethren and sisters have been so kind to us. I want to tell them all that I hope I am thankful to all who have been so kind to us. May God's richest blessing be with you all is the prayer of one that feels to be less than the least of all saints. I feel

to know that I am nothing but a poor weak mortal, and if I am any thing at all it is by the grace of God. May God's sustaining grace be with you all is the prayer of one that is in hope of eternal life which God that cannot lie promised before the world began.

E. M. KEENY.

Dear Brother Gold:—I have thought for several days I would write and let you hear from my father. He has greatly improved since you were here. He is able to walk over the farm now. He is thinking to go to Pine Level Monday. Now you know that is great improvement.

My family are all very well. I feel thankful, dear brother Gold, that it is as well with us as it is, though it seems sometimes that our troubles are great. Yet the Lord has blest me with good health, and made me able to wait on my father.

The Lord has blest us with good crops. Our neighbors have been good to us. The dear brothers and sisters far and near have been visiting us while my father was down sick, and you know it is sweet to us for them to come and sit up with us, and talk to us of the Lord's goodness.

Brother Gold, we feel that it was a great blessing on us for you to come and visit us. I feel sure you are one of God's blessed ministers of his truth. May the Lord continue to bless you with good health, and continue to minister his people, and continue to spare and preserve you in the good writing for the comfort of his little ones that feel so much cast down as I do most of the time.

O Lord, may it be thy will to continue to bless this dear brother with health and strength and a sweet mind to visit the sick and afflicted as he has in the past.

A few words concerning brother L.

Creech who left his home and come and stayed with us four weeks through our sickness. What a blessing it was to us, and after all his leave from home the Lord has blest him with the finest crop he has ever had.

Is it not good to see how the Lord adds unto his people.

Your little brother if one at all,

J. H. BATTEN.

Brother John Batten has been quite sick, and an expensive operation was necessary, adding heavy expense on this old faithful brother's family.

If any should feel like helping them it would be thankfully received.

P. D. G.

Dear Brother Gold:—Enclosed find P. O. money order to pay for my Landmark for another year. Although I have been a little tardy I know you would excuse me if you knew how feeble and how much I have suffered this spring with rheumatism and neuralgia, also my head rose during the time: but am feeling a lot better for the last few days, for which I hope I feel thankful. I hope you are well. I wish I could express to you how my heart goes out to you in this the very saddest of your bereavements, but I know that no word of mine can bring ease and comfort to your troubled heart: yet it is comforting to be thus tenderly remembered in our trials and troubles for the dear ones gone before. I have so often thought of you since sister Gold's demise. Although I have not experienced the saddest of all bereavements the loss of a companion, yet I have experienced all others even to give up my last child, but feel very thankful to be spared my companion of this life. For I believe as the word of inspiration says, that all things work together for good to them

that love God.

Although I feel to be a very poor servant, if indeed I am one.

May the Lord comfort and sustain you.

Your sister in tenderest sympathy,

MARY C. JONES.

Dudley, N. C.

"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." 1st Tim. 5:14.

It appears to have been the purpose in the creation that women should be mothers. In former times it was a reproach for women not to bear children. "And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die." Gen. 30:1. The chief desire of both Leah and Rachel was to bear children. They were virtuous women. Sarah hungered to bear children. She was an example of virtue. Hannah mourned before the Lord because she was childless. 1st Sam. 1:12-18. Rebecca was barren and Isaac entreated the Lord for her. Gen. 25:21. The wife of Manoah rejoiced when the Lord told her that she should bear a son, and it pleased Manoah also and he entreated the Lord to know how they should conduct themselves and the child that they might do the will of God. Jud. chapter 13. Elizabeth, the mother of John the Baptist was a barren woman and both she and her husband rejoiced when the word of the Lord came that she should bear a son. Luke 1:5-17.

It was a burnt offering to Jephthah and his daughter because she had to live childless all her days, and she went away in the mountains with her friends to bewail her virginity, and then returned to her father and entered on

her life sacrifice. Such an example of sacrifice was this in Israel that the virgins went yearly in the mountains to lament or talk with the daughter of Jephtha.

From all this array of testimony it appears that Paul had good ground upon which to build his will which is quoted at the head of this article. But it appears that the way of women as well as that of men has become corrupted before the Lord, and to bear children has become burdensome, distasteful and even hateful to many. This is true so much so that devices are resorted to to prevent the course of nature in the bearing of children. With these means women have grown more corrupt both in single and married life. They have also become idle and tattlers instead of keeping the house as the apostle teaches they should. To be chaste is to be virtuous and honorable, living in honor and love to their husbands and their children, laying examples before them which are worthy to be followed.

Now they have time to trouble themselves and others in the affairs of politics and other public things, hold conventions on different subjects, and take the lead in the public governments of the world. Thus they destroy to a large extent the modesty of woman and lead the younger to higher ambitions away from the true course of womanhood.

I want to quote the language of Mrs. Townsend in giving her reasons why the ballot should not be given to the gentler sex. She said: "I believe that the best element of our homekeepers and mothers would be slower to use the ballot than would the rif-raff of society.

"I fear especially the vote of the redlight district.

"The greatest problems of state are not so important as the bearing of

children to form a right citizenship.

"In view of the fact that America's birth rate is falling steadily, and rapidly we older women fail in patriotism if we throw in our daughter's way the temptation that must come with political life.

"It is next to impossible to retrace steps of such importance, and we ought to watch keenly this tendency to extend the suffrage.

"There is no indication that woman suffrage is successful. New Zealand has defeated prohibition by 50,000.

"Norway's divorce rate has quintupled in a few years. Colorado, with her years of woman suffrage, defeats prohibition, while West Virginia carries it by an enormous majority.

"I oppose a movement which weakens the modesty of woman. I protest against the spectacular methods by which the sufferagette calls attention to herself, and I assert that she fails lamentably in patriotism when she arrays sex against sex."

It appears to me that these are good things to put before our people, and that it is our duty to try to impress upon our women that it is sinful, **very** sinful to follow the ways of the world in setting examples against true virtue and honest motherhood. There can be but one excuse that I see and that is the saying of the harlot:—"Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness." Prov. 30:20. "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldst ponder the path of life, her ways are movable, thou canst not know them." Prov. 5:3-6.

The Lord bless us to shun every evil way and to walk in Him, circumspect-

ly as becometh the children of the Most High God.

Yours in humble hope,

L. H. HARDY.

Reidsville, N. C.

Dear Bro. Gold:—I enclose a letter from Bro. Hall, which you can publish if you see fit.

Hope to see you in August.

Sincerely,

R. LESTER DODSON.

Goldsboro, N. C., 11, 13.

My Dear Bro. Dodson:—Justly, you might say, that I am an ungrateful wretch, (that is, according to my acts) I know, I should have written you, but I have been, and am yet so dull and seemingly so lifeless, that I dread to attempt to write a letter to one I esteem so highly, as I do you. But one thing you asked me has not been off my mind long at a time since I left you. I guess you have forgotten it. It was, "What do you think about Mephibosheth? Now, I knew, I knew very little, and when I got home I thought I would read up on him, but before I could get through, it was too much for me. Hence, I quit.

But seeing so much mystery there, I began to wonder. And I can't say that it is clear to me, but I have a few thoughts. We note that Mephibosheth was found in the house of Machir, the son of Ammiel, in Lodebar.

Now we find the word Machir means sold, and Ammiel means people of God, and Lodebar without pasture. Is now, this not the experience of God's little children. Sold, or under bondage to the world, (Lodebar) no pasture, a barren waste. No where to feed. People of God. (Ammiel.) This man, Mephibosheth, we remember was lame. Is this all? Look at the language. Lame on both his feet. Does not say lame in both feet. So we must

understand that his lameness was more serious than in his feet. If we be what we profess to be, can we not testify that this lameness extends throughout the body, even from the sole of the foot to the crown of our heads. Heart wrong too. Mind can't glance a thought half way to God. Can't place it upon heavenly and divine things. Some lameness here it seems. Tongue unruly, mouth all open, sepulchre, heart a cage of unclean birds, feet swift to shed blood. Oh! where is there any soundness in man! But Mephibosheth was the son of Jonathan, (Jehovah gave) and the King has him brought, that he may eat at his table, and he is to eat bread continually. How long? Continually. He shall continue then to eat bread. What did Jesus say? I am that bread that cometh down from heaven, that if a man eat he shall never die. Do we believe this? I think so. We do believe that when we see one eating at the King's table that he or she is a Mephibosheth. That they are lame, but the King has had them brought in and that they will eat bread. (Christ) while they live here, and after this mortal coil has fallen they will still feast on the righteousness of Jesus for all eternity, continually, eternally.

Bro. Dodson this seems like the truth to me. I know I am lame on my feet. I know I am unable to get to the King's table, and I am unable to give myself an appetite for that bread, which we should not desire or find any comeliness in. What dependent creatures, these Mephibosheths are. Can't run, can't think, can't eat, can't love, but must receive it all as a little child. The King told Ziba that he would restore all Mephibosheth's father's estate to Mephibosheth, and that they, the servants, should bring the fruits to Mephibosheth. But he would eat bread at

the King's table. The Lord may bless us with estates and the fruits of our estates may be given to us, but Mephibosheth, the inner man, must be fed at the King's table. So we find that our God has to strengthen and feed us, and carry us, for we are lame on our feet.

Now, Bro. Dodson, I have only touched on this. Maybe enough to stir you up to tell what you see in it. Let us hear from you.

Wife joins me in love to you and your dear companion.

Hope to see you at Roxboro, N. C.

Your brother, I hope,

C. B. HALL.

N. B.—We arrived O. K. Found all in usual health. Hope we feel thankful for this.

Love to every member me met at the church, or elsewhere, while in your city. Again hoping that you may forgive me for not telling you how much I appreciated the kindness of you and lady, I am, the same,

C. B. HALL.

Dear Elder Gold:—I desire to write for ease of mind (Isa. 35:10.) "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

The question has been asked, how could the ransomed return unless he had been there before? Jesus is our king, and he is Lord of lords, and by election of grace they were saved in him before the world began.

Jesus we are taught was the Prince of Life. He died that his chosen might live, and they all live in him.

Remember poor me.

ALLEN T. BALLARD.

P. D. G.

Rock Camp, W. Va., R. Box No. 20.

Dear Brother Gold:—If I dare to address you as brother: I have felt for sometime that I want the Primitive Baptists to know my feelings for it does not seem to me that I explained what I felt when I went before the church. I feel sometimes that if they did know my feelings they could not fellowship me and I often wonder why I went. Still I wanted them to know although I could not talk to them.

I cannot remember any time in my life when I thought any other denomination was right, but I thought it was because I was raised by a Baptist mother. But if that is the cause I feel that all the power on earth could not change that belief, for I feel too weak and helpless to do anything for myself.

When I was a child I dreamed of seeing a great snake on the limb of a tree which was in the yard. I thought he was almost as large as an ordinary person's body and his eyes looked the size of hen eggs. He was looking at me and when some one said it was a dragon it scared me so badly I awoke.

Another dream I had, although I don't remember whether it was before or after the dream about the dragon, I thought I was sick on a pallet in a corner of the kitchen and I dreamed I wanted to die to see where I was going.

Those dreams have been plain to me ever since I dreamed them and now I am nearly sixty-two years old.

I never saw very much trouble about my future welfare until a few years after I was married, when I was nearly twenty-three years old. My health became very poor and I thought I would soon die. I began to study about what would become of me after death and I tried to pray to the Lord to have mercy on me and give me a hope. I thought if I only had a hope

I would not mind dying.

I had another dream: I was trying to cross a trestle built of filthy rags and muck and I thought I would not get across, but did after a hard struggle. When I got across I was in a smooth, green looking piece of woods.

At another time I dreamed my mother was calling me and, although I knew she was dead, I kept running down a straight narrow road almost as white as snow trying to get to her.

Still I continued begging and trying to pray for a hope. When I lay down at night I would think of dying until I became so wretched and miserable I felt I could not stand it. The thought of death made me tremble.

I remained in this condition until July, 1904. I felt I had as well give up begging and praying, that it did no good for the Lord did not know me and I was nothing and if possible less than nothing.

Then one night I dreamed I was in a house taking some things from a piano when my oldest daughter came to me and said, "Mama, come and look and you will believe." I went out and from the East a dreadful great storm or smoke was coming. And in this smoke I saw a window in the shape of a half diamond and then a great many windows appeared and the last one to appear was an oblong one in the midst of the others. In this last one I saw some bright spots which formed a cross, and Christ was on the cross with His arms extended. What a beautiful sight! I saw the window slowly turn towards the north and come closer to me, and when it came so near I thought I could get hold of Him. I jumped and tried to catch Him but instead fell to the ground and got up with pine straw in my arms. I looked for Him but He had gone. I awoke, lying perfectly still, trying to go to sleep, hoping to see Him again,

but did not and have not since.

The next morning I felt much better—feeling as though I could live a better life. The horrors of death had left me and how good it seemed.

But it did not last long. In September my youngest daughter died. When she died my baby, who was sick at the time, grew worse and worse until I thought he must go too. When he finally recovered another one of my daughters was taken seriously ill and was down until January. I then felt surely my God had forsaken me forever. The trouble I was in cannot be expressed by tongue or pen. I thought my dream must only have been the sign of my child's death as I dreamed my child disappeared through the same shaped window I saw Christ in. Then I thought of having tried to catch Christ and getting pine straw instead—having caught the shadow and missed the substance. My hope was almost gone; what a miserable wretch I was.

Then I wondered if Christ ever revealed himself to anyone except to His children. Brother Gold, I would like to know what you think about this?

I went on in the wretched and miserable condition most of my time, some times feeling that if I could only be baptized and be with the people I loved, or thought I loved, I would be satisfied. But it seemed I could not talk to them and thought I would not go before the church until I could talk to them.

But from some cause, I don't know why, I did go before the church on Saturday before the 4th Sunday in last April and was received. When I went forward I felt if they knew my feelings they could not fellowship me and my last resolve before retiring that night was I would not go to baptizing the next morning but would talk to

Brother Lawrence before the next meeting. But I did go and was baptized with the others.

I was miserable the next week. I believed I was deceived and had deceived the church.

Brother Shaw preached at our church the next Thursday night and I went hoping to get relief but did not. The Sunday night after Brother Lawrence preached and I got some relief and they both preached from the same text.

Brother Gold I feel all undone, all that I do and say is wrong.

"I'm a stranger here below,
What I am 'tis hard to know;
Like one alone I seem to be,
Oh! is there any one like me."

Please pray for me for I need the prayers of all God's dear people.

JULIA A. R.

Robersonville, N. C.

W. T. BROADWAY AND W. R.
HELMES.

Toms Creek—16.
Pierce Chapel—17.
Rock Hill—18.
Calicuts—19.
Suggs Creek—20.
White Oak Springs—21.
Deatons old Stand near Mt. Gillead,
Aug. 27.
Howards Chapel—28.
Albenarle—29.
Bear Creek—30.
Running Creek—31.
Meadow Creek—Sept. 1.
Clarks Grove—2.
Crooked Creek—3.
Union Grove—4.
Pleasant Grove—5.
Lawyers Spring—6 and 7.
They will need conveyance when off
railroad.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

THE GREATEST OF THESE IS
CHARITY.

What is the one greatest of all things—the guide, the comfort, that survives all other things, the one great quality, trait and gift that is not taken away, the good thing that never fails?

It is charity.

Paul compares it with prophecy, with tongues, with eloquence, with understanding mysteries, with interpretation of tongues, with zeal, with giving goods to feed the poor, or ones body to be burned, but if I should have all these things, and faith so that I could remove mountains, and have not charity it would profit me nothing.

One might possess all the shining gifts, yet without charity they would be as a sounding brass, or a tinkling cymbal. All labor, service, sacrifice, suffering, self denial yet without charity it is not profitable to me.

It is not necessary to possess riches or wealth, or great gifts, or know

edge, or opportunities in order to have charity.

One may be so poor in worldly goods as to have nothing, so frail as to be unable to visit the sick, and yet have charity. Charity is a great performer. Charity suffereth long and is kind.

It never envies another.

It does not boast of what it does.

It is not puffed up.

It does not behave itself unseemly.

It seeks not her own.

It is not easily provoked.

It thinks no evil.

It rejoiceth not in iniquity.

But it rejoices in the truth.

Beareth all things.

Believeth all things.

Hopeth all things.

Endureth all things.

Charity never faileth.

Love is its spirit, its girdle, its weapon.

How gentle, kind, merciful, compassionate, tender-hearted. It does not seek her own. It does nothing to be seen of men.

Everything Jesus did was for the good of others. Charity dwells where all is love. He that loveth is born of God.

Charity does not see a wicked thing. Where it dwells there is no wickedness. All things are of God in charity's view. It believes them all, bears them all, hopes them all, endures them all.

Charity never fails. Therefore it is greater than faith—for faith works by love. It is greater than faith or hope. It is the more excellent way. God is love. He that dwells in love dwells in God. Charity is always giving. Is the sun liberal in shining and sending out light? Are the clouds free to drop down their fatness? It is more blessed to give than to receive. When the love of God is shed abroad in our hearts by

the Holy Ghost we have God. If God be for us who can be against us? Who shall separate us from the love of God in Christ Jesus? God is always giving. He is infinitely happy. He is an heir of heaven that feels his bosom glow with love.

It is the spirit with which you do things. If the spirit of Jesus guides you then you do all in the name of Jesus, and by the spirit of our God.

Charity girds those in whom it dwells to do nothing by partiality, or to be seen of men, or for reward. It gives the best things in thought, word and deed. It is sweet in suffering and gentle in the midst of fault finding. It never counts sacrifices or looks for failures, nor suffers loss. It fears not the wrong doer. It dreads nor fears cowardly man. It knows not money, nor gain, nor reputation in its course. It never wrongs any one.

It never misjudges nor accuses falsely. It is so gentle and courageous that you if touched with its sentiment are afraid to think wrong of any one, nor do him wrong.

The happiest one is the one that loves most. Where much love is, there is much forgiven. To be supremely happy is to be supremely in love.

P. D. G.

EVERLASTING HABITATION.

Sister Mary Bunn requests my view of Luke 16th.

The steward of a certain rich man was accused of wasting his master's goods. The master called up this steward and said, give an account of thy stewardship, for thou mayest no longer be steward. What shall I do he said, when I am displaced, I cannot dig: to beg I am ashamed. But this he resolved to do. Calling his master's debtors together he gave each of them a full receipt for his debt, though

they paid only a part of their debts. The receipts he gave against his master were good, and he put these debtors under obligation to himself for the favor he had done them, so that when he lost his place he could claim some favor from these debtors of his master.

The Lord Jesus commended the unjust steward saying, the children of this world are wiser in their generation than the children of light. Men of this world will display far more wisdom in their generation than the children of light.

He that seeks first the kingdom of God and his righteousness with as much zeal and energy as men of this world serve the god of mammon or worldly gain evince a very rare and uncommon wisdom. If God's people showed as much zeal in serving the Lord as the children of this world display in their service and labor in laying up treasure on earth, where moth and rust corrupt, and where thieves break through and steal, it would be a strange spectacle indeed.

Jesus said to his disciples make to yourselves friends of the mammon of unrighteousness, so that when you fail these friends, you make by prudent labor in the proper management of the things of earth, may receive you into everlasting habitations or homes. If you are dishonest or unfaithful in things of earth, who will entrust to you the true riches?

There are everlasting habitations in the gospel Kingdom that Jesus Christ is Lord of. Those that are faithful in the business of this world, or that bring forth fruits meet for repentance, as John exhorted his hearers to do, made friends of those that loved righteous living, so that they (these friends) received such as were faithful in the unrighteous mammon, or business of earth—that is received

them unto the fellowship of the church of God, which is an everlasting habitation.

The legal dispensation is not an everlasting home or habitation, and all the people of God when brought into judgment under the law fail and become conscious of their inability to obey the law, and are brought in ten thousand talents in debt, and have nothing to pay with. But when they are thus brought in they acknowledge the justice of the sentence of death upon them, and begging for mercy they receive the friendship of the lovers of God, and are welcomed by them into blessed dwelling places in the Lord Jesus.

What a failure the Jewish race displayed in coming short of the requirements of a spiritual law. When Jesus found it a den of thieves. These men conspired against him to slay him, that they might obtain the inheritance for themselves.

Abraham and Isaac and Jacob and the fathers welcome the poor, the halt, the maimed, such as Lazarus lying at the rich man's gate full of sores. While the Jewish nation rich in their false worship, where there is no honesty, nor faithfulness, no plague of sin felt, but where the self-righteous fare sumptuously every day, and the poor Lazarus is scorned, is cast out and are tormented in the flames and burning of unbelief, or outer darkness where there is weeping and gnashing of teeth.

If one will not hear Moses and the prophets neither will he hear though one (Jesus) rises from the dead.

The Gentiles are now dwelling in these everlasting habitations with the apostles and prophets, Jesus Christ himself being the chief corner stone.

P. D. G.

PROPHESY.

Brother W. A. Armstrong requests my view of Acts 21:9, "And the same man had four daughters, virgins, which did prophesy." Also in the 2nd chapter of the Acts it says your sons and your daughters shall prophesy.

Some people claim that to prophesy means to preach, but it does not so seem to me. Holy men of old spake as they were moved by the Holy Ghost. They were not to teach, or expound, or give their views, but they were to prophesy, or deliver a message as it was given to them.

To teach is to lead, instruct, command, become a leader, and take the control, as a shepherd over the flock of God. But to prophesy is different from pleading, which is expounding, bringing out things new and old, saying behold thy God reigns—for how beautiful are the feet of them that publish peace, that say unto Zion, behold thy God reigns. The overwhelming, the destruction of every enemy—that this is now fulfilled. Satan is cast out. The Kingdom of Heaven is come. There can be no greater event than the coming of Jesus Christ in the flesh. To preach the gospel is the greatest proclamation. Preach the Word. Satan can have no more dominion.

Paul's reason that a woman should not teach, nor usurp authority over the man was that the woman was not first formed, but the man was first formed, and that the woman was deceived, and not the man—that the man is the head. There is no example in the new testament of a woman being a preacher, pastor, or bishop. The woman is typical of the church which is fed as the flock of God. The man is typical of Jesus the head of the church, the Saviour, the feeder, the

Shepherd whom satan could not deceive as he deceived the woman. In the type the man is the head and strength, hence the preacher.

P. D. G.

WHICH RUNS OR TRAVELS?

I have been asked the following question concerning the Sun, Moon and Earth, which Runs or Travels.

We can prove from the Bible that the Sun has stood still—run forward and gone back.

In the scriptures there are many statements of the sun's rising and setting. As a strong man the sun rejoices to run his race. Joshua commanded the sun and the moon to stand still, and they stood still about a day—an altogether unusual event. In Isai. 38:8, it is stated that the sun went backward ten degrees.

The earth rests on the waters, hangs on nothing. Such expressions show that God holds it in being, move it, controls it as it pleases him.

God hath given travel to the sons of men to be exercised with. He hath set the world in men's hearts so that no man can find out the work which God makes from the beginning to the end, Eccl. 3:11. We cannot see far enough to get a view of things outside the world. We cannot see beyond the world itself, nor much that is in it. A man once asked Elder Kelly, a noted preacher of Virginia, if he thought the sun moved. He replied, "I have never been up there to see." The wise old man had some knowledge of his own ignorance. We know as much about such things in one place as we do in another. We know enough to know that we do not know anything of ourselves. Man moves, walks, runs, yet where is he? How far has he gone? If one takes the wings of the morning, and flies to the uttermost parts of the

earth what is there more than he would find any where else?

Joshua commanded the sun and moon to stand still. They obeyed him. The sun has a motion, and the moon has a motion, and the earth has a motion. Joshua's command was according to the wisdom of heaven. When a command is issued that the armies and forces of heaven and earth obey, it proves that these forces are properly spoken to, for they obey, they hearken to this command or order. All the generals and captains of human intelligence and science could not issue a command that would be obeyed as this one was.

The earth hears the word of the Lord. It brings forth after its labor or travel. The Lord turns man upside down. The sun is darkened, the moon turned to blood, the stars fall, the earth trembles. The heavens and the earth shall flee away, and no place shall be found for them. God hath given sore travel to the sons of men to be exercised therewith.

The sun rules the day, the moon rules the night, the sun is king of day, the moon is queen of night. All things move, yet there is order. God has balanced the forces of the heavens and the earth so that none infringes on the other. Every star, the sun, moon and earth must each abide in its place.

In complicated machinery some wheels may move in one direction, and some in another, some with greater speed than some others; yet to stop all this vast machinery there is only one way to affect this, and that is to stop the great driving wheel. The sun is the driving wheel of this universe we say. When Joshua commanded the sun to stand still every thing stood still for about a day. The works of the visible heavens and earth are so poised and balanced in space and so fully un-

der the control of the law of God that each one obeys in such harmony and order that the heavens declare the glory of God. All move, all stand still, as God commands. All declare the glory of God, and Bible language is correct which says the sun rises and sets, and the earth is full of motion, and brings forth yielding her increase.

Take the case of a man the creature of God—a minature earth or world. His heart is we say the spring of action. While it moves the man lives. When the heart stops its motion man stops, or dies. Every function and power of his structure is subservient to the hidden force of his life that moves all.

When the Lord quickens man unto new spiritual, eternal life, the sun of righteousness rises with healing in his wings, and man lives unto the Lord.

All the parts of this new creation or birth looks up to the Lord Jesus, the sun of righteousness. This new man becomes fruitful and brings forth fruit unto God, and God is served and praised in this man who walks with God, and is translated into his marvelous kingdom, and is to the praise of the glory of his grace.

There is a wheel within a wheel a spiritual kingdom above the natural, the outer or natural shows the defects of cursed earth the spiritual displays the purity and perfection of regeneration.

P. D. G.

LIFE IN CHRIST.

Rominger, N. C.

Dear Brother Gold:—I will highly appreciate your view of these scriptures, "Who is a Saviour of all men, especially of them that believe. In what sense did Jesus destroy the works of the devil? for I see the works of the

devil going on. In what sense did Jesus condemn sin in the flesh?

J. M. PRESNELL.

There is general benefit to all mankind in many respects as the result of Jesus Christ coming in the flesh. Improved morals, laws general state of society, &c., and especially to the believer who has not only the promise of the life that now is, but also of that which is to come, or eternal life. The joy, peace, hope, love, confidence in God given to those that believe in Jesus Christ to the saving of the soul bring great comfort to the believer now.

In what sense did Jesus destroy the works of the devil. He overthrew his kingdom as to God's people. Satan is the god of this world, but Jesus the true light has exposed Satan so that he does not deceive them that believe in Jesus. He still works in the children of disobedience. But the Lord has overthrown the kingdom of satan who has the power of death, and has delivered them who through fear of death were all their life time subject to bondage.

Satan as lightning has fallen from heaven. His power is destroyed over the subjects of grace who once walked in darkness, or sat in the region and shadow of death: but these subjects of grace are now light in the Lord, and as children of light and of the day rejoice in the power of Jesus, and are turned from the power of darkness to the liberty of Jesus. We see the works of the devil manifested in such as believe not in the Lord. But there is great difference between him that serves God and him that serves him not. Such as mortify their members on earth, and lay up treasure in heaven show in a well ordered life and a godly conversation in Jesus, and walk in

him, and they have promise of the life that now is and of that which is to come. Then shall ye return and discern between him that serves God and him that serves him not. Such as repent of their sins and find mercy in the Lord know the kingdom of satan is fallen. Let the wicked forsake his way, and the unrighteous man his thoughts, and return to the Lord who will have mercy, and to our God who will abundantly pardon. In what sense did Jesus condemn sin in the flesh?

He came in the flesh or is manifest in the flesh to condemn sin in the flesh. What the law could not do in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh. Jesus condemned sin in the flesh which is its strong hold, so that he has delivered his people from the dominion of sin. He fulfilled the law for them, and dwells in them, and hence condemns sin in the flesh. Therefore there is now no condemnation to them who are in Christ Jesus, who walk after the spirit: for those that walk by the faith of Jesus are not under the law but under grace.

P. D. G.

FREEDOM—LIBERTY.

Both these words are used in the bible. If the Son make you free you shall be free indeed. He that is dead is freed from sin. To be thus freed from sin is to be justified from sin—standing in a relationship of righteousness, found so upright and justified—not by or in his own conduct or character, but the righteousness of the Lord Jesus so fully and freely made his, by its imputation to him, that not a trace of his guilt stains him, and no part of the holiness of Jesus is with-

held from him. He is dead to the law by the body of Jesus crucified, and risen with Christ so that he is justified from all things from which he could not be justified by the law of Moses, which had no power but to condemn the sinner.

Freedom from that yoke of bondage is so glorious that all peace and love rejoice in the life, love and rest, boldness, confidence and rejoicing of hope abound in Jesus. "Stand fast therefore in the liberty wherewith Christ hath made us free." There is strength in this. STAND fast or firm in the liberty wherewith Christ hath made us free. What strength there is in this freedom? Who shall lay anything to the charge of God's elect. It is God that justifies. It is Christ that died. Who shall lay anything to the charge of God's elect? Great boldness is given in this strength. We are to be strong in the power of his might, to come boldly with confidence to the throne of grace. We are to hold fast the beginning of this confidence, the rejoicing of this hope with steadfastness to the end.

This is the precious liberty of Christ wherewith he has made us free. What greater freedom could be given? We have known the bondage of sin unto death. We have felt the yoke that neither we nor our fathers could bear. We were cursed by a holy law—guilty of every thing it forbade, neglected everything it commanded. Felt the justice of its righteous sentence unto death. Could not hate it, but loathed ourselves for transgressing its holy precepts.

But when the revelation of Jesus in his humiliation unto death for me, and his exaltation unto eternal glory for my justification, this glory shone above the brightness of the sun.

The liberty is freedom from the desire to sin and from its curse. The

joy is in the blessed liberty of sonship with Jesus to reign with him forever and ever in eternal life and blessedness. No more bondage and death, but the liberty of the love of truth and life, the joy of the Holy Ghost. We never again while we have the mind of Christ desire to be any more entangled again with the yoke of bondage.

The liberty of citizenship in the kingdom of heaven is the liberty of life, where there is no death, of love where there is no hate, of peace where there is no war.

Every citizen loves what you do, and all strive together for the unity of the faith of the Son of God.

P. D. G.

SOUL OF MAN.

A friend from Wilmington, N. C., requests me to write on the Soul of Man.

The things of greatest worth to us we know so little about. Jesus said, "What will it profit a man to gain the whole world and lose his own soul. This proves that man has a soul, and that it is worth more to him than the entire world.

The bible teaches that God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul. He formed man of the dust of the ground. Dust is a light, small part of the ground. How little a part it requires to form a man. You can not miss it. But he becomes under the shaping hand of infinite wisdom and power an organized compact body.

God breathes into his nostrils the breath of life.

This breath coming from God, is higher, nobler than the part God formed from the ground. This breath of life coming from God the creator and former animates the earth which God had

formed into man. Thus this compound creature appears in the image of his maker, and is endowed with gifts of sight, speech, thought, and action, and is the foremost part of God's creation.

The soul or spirit is the life of the man, the most noble part. Yet you cannot see it. When soul and body, or the house in which the soul dwells, are separated man dies, and is gone. While the soul occupies the body he lives. His intelligence, activity, perception, thought, decision are properties of his soul or mind by which he is guided or misled.

Soon after man's creation he disobeyed his Maker and fell into a state of corruption called death in trespasses and sins, and is brought into judgment. From this condition or state he is unable to deliver himself. The entire man, soul, body and spirit is vitiated in and by this transgression. Sin causes defilement of the soul and mind, and reaches to the body or physical organization.

We cannot see a soul or spirit. The spirit good or evil sets forth the quality of the soul.

The soul of man and his individuality are so joined and allied that man is required to give account for his deeds or works. This night shall thy soul be required of thee.

When one is quickened from death in trespasses and sins, and feels the guilt of sinning against God it causes such grief and shame that no peace of soul and conscience is felt until the heart believes in Jesus Christ, whose soul was exceeding sorrowful even unto death for the sins of his people. When Jesus is revealed as the gracious Saviour then the soul blesses the Lord and rejoices in him. This is a new, spiritual joy, the manifestation of the love of God and joy of the world to come.

This same friend desires my thoughts

upon the Sabbath Day. It means the seventh day. Six days shalt thou labor and do all thy work. God created and made the heaven and the earth, and all that in them is, in six days. He blest all that he had made, and rested on the seventh day from all his labor or work, and commanded his people to rest on the seventh day.

The sabbath was made for man. Jesus takes charge of it all. It is his. He healed on the Sabbath day, and taught on the Sabbath day. But it was not servile work or for gain, but it was for the good of others.

The Sunday that we observe is not the Jewish Sabbath. Sunday is the first day of the week, while the Jewish or legal sabbath was the seventh or last day.

When Jesus finished the work his Father gave him to do he was laid in a new tomb and rested on the Sabbath day, a perfect rest. Fifty days or 7 weeks and one day were to be counted from that time which brought on Pentecost, the coming in of the Holy Ghost, or the spiritual kingdom of Jesus Christ. This is the Lord's day, the gospel day of rest, wherein the believer in Jesus ceases from all law work, or legal labor, but dwells in the finished life, the perfect rest, the salvation wrought out by Jesus Christ while in the flesh, which is revealed in his resurrection life or the life of faith.

P. D. G.

Dear Brother Gold:—Please give your view of 2 chapter, 11 verse of Romans, "For there is no respect of persons with God."

Your brother,
J. M. D. STANLY.

Clarendon, N. C.

GOD IS NO RESPECTER OF PERSONS.

To make a difference in persons

where there is no cause for it would be partiality. But God is without partiality. To praise one for what he is not entitled to would be unjust. To withhold from one what he is entitled to is wrong. To give to one what belongs to another is wrong. To treat one as though he was worthy when he is not is false treatment. To withhold salvation or merit from one who is worthy of it is not just. To inflict punishment on one who is not guilty is oppression.

What is there in man for God to respect? If there is none good then what is there in man to be respected? God judges men by their works. Men receive according to their works. If their deeds are evil then the harvest they reap is according to their sowing.

God respecteth not the person of any man. He sends his rain on the just and the unjust. His sun shines upon the good and the evil. He makes no difference between them.

If there is no good thing in my flesh, that is in me, why should God respect my flesh or person as though there is some good in it? If there is none that doeth good then how should the doings of man be respected?

Man forfeited his standing by transgressing God's law. No man since then escapes death. If allowed to walk out what is in man he is sure to die. If a single man walking after the flesh should escape death then God would respect that man.

But did not God have respect unto Abel and to his offering; but unto Cain and his offering he had not respect? Then is God partial? No. There was some good thing in Abel. It was faith, and God always respects faith, without faith it is impossible to please God. By faith Abel offered a more excellent sacrifice than Cain did, by which he obtained witness that he was righteous, for God testified that. God always

respects that which is right. That be far from God the judge of all the earth to do wrong, or to withhold from man that which is right.

Peter said I perceive of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him. God does not respect a Jew because he is a Jew, nor a Gentile because he is a Gentile, God does not respect a woman more nor less than a man. They are all his creatures. There is nothing good in any of us. He does not wrong any one. God accepts every one that fears him and works righteousness. If any man fears God and works righteousness that man is already accepted with God. He has respect unto his Son. If we believe in Jesus then there is **something in us** that God always regards, namely the faith of his Son in whom we are accepted, and through whom we are blest. God respects all the work of Jesus. God is just in justifying the ungodly that believe in Jesus. Then it is for Jesus' sake, and through Jesus that all righteousness comes to us.

Mercy, pure mercy is bestowed on sinners that desire nothing of that sort, but mercy does not come to us because we deserve it, but because God will have mercy on whom he will have mercy.

God has mercy on whom he will have mercy, and whom he will he hardeneth cannot be unjust, because mercy puts no obligation on God to save a wicked man. In the display of mercy and justice wrath against sin is manifested, and compassion on the guilty helpless.

P. D. G.

MARRIED.

Mr. L. T. Peele and Miss Pattie H. Fulghum, July 23, 1913, by P. D. Gold.

Associations.

BEAR CREEK ASSOCIATION.

The annual or fall session of the Bear Creek Primitive Baptist Association will convene with the church at Lawyers Spring, Anson Co., N. C., commencing on Saturday before first Sunday in Oct., 1913, and closes the Monday following.

We cordially invite our ministers and brethren and sisters from a distance to visit us at this meeting. The meeting house is just on the outer edge of the town of Peachland, and trains pass Peachland from Charlotte about 6:20 in the morning, and pass Peachland from Hamlet, Wilmington, and Raleigh at about 10:30 and 11:50 a. m. So those coming by rail can govern themselves thereby. If you aim to reach Peachland earlier than above time inform either of the following in advance:

H. M. BAUCOM,
Peachland, N. C.
C. B. EDWARDS,
Marshville, N. C.
E. C. JONES,
Marshville, N. C.

You will be met and entertained.

This done by order of the Association.

ELDER J. F. MILLS,
Moderator.

J. W. JONES, Clerk.
Marshville, N. C.

SEVEN MILE ASSOCIATION.

The next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Mingo meeting house in Sampson Co., N. C., commencing on Friday before the 3rd Sunday in September, 1913, which is the 19, 20 and 21. The meeting

house is about 4 miles from Dunn, N. C., where visitors will be met from the south on Thursday 1:30 p. m., from the north 3:30 p. m., from the north on the Durham & Southern 6:30 p. m. and on Friday 6:30 a. m. All lovers of the truth are invited to attend, especially ministering brethren.

CORNELIUS HODGES,
Asst. Clerk.

The Abbotts Creek Association will be held with the church at Gaines Grove, near Bear Creek Station, in Chatham County, N. C., Aug. 23, 24 and 25.

A. L. OWEN.

NOTICE.

The next session of the Ocmulgee Association has been changed from Enon church, Putnam Co., Ga., to Mount Pleasant church, Jones county, Ga., about 6 or 7 miles east of Grays or Wayside on C. of G. R. R., about 10 or 12 miles north of Macon, Ga.

All desiring to attend notify Elder W. J. Green, Grays, Ga., who will see that you are cared for.

J. W. NEWTON,
Clerk.

The next session of the Bear Creek Association convenes with the church at Peachland, N. C., on Saturday before the first Sunday in October, 1913.

H. M. BAUCOM.
Peachland, N. C.

The Upper Country Line Association is appointed to convene with the church at Pleasant Grove, Saturday 3rd Sunday and Monday in August. A general invitation is extended.

The meeting house is about 7 miles from Ruffin, and 11 from Reidsville.

Those stopping at Ruffin write P. M. Walker or John Paschal at McIver,

or W. H. Dove, at Ruffin.

Those stopping at Reidsville will write G. W. Walker or T. A. Stanfield, or B. A. Walker, or Ernest Sartin.

T. A. STANFIELD,

Union Clerk.

The Upper Country Line Association is appointed to be held with the church at Pleasant Grove, N. C., Sat. 3rd Sunday and Monday in August.

Appointments

ELDER W. M. MONSEES.

Big Meadow—Tuesday after the 4th Sunday in August.

Durham—Wednesday night.

Raleigh—Thursday.

Selma—Thursday night.

Four Oaks—Friday.

Black River Union—Saturday and 5th Sunday.

Union Church—Monday.

Bethany—Tuesday.

Beulah—Wednesday.

Creeches—Thursday.

Smithfield—Saturday and 1st Sunday in Sept.

Rehabath—Monday.

Fellowship—Tuesday.

Bethel—Wednesday.

Angier—At night

Coats—Thursday.

Bethsaida—Friday.

Clement—Sat. and 2nd Sunday in September.

Benson—Monday.

Primitive Zion—Tuesday.

Dunn—Wednesday.

Rest—Thursday.

Seven Mile Asso.—Friday, Saturday and 3rd Sunday.

Harnett—Monday.

Seven Mile—Tuesday.

Reedy Prong—Wednesday.

Hickory Grove—Thursday.

Little River Association.

J. B. DALLAS AND J. D. KEY.

Bunkers Hill eleven o'clock—16.

Saints Delight, eleven o'clock—17.

Walnut Cove at night—18.

Clear Spring, eleven o'clock—19.

Flaat Shoal, eleven o'clock—20.

Rock House, eleven o'clock—21.

Volunteer, eleven o'clock—22.

Pilot Mountain at night—22.

Cedar Hill, two o'clock—23.

Union, eleven o'clock—24.

L. H. HARDY.

Sandy Bottom—Sat. and 5th Sunday in August.

LaGrange—Sunday night.

Mewbourns—Monday.

Nahunta—Tuesday.

Meadow—Wednesday.

Tysons—Thursday.

Farmville—at night.

Union Notices.

UNION MEETING.

The next session of the Linnville Union will meet with the church at Cross Roads, Guilford Co., N. C., Saturday and 5th Sunday in August.

Those coming by rail write J. J. Everett, Summerfield, R. 2, N. C.

J. W. HUTCHINS,

Clerk.

The Dutchville Union is to be held Saturday and 5th Sunday in August, with the church at Surl, Person Co., N. C. A general invitation is extended.

G. C. FARTHING,

Clerk.

BLACK CREEK UNION.

The next session of the Black Creek

Union is appointed to be held with the church at Contentnea, Wilson County, N. C., Saturday and fifth Sunday in August, 1913. The Lord willing Elder J. T. Collier was chosen, to preach the introductory sermon and Elder Jesse Barnes to be his alternate.

Messengers and visitors will be met at the following places: Those coming by way of Selma will be met at Lucenna on Friday evening. Those by the way of Raleigh will be met at Simms on the N. S. railroad Friday evening and Saturday morning. Those by the way of Rocky Mount, Greenville and Goldsboro on Friday evening and Saturday morning.

R. H. BOSWELL,
Union Clerk.

UNION.

The next session of the Smithfield Union will be held with the church at Hannahs Creek, Johnston County, N. C., on Saturday and fifth Sunday in August, 1913.

Eld. J. H. Johnson is appointed to preach the introductory sermon. Eld. J. T. Coats his alternate.

Brethren, sisters and ministers especially are cordially invited to come.

Those coming by railroad can be met at Benson by notifying G. W. Johnson or J. Willis Creech, Benson, N. C.

J. A. BATTEN,
Union Clerk.

BLACK RIVER UNION.

The next session of the Black River Union is appointed to be held with the church at Oak Forest, Johnston Co., N. C., on Saturday and 5th Sunday in August, 1913. Elder B. Wood is appointed to preach the introductory sermon and Elder L. A. Johnson his alternate. All that love the truth are invited

to attend, especially ministers. Those coming by railroad will be met at Four Oaks, N. C., on Friday P. M.

ELDER W. M. MONSEES,

Moderator.

CORNELIUS HODGES,

Union Clerk.

UNION.

The Cedar Island Union is appointed to be held with the church at Goose Creek Island, Friday, Saturday and fifth Sunday in August, 1913. A cordial invitation is extended, especially to ministers.

J. P. TINGLE,
Clerk.

Grantsboro, N. C.

The next session of the Skewarkey Union is appointed to be held with the church at Hopeland, (Whitakers) Friday, Saturday and 5th Sunday in August.

UNION.

The 162nd session of the Contentnea Union is appointed to be held with the church at Sandy Bottom, Lenoir Co., and to convene on Saturday before the 5th Sunday in August, 1913.

Elder A. M. Crisp was chosen to preach the introductory sermon, and that Elder T. B. Lancaster be his alternate.

LEVI J. H. MEWBORN.

The Eastern Union is to be held with the church at Pungo River, Beaufort County, N. C., and to commence on Friday before the 5th Sunday in Aug. 1913.

Those coming by rail will be met at Pike Station, on the N. S. R. R.

Notify J. W. PAUL, Pungo, N. C.

A. W. AMBROSE.

The Mill Branch Union is to convene with the church at Black Creek.

Obituaries.

JULIA F. ROBERTSON.

By order of the church of Robersonville, N. C., the following tribute is submitted to the memory of Sister Julia F. Robertson our aged and much beloved departed sister in the Lord on the 7th of June, 1913.

We feel while it is our loss it is her eternal gain, and we extend our sympathy to her loved ones. Request Zion's Landmark to publish and send one copy to Mrs. J. T. Brown, of this place, including the obituary.

Gospel Messenger: please copy.

S. W. OUTERBRIDGE.

By request, I write the obituary of Sister Julia F. Robertson, daughter of James and Annie Highsmith. She was born April 22, 1834, and married to John A. Robertson, Dec. 24, 1857. She joined the church at Flat Swamp, in Sept. 1877, and died June 7, 1913.

There were born unto them six children. She also had 17 grand children.

She had serious thoughts about her future state when a mere child. Her parents were Primitive Baptists and she always respected their profession.

When the church was constituted at Robersonville where she then lived, she took a letter of dismission from Flat Swamp in 1910. In her latter days she was afflicted with a cough and with other chronic diseases that finally ended her earthly existence, but to enter we hope that celestial, eternal existence where pain is never more felt and sin and sorrow are done away, where she can join in chanting the praises of her Redeemer God forever.

S. W. OUTERBRIDGE.

J. F. FARMER.

Friday night, Sept. 5—Dunn.

Saturday, Sept. 6—Angier.

Sunday, Sept. 7—Angier.

Monday night, Sept. 8—Aberdeen.

MARRIED.

Brother L. R. Roberson and sister Prudence Brake, July 16, 1913, by P. D. Gold.

PAMPHLETS.

Dear Brother Gold:—I can no longer supply the Sunday School Pamphlet. Your readers have been most generous in their patronage for which my thanks and affectionate regards are due. It is plain Primitive Baptists cannot be won to the support of unscriptural inventions.

In fellowship and love,

Your brother,

S. B. LUCKETT.

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West Raleigh, N. C.

6t.—L.M.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

V. XLVI. WILSON, N. C., SEPT. 1, 1913. NO. 20



P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

REASONS OF HOPE.

Rocky Mount, N. C., July 29, 1913.

Dear Brother Gold:—I have been asked by several to write my experience for the Landmark since I have united with the church. I feel that it is not fit to be published, and though 'tis little, but so great to me.

When I was quite young I began to have strange dreams that caused me to feel that death was near. I felt so vile and friendless, not a friend on earth, that I was one alone. I dreamed one night of being in a large building alone, and couldn't get out. I entered a room and everything I saw was white as snow. I saw a beautiful white bed and on that bed lay my dear old grand-mother who had gone to rest long ago. I thought she was the whitest thing I ever saw. She turned over, patted the bed and said, come, here is rest for you. Feeling afraid, I said no, I cannot, and turned around and ran. I felt like the next morning I wanted to tell mother my dream, but felt ashamed or feared she might think me silly. Some time afterwards I dreamed of going for a bucket of water. I went down a hill and entered into a house, and found a well in the corner of this room. I drew the water, and turned to leave when I heard

a voice saying, Come here in the opposite corner from the well. I saw my other grand-mother lying upon a mattress. She seemed to be suffering with severe headache, and asked me to come and rub her head. I told her I could not stay. No, don't leave me she said, call some one to get the water; this I did, but no one came.

I awoke in a fright and calling for some one to come, I began to cry. I felt so miserable. I went on feeling this way and worse at times.

Many times, when alone, I would try to pray, for I felt ashamed to let any one see me, yet I felt like my prayers were all in vain. I would ask God to have mercy, and not to forsake such a vile person as I felt to be, and if it be thy will to take this dirty, miserable feeling away, to make me one of his little ones, if it be his will.

I would attend church and enjoy the gospel, and hearing the sweet songs of praise, and to be with these Primitive Baptists was my greatest pleasure. I loved them all and wondered why they didn't love me, as I thought.

Something asked me one day, Why do you go where they are? They don't care anything for you.

For some time I stayed away, tried to seek pleasure elsewhere. But it was not long before I was going to church

again, did not want to go, yet I would go.

In the year of 1912, I was sick during the summer and confined to my bed for several days. One day I dreamed of being alone in a strange path. Coming to a flight of stone steps I climbed until I reached the top. I saw a large door which I entered and found myself in a large dark hall. I began to feel afraid and wondered how was I to get out of this dark place? I went on until I came to a door which I opened and entered a large empty room. I stood still, afraid to move, and heard a voice say, wrong door, go to another, this I did. In this room I saw a long white table loaded with fruit and around it were white chairs. In the top were beautiful lights. Several people robed in white came in and took seats around this table, leaving one vacant chair. I stood still and looked on afraid to move. After some time I was recognized by my grandmother, who said, come this seat is for you. I went and sat down. She said to me, I am so glad you have come, for we have looked for you so long. I awoke feeling so much better. While lying alone, these words came to me, "Am I his or am I not, if so why do I linger thus?"

On Saturday before the fourth Sunday in May I went to preaching. The door of the church was opened. I wanted to go, but those words came to me again, "Am I his or am I not, if so why do I linger thus?"

That night I lay awake, could not sleep, and these words came to me, Come to me, and I will not forsake.

The next day, May 25, 1913, the door of the church was opened and one dear sister went home and I felt that I had to go too. We were baptized that P. M. by Brother G. W. Boswell.

That happy day I shall never forget.

I realized my prayers had been answered. I hope to be enjoying that sweet peace that his little ones find in doing his will.

Asking all of God's dear children to pray for me, that I may be faithful to the end.

With much love to all of his, I am your devoted little sister in truth,

FRANCES DUPREE.

COMFORTING LETTERS.

Dear Brother Gold:—I feel like I want to write a little about our dear Bro. M. T. Lawrence, but my heart is pierced with grief to think that I shall never see him any more in this world or get any more good, comforting letters from him. I hardly know how to write. He was indeed a lovely brother and we all loved him as a father. He was the first man my husband ever heard preach with understanding. I had hoped and tried to pray for years that some day my husband would be shown the right way, and in the fall of 1907, I think it was, he went with me to Smithwick Creek to an Association and while there I believe the Lord revealed Himself to him, and it was there we met Brother Lawrence and heard him preach at a brother's house one night.

He asked me to write to him when I came home, and I did and received a very comforting letter in reply, and he has written to me at least once a month ever since.

He was such a good man and his letters to me were so much better than I felt I could write to him I would often fear that he was tired of writing to me and only wrote from a sense of duty. So I would wait sometimes three or four weeks before writing after I received his letter, and sometimes I would get another letter from him wanting to know what was the mat-

ter. He feared we were sick or something had happened to some of us. So in time I came to believe that he truly loved to write to me, and that he loved us all almost as his own children. But now he is gone and O how I shall miss his letters!

But while we all miss him and grieve because we will see him and hear him preach no more.

We feel sure he has long ago heard the blessed words, "Well done thou good and faithful servant, enter into the joys of thy Lord," and I believe and am sure he is sweetly resting with Jesus, and I hope I may meet him there some sweet day.

I am sending you a copy of his experience and call to the ministry just as he wrote it for me. I thought perhaps you would like to put it in the Landmark

Hoping to be remembered at a throne of grace, I am your little sister in bonds of love,

MRS. MARGIE ROWE.

Aurora, N. C.

EXPERIENCE.

Hamilton, N. C., Dec. 18, 1907.

Mrs. Margie Rowe,

My Dear Sister:—Your good and comforting letter came to hand in due course of time and brought to me good news as from a far country. You have no doubt said to yourself or thought that I have forgotten to write you. But when I tell you my dear sister that I have been in such a strait that I have not had the chance or felt like writing and complying with your request to write you my experience and call to the ministry, I know that you will forgive me. First, I often ask myself the searching question, have I such an experience as the Lord's children have and have I ever been truly called of the Lord to the glorious work

of proclaiming the unsearchable riches of Christ. I often fear I have not, but at the same time entertain a hope that is sometimes sweet and assuring to me that I have.

My hope that I am a child and that the Lord has called me to the work of the ministry are so interwoven together that I feel if I am deceived in one I am in the other. My exercises began when I was quite young and I can only hint at it as I have never felt that I could tell it.

When I was only a few years old probably six or seven years of age I was told that I and all others had to die and with the thought of death there came to me the thought that I was a sinner and not prepared to die, and if I died as I was I would be lost. And in my childish days I would think the world was going to be destroyed by another flood and when it would rain hard in the night I have often been so alarmed that I could not sleep and would leave my bed and get on the bed with my father and mother and ask them about it. They would tell me the world would never be destroyed by a flood again. In the time of a storm and when the lightning was flashing and the thunder rolling, I would tremble with fear and try in my weak way to pray to the Lord to spare my sinful life. I tried to live a moral life but would often find myself doing something that was wrong and I felt was sinful. I would then try to pray to the Lord to forgive me and I would do so no more. I would soon break my promise and find myself doing the same things again. I learned in this way that there was no confidence in me and my promises and felt that I had lied to myself and to the Lord too. And felt that I was a lost sinner for the Lord could not and would not have mercy on me. I felt that there was a better chance for the meanest

person in the world than for me. I would have exchanged places with the birds or beasts or worms of earth or anything in the Lord's creation that had no soul to be saved, and have asked the question why I did not die before birth and that darkness be upon the day that I was born, and wished I had not come into the world or had died when I was an infant. My trouble seemed to increase with my years and after I was grown and had tried to live a moral and upright life and tried my good works but all in vain. I saw they were all of no avail in God's sight for to do good I could not and in reading the scripture which I often read, I found it told me "the thoughts of foolishness were sin and the soul that sinned should die."

I could not help them to save my life. I therefore lost all hope of salvation by my works and have had no confidence in them to save me since.

In the year 1873 I went to clerk in a store in Williamston for Brother William Slade and while there I hope it was the will of the Lord to take away my burden of sin and give me a hope in Christ and the desire to unite with the Baptists and be baptized. But my burden of sin was gone and I could not tell when nor how and therefore I felt surely this cannot be like the Lord's people are delivered and although I had such a love for the Baptists I felt I could not stay away, yet I felt I could not go without some brighter evidence. I left there and went back to my home which was then near Conoho. The impression to join the church grew so strong with me I was constrained to go and tell them how I was exercised, and they received me into their fellowship unworthy as I felt myself to be. I was baptized on the 3rd Sunday in September, 1873, together with my first wife, as she afterwards came to be, and another

brother. That was the happiest day I ever remember on earth, as I felt a more sensible knowledge of the love of God in my heart than ever before. When I came up out of the water I felt like I wanted to take all the great concourse of people present in my arms and tell them of the love of Jesus for poor sinners. Go to the two last verses in the 145 hymn (Lloyds) and you will find my feelings and desires expressed better than I can find words to tell them.

Now I have hinted at my experience if indeed I have one and do you think from what I have written that I indeed know Jesus?

And am I a child of God? And have you fellowship for what I have written?

My letter will be too long and therefore I will reserve the writing of my exercises in reference to preaching until another letter.

Hoping you will pardon my delay and all mistakes in this, I am,

Affectionately your brother, I hope,
M. T. LAWRENCE.

CALL TO THE MINISTRY.

Hamilton, N. C., Jan. 15, 1908.

My Dear Sister:—I was very much encouraged by the kind expressions in your very good and comforting letter to me, saying that you can fellowship my experience as related in my last letter and that it gave you so much comfort. I am truly glad if the Lord enables me in my way to be of service or comfort to one of his dear children. I am sure you are one and he has said "Inasmuch as you have done it to one of the least of these ye have done it unto me." I have often thought if I could feel sure I had ever given a cup of cold water to one of his disciples in the name of a disciple it would be a great comfort to me and

that I would surely receive a disciples reward. I will try and give you as best I can some reasons why I am trying to follow the Master in the way of preaching Him. I can only do that as I did in my experience by just giving you some of my feelings and impressions in reference to that glorious work. For I cannot claim to have ever had such a bright and powerful call to the ministry as I have heard others tell and have often thought if I had I would not feel so fearful as I sometimes do, that I am running without being sent.

Before I joined the church and when I was being impressed so strongly to do so, the feeling would sometimes come into my mind if you join the church you will have to stand in your grandfather's place. I well knew what that was, for he, Elder Joshua Lawrence, was a noted Primitive Baptist preacher for many years and died before I was born. I would as often say that cannot be, for I can not preach, I am too ignorant and surely less qualified than any one.

I gave in to the church and was received on Friday of our yearly meeting and that night was a quiet, restful night to me and seemed like a great calm after a severe storm. During the night I dreamed I saw the loveliest flock of sheep I ever saw. They even all seemed to be of one size and their wool long and white and not a dwarf or black one among them. They were lying down and looked so peaceful, contented and happy. It was a beautiful sight to me, and like Moses, when he saw the burning bush. I was called to admire them. I was impressed with the thought, this is the church of God and it was my duty to feed them. Some such scriptures as these would come with weight upon my mind, "Go and preach the gospel," "Preach the Word." When this was

the case there was such a power attending them I felt like it was a woe to me if I did not try, and yet I felt surely this is too great and noble a work for me. I plead my ignorance and made every excuse I could and would often say with Jeremiah, "Lord I can not speak, I am a child and with Isaiah "I am a man of unclean lips." But the Lord accepts no such excuses as these but will have obedience to his commands and no amount of sacrifice from his servants will do instead.

I soon began to open meeting and conference with singing and prayer and talked a little in our prayer meetings and read a chapter and sometimes would have a little light and feel a peace of mind and ease of conscience and again I would be shut up and feel so badly and so much humiliated I would resolve or think I can never try again. I cannot feel that any one ever felt more dependent, timid and fearful than I did, and I tell you my dear sister, I feel so yet, and that I am not worthy the name of a preacher and the word preach is a big word to me and means a great deal. I continued exercising in that way for about four or five years and as near a comparison as I can give you, like a child first learning to walk. Now and then getting along very well and again falling and getting a bad hurt, filling him with fear and making him afraid to try again.

In the year 1878, for some reason, the brethren had confidence enough in me to give me license to exercise in public. Our pastor, Elder Purvis died a little after that and in the year 1880 they agreed at the church at Conoho, where I was then a member, to call a presbytery for my ordination and ordained me and then called me to the care of that church, of which church I am at this time the unworthy pastor. From that time until the present, I

have traveled along, I cannot tell you how, serving the greater part of the time three churches and for the last ten or twelve years have been trying to serve four. I have also tried to answer all the calls made upon me to attend and preach or hold burial services over the dead, visit and preach for the sick whether rich or poor and of different denominations. I have never asked any man or church for a cent and all my needs as the Lord sees them, have been supplied by him and I continue until this day through grace alone, and desire to continue to preach the sovereign grace of God in the salvation of sinners, relying upon him as my Shepherd to supply my needs. I often am very fearful and despondent and feel to be the most unworthy and unprofitable of the Lord's servants, if I am one.

I am afraid you will get no comfort from this scribble for it is like the writer, imperfect.

If you should get a crumb of comfort give God the glory and pardon all errors.

I thank you so much dear sister for the gift sent me, and may the Lord bless you and all yours. I thank you for your good letter. Write me again soon.

My wife joins me in love to you both and hope to see you both again soon.

Affectionately your brother, I hope,
M. T. LAWRENCE.

BLASPHEMY AGAINST THE HOLY GHOST.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son

of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Mat. 12:31,32.

To blaspheme is to speak maliciously. It is not to sin in the ordinary way but to speak in malice of the work of the Holy Ghost.

I do not recall that there is any mention made of "sin against the Holy Ghost." Mark tells us that one blaspheming against the Holy Ghost is in danger of eternal damnation. (Mark 3:29.) but we are plainly told that a word spoken or all blasphemies against the Son of man shall be forgiven unto men.

"All Manner," covers the whole field of sins and blasphemies therefore the turning point is as to whom it is against as to whether there is forgiveness or not.

It is very evident that all the sins and blasphemies of all the saints from the creation of man to as long as there shall be one on the earth to sin were against the Lord Jesus. They were all imputed to Him and were His by imputation. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:4-6. Thus it stands proven that all the sins or iniquities of the people of God were imputed to our Lord Jesus, and, by imputation, they were His.

Then, according to the blessed divine arrangement at the proper time, "He gave Himself for us, that He

might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Tit. 2:14. Thus our Lord came under the law; for what? Because His people were under the law and to redeem them from its curse. When He redeemed them were they any more under the law? No they were under grace and were free. Being free from under the law and put under grace they are children of God and the bride of Christ. The law of the spirit of life which is in Christ Jesus has made them free from the law of sin and death. Virtually this was true from the beginning for all their iniquities were hid on Him. Thus it resolves into His confession: "All the sins of all the people of God were against the Lord Jesus and when He died on the tree He made an end of sin and brought in everlasting righteousness. This is, by imputation, our righteousness. Hence He is the Lord our Righteousness. All our sins are put away and forgiven. There are no more law to the Holy Ghost in the sense that they should become blasphemers. Being under grace they may grieve the Holy Spirit of God which all of us do in our carnality until we are all swallowed up as was Jonah and then we are brought down in loving obedience to His holy name and made to serve Him with our whole soul and body and spirit all of which are His.

When our Lord spoke the words of our text it was the self-righteous Pharisees who had ridiculed the miraculous works of our Lord by saying, "He casteth out devils by Beelzebub, the prince of devils, thus attributing to the devil the work which our Lord had done by the Holy Ghost. This He called "Blaspheming" against the Holy Ghost, and told them that they were in danger of eternal damnation.

That He never said to one of His for they have their standing in Him and are not in any such danger.

It is very evident that all those who are not of the election of His grace do all their sins against God as a spirit, and therefore against the Holy Ghost, and, inasmuch as a spirit cannot shed blood, and as, "Without the shedding of blood is no remission," we are safe in saying that all the sins of the non-elect are against the law of divine justice or the Holy Ghost and they are altogether unpardonable. Salvation is by blood. Not any part of it is by works only the work of God in us. Even our faith is the work of God, for, "This is the work of God, that you believe on Him whom He hath sent." This work of God is that which leads us to repentance, hence repentance is also the work of God. "He is exalted at God's right hand a Prince and a Saviour for to give repentance to Israel and the forgiveness of sins."

The faith and repentance are as much the works of God as the forgiveness of sins. Not even a poor convicted soul nor any child of God from the least of them unto the greatest of them can ever in this world nor the world to come commit the "unpardonable sin." They are all whose sins are to be pardoned. They can make no atonement for their sins. Jesus, the great Head of the church has done that and our God is a just God and a Saviour and will not require a second payment.

We are so sinful and so severe on one another that we often want our brethren to keep on paying us but our Jesus is not so. He paid the debt and justice requires no more. How good and merciful He is to us poor sinners.

The non-elect have no cause to murmur. They are sinners by their own acts. God never made a sinner

neither by nature nor by practice. By man came sin and that by his own will under temptation. The fact that all this was embraced in the eternal purpose of God did not cause the sin nor make God responsible for it. The fact that the eternal purpose of God put the sins of His people on our Lord Jesus did make Him responsible and He satisfied that responsibility to perfection. The rest must die in their sins. There is none to redeem them and they are without excuse. Even the devils know that and the wicked will know it one day. They sin and blaspheme against the Holy Ghost for their sins were never laid on Jesus Christ. He did not bear them and there is never forgiveness for them world without end.

I pray the Lord to reveal His truth in all His people that they be not led astray by any but that they be established in His truth and walk in Him to the glory of His grace forever.

Yours in the afflictions of the gospel.

L. H. HARDY.

Reidsville, N. C.

PREDESTINATION.

Danville, Va., R. 1, July 3, 1913.

Dear Brother Gold:—Some thoughts have occurred to my mind and having no one to talk with on a religious subject my mind was directed to you.

Some of our people seemed to be greatly stirred over Predestination. I see no need of all this. It seems to me that God can control all things and not necessarily predestinate all of them. If I ask you if you believe that God controls all things I think you would say yes and it is a blessed thing for us that he does. But if I ask you do you think he predestinates murder, stealing and all sin you would

say no that is Satan's work.

We read "Whom he did foreknow whom he did predestinate to be conformed to the image of his Son." Then predestination directly concerns God's people. Why meddle with it further seeing it is too deep for finite minds to fathom.

I firmly believe God reigns over and rules all things after the council of his will. But it seems to me being supreme in wisdom and power He can do this and not necessarily predestinate all of them.

How limited is the mind and power of mortals here, yet they often get conceited.

The fullness of God's grace that is manifested in so many endless varieties of natures and dispositions is wonderful, but it has always been so.

The profound and deep apostle Paul, the impulsive Peter, the loving and tender John, the mild and scholarly Luke, all manifest in his own peculiar way the indwelling spirit of God.

One more point. Some of our people contend that all individuality is lost in the resurrection. I think not. I have heard this text quoted to prove it, but it has no reference at all to the resurrection.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but all one in Christ."

This the apostle means in a gospel sense for he is treating on baptism.

No difference as subjects of God's grace. It has reference to the church militant and not to the resurrection. The scriptures tell us that the saints shall be like Christ for they shall see Him as he is and be like Him in the sense of purity and holiness. They are not changed to Jesus, but like Him. Again our vile bodies shall be fashioned like unto Christ's glorious body. It

will be a spiritual body. Yet to my mind it is the same saint glorified.

How is it that so many saints while dying see loved ones and speak of it. Bro. Webb's son saw his grandfather, (I think it was) who had been dead long before he was born. I have known so many cases of the kind. Why is it God doesn't show this to every one, if individuality is lost. A few years ago a sister lived near me and before she died she saw her mother and little child who had been dead some time.

Marrying, and all sin and corruption of mortality is left behind. It is the spirits of the just made perfect, pure and holy. Our minds here can't conceive how glorious and sublime the joy and peace of the redeemed will be in eternity, yet I love to think over it.

You can do as you please with this comment on it if you feel like it.

Your sister, in hope,

ANNIE ASTIN.

P. S.—I just can't think that all individuality is lost. I don't care how learned or unlearned the preacher is. I find no comfort in it at all. I believe that the individuality of the wicked and saints too is preserved as in the case of the rich man and Lazarus, though that is a parable.

Farmville, N. C.

Dear Brother Gold:—Enclosed you will find a letter which Louisa Skinner gave me and asked, me to send to you for publication.

I sympathize with you in your sad bereavement, and believe the God you serve will comfort and sustain you.

E. A. STANFIELD.

“BE SURE YOUR SINS WILL FIND YOU OUT.”

Dear Brethren—The other day I

heard the above words referred to and they have been in my thoughts more or less ever since. Today I feel like putting down on paper such reflections as have occurred to me upon them. These words seem to me to be only another way of saying, “What a man sows that shall he reap,” or, “as is the tree so shall be the fruit.” Perhaps the common saying, “Murder will out,” expresses much the same thing.

The idea is, that we may be sure always, that sooner or later we shall meet the consequences of our wrongdoing.

This is a law of the whole universe. It is fixed and unalterable as the laws which govern the stars in their courses.

From this law no man—no being in all the universe—can be exempt. Somewhere, somehow, a man's sin will confront him; if not in this world, then in the next.

There is no escape from this decree of the great Ruler of all. It is true of all vice, all crime, all sin; for vice and crime against God. It is well to remember that the word “vice” relates to what injures us or others individually, though there may be no statute against it, while crime relates to that which violates the law of the land, and the word “sin,” always means transgression against God. And all vice and crime are also sins against God, as said just before. No matter how secret the sin may be, nor how much we may try to hide from it, sooner or later it will find us out, and we shall reap the harvest of shame, of disease, of poverty or of death. This, as I said before, is the general truth which all the world must face. The language of the text is not special—that is, true only for that time and place—but it is a special application

of a general truth. It is true of the young and the old, of the learned and the unlearned, of the rich and the poor, of all classes and conditions of men. It is true with regard to all wrong steps, whether taken wilfully or inadvertently. If I sow tares knowingly, I shall reap tares; if I sow tares not knowing that they are tares, all the same I shall reap tares. Though my sin be of folly rather than of deliberate wickedness, though it be a mistake rather than a purposed thing—still the law holds good, "As a man sows so shall he reap." "Be sure your sins will find you out." This is true of nations, of tribes, of families, and of individuals. It is as true of the rulers as of the ruled. No age, no sex, no condition is exempt, man's neighbors may not find him out, but his sin will find him out.

He may hide from man, but he cannot hide from his sin. It is a nemesis with flaming sword, always pursuing him. No dungeon cell is so hidden, no desert is so trackless, no city is so crowded, that a man can in any of these places hide himself from his sin. It shall appear in the shape of a blighted life, or of wasting disease in the body, or of a weakened intellect, or of ruined fortunes, or in the shape of that remorse which drove Judas to hang himself.

The sin of Cain found him out when the voice of his brother's blood called to God from the ground against him. The sin of the brethren of Joseph found them out when, as supplicants, they stood before him in Egypt. The sin of David found him out when, at the rebuke of Nathan, the prophet, he was forced to confess, "I have sinned." Absalom could not escape from his sin, as he was caught in the branches of the tree by the hair of his head, and met his death at the hands of Joab. The sin of Peter found him

out when he had denied his Master and Lord, and he went out and wept bitterly.

The sin of Israel as a nation always found them out, and the seventy years' captivity first, and now their dispersion in all the world, oppressed and peeled, attest the fact, and the truth of the words of the text. Every where, all over the world, in the life of every man, these words are verified, "We may be sure our sins will find us out."

Thus far many reflections have been made with regard to this general view of the text. But to us, as churches of God—to us as individual believers in our Lord Jesus Christ—do these words come with peculiar force. The same law that says in all created things, "What a man sows that shall he reap," applies to the world and to the life that is spiritual as well. It is only the application of the natural law to the spiritual world. And we need not think this is strange or new, for again and again the Saviour Himself said the kingdom of heaven is like some natural thing. We need never fear to use natural things to illustrate the spiritual, seeing that the Bible is full of such illustrations. In fact, we can talk about spiritual things only by the use of words just such as we use in every day life. We speak of sight and blindness, of night and day, of light and darkness naturally, and we use these same terms when we would speak of spiritual things. And so the words sowing and reaping express things natural first and then things spiritual.

And so the sin of the people of God finds them out by the law of the kingdom that is spiritual, as well as in the natural order of the providence of God. In this view of the matter, what solemn, weighty words are these for us to consider; "Brethren, if we sin

in any way our sin shall find us out." But I desire to notice the one special sin meant by Moses in the text as quoted from the book of Numbers. The time was near the end of the wilderness journey. Just as Israel was about to enter into their long expected inheritance in Canaan. As the time drew near the tribes of Reuben and Gad, who had much cattle, seeing that the land of Jazer and the land of Gilead was a good place for cattle, came to Moses and the rulers of the people, asking that this land on the wilderness side of Jordan should be given them as an inheritance. This land was already in possession of Israel. Moses reasoned with them concerning their selfishness to dwell in territory which was already theirs at ease, while their brethren must cross over Jordan and wage a fierce and toilsome warfare, they could rest in the land.

Moses said, "Shall your brethren go to war while ye rest here?" And again, "Why discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?" He also said to them, "Thus did your fathers when I sent them to see the land."

They also, he says, disheartened and discouraged the people, and the Lord was angry with them. "And behold ye have risen up in your fathers' stead, an increase of sinful men to augment yet the fierce anger of the Lord toward Israel.

For if ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people." How clearly this all sets forth the need which the people of God have for each other, and how the presence and help of one encourages another, and how the sin of one is felt by all, so that no man lives to himself and we each are in a sense our brother's keeper.

How many times a few faithful brethren have been disheartened and discouraged because the rest did not stand by them. Perhaps it ought not to have been so, but yet it 'was so. And it will be so to the end of time.

I wish our brethren everywhere would read carefully the whole of this thirty-second chapter of Numbers, it is all so full of lessons for our instruction, and sets forth so clearly the duty and necessity of standing by one another before God.

Now, these two tribes come forward and give a faithful promise that their armed men shall go over and do their full share of fighting, while their wives and children remain in this goodly land, and then would they return and dwell there. Moses assented to this. But he tells them if they do not do this the Lord will chasten them.

He says, "But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out." Let us mark this well: if they forget their brethren in their warfare, their trials, their hardships and necessities, and refused to hold out a helping hand to them, it would be a sin, not against their brethren, but against God. They owed it to God to help each other. Not to help each other was a sin against God. Almost entirely the same are the words of Jesus, who said, "Inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto me." And so when David made confession of this wrong toward Bathsheba and Uriah, he said before God, "Against Thee and Thee only have I sinned and done this evil in Thy sight." David had deeply and irreparably wronged his faithful captain and his wife, but yet his sin was against God only. If believers are bound up together in the bundle of life, they are also bound to their head,

and are one with each other, because one with Him. If, therefore, there be not fellowship and helpfulness toward each other, what evidence is there of any oneness in Christ?

Failing to help one another we deny Christ, and so sin against Him.

If Gad and Reuben failed to go over and help conquer the country it would be practically denying that these were their brethren, and so would be a denial of the God who has brought them out of the land of bondage, and to the borders of this land to inherit it. And this would be a grievous sin against God.

Brethren, it is most solemnly true that if we do not manifest a spirit of helpfulness toward all the people of God, everywhere they may be, we also have sinned against God, and we may be sure that this our sin will find us out. The special sin meant in the text is the sin of indifference towards the condition of our brethren. If we are not willing to help our brethren when they have need, we do sin against God. If in our prosperity as churches we go on, careless of how our brethren may be faring, sooner or later we shall meet the due result. If our love for the people of God be not in word only but in deed also, well is it for us. We may settle down at our ease and say, "I am rich and increased in goods," and shut our eyes and ears to our afflicted and struggling brethren, and dwell in fancied ease and security but our sin will find us out. If we strive not to help our brethren in their need, soon shall our souls be parched and dry.

It is true in this, as in all other things, that "there is that scattereth and yet increaseth, while there is that withholdeth more than is meet but it tendeth to poverty."

And when this poverty comes, "be sure our sin has found us out."

Is there a spirit of interest in each other and a desire to help each other, among Baptists, North, East, South and West, in America and in Europe, and all over the world, today? If a spirit of dwelling at ease, of careless indifference be so bad, what shall we say of a spirit of envy jealousy, strife and debate when it appears among us? Moses thought it a sin for which God would keep them all out of the promised land, when but two tribes seemed indifferent to the well-being of the rest. What penalty would be sore enough for them when they should begin to war and strive with each other? Let the seventy years' captivity, and their dispersion for the past eighteen centuries answer. Brethren, these things are written for our ensamples.

As surely as these things exist among you, so surely will our sin find us out and the sin of one surely bring the reproach and the shame upon the whole. Let no church or member say, "I am but weak and small; my help will avail nothing; its absence will not be felt." Gad and Reuben were small compared to Judah and their forces—small compared to the hosts of all the other tribes together—and yet Moses said, "Why discourage ye the heart of Israel?"

Brethren, there is no minister so strong, no church so numerous as to afford to get along without the presence of the smallest or weakest among God's children.

Their absence discourages their presence encourages. We all have experienced the truth of this.

Oh! brethren, are we growing cold and indifferent to each other, and to the cause of God? Is there a spirit of strife and emulation and controversy among us?

Are we for trifling causes angry with each other? Are we insisting

upon having our own way regardless of the feelings and rights of others? Do the conflicts and sorrows of others excite me compassion and no desire to render them help in our hearts? Then indeed is our sin great against God; and be sure it will find us out. Poverty, barrenness and leanness of soul will soon be ours to lament.

As the sin of the churches in Asia, whom John addressed, found them out, and their candle stick was removed, so shall it be in every case.

Pride, vanity, self-will, neglect of the word and commandments of God and selfishness, either in an individual or a church, when indulged, will surely result in a bitter harvest. Such a church, such a believer shall lie down in sorrow and shame shall clothe them as a garment.

Oh! that God might give us all the spirit of love and helpfulness; for it is no more true that our sin will find us out than it is that our obedience will also find us out, and the "well done, good and faithful servant," shall fill our hearts and all the churches with blessings. I leave these remarks with you. I trust I have spoken the truth. I believe I have. May God bless it.

I remain your brother in a precious hope.

(This was taken from the Gospel Messenger.)

Written by

F. A. CHICK.

Copied by

LOUISE SKINNER.

Sublett, Idaho, July 1, 1913.

Elder P. D. Gold:—Dear Brother in Christ, If I be worthy to call you brother, I will endeavor to write you a few lines. I appreciate reading the Landmark very much. I enjoy the many good pieces written by the editor and by the dear brothers and sis-

ters.

I live so far away from any old Baptist church, about two or three hundred miles, hence I do love to hear from the dear old Baptists through the Landmark.

I was born and raised in Kentucky. I united with the old Baptists in Floyd County, Ky., in the year 1885. My wife united with the same church called Antioch 2 or 3 years later.

We asked the church for letters of dismission in the year of 1903. The letters were granted.

We then moved to Oregon. It was about three years before we were able to find any Old Baptist church. faith. Finally we found a church of our faith at Oregon City, Ore., which was about 100 miles from us. My wife and I joined by letters, this church, which is called Cedar Creek church. We found this church to be sound in faith, as we believed.

In the year 1912 we located in Idaho. There are some few Baptists here, but no church, and I will say to the dear brothers and sisters, that read the dear old Landmark, that at times I feel very sad and lonesome, when realizing I am where I can't mix or associate with the dear old Baptists. I believe I can say, of a truth, that I love the dear old Baptists better than any people on earth. I will say a little farther I believe the Lord found me as he did the old servant of old, in a waste howling wilderness. And I do hope and believe that he leads me about and instructs me; not me alone, but all of His dear little ones, for they are all found by Him. God never was lost. I believe it was God's people, or heirs of promise, that were lost. I believe God will find and manifest Himself to every one of them that were lost. For they are the ones whom Christ came to seek and to save. And He will bring them into the fold of God with-

out the loss of one.

Sure enough it is by grace we are saved, through faith, by a crucified and a risen Saviour, who washed us from our sins in His own blood. This same Jesus was delivered for our offences and was raised again for our justification. Wherefore I cannot see any power, that is able, or ever will be able, to sever one of the heirs of promise from His everlasting love. He, Christ, was and is the surety of His people, and this surety was delivered by the determinate council and foreknowledge of God, and was slain for all the heirs of promise. Hence they are bought with a precious price, the price I understand to be the precious blood of Christ. And as I said before, I fail to see or know of any power that is able, or ever will be able to sever one of these little ones from His everlasting love.

Dear Brother Gold, I have tried to pen down a few thoughts of my mind in regard to the truth.

I am a poor writer, as you will see. If you have room for this imperfect letter in the Landmark and see fit, you may use it. But if not cast it aside. I ask the prayers of God's people in my behalf.

Yours in humble hope,

WILBURN HALL.

NOTICE.

The next session of the Ocmulgee Association has been changed from Enon church, Putnam Co., Ga., to Mount Pleasant church, Jones county, Ga., about 6 or 7 miles east of Grays or Wayside on C. of G. R. R., about 10 or 12 miles north of Macon, Ga.

All desiring to attend notify Elder W. J. Green, Grays, Ga., who will see that you are cared for.

J. W. NEWTON,

Clerk.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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WILSON, N. C., SEPTEMBER 1, 1913

EDITORIAL

CREATION.

My view has been requested of Gen. 1:1-19.

In the beginning God created the heaven and the earth. There was nothing anterior to this of the creation of earth. God was the same in this beginning, as he is now. He is the same from everlasting to everlasting. The beginning here is the first of the creation of heaven and earth. There was nothing of either before this. Creation is greater than formation, as formation is the gathering together, shaping, giving form to that which did not exist in any form before; but creation is the originating of that which was not before this. In this state the earth was without form or shape, and darkness was upon the face of the deep. There was no beauty for there was no light, order, shape, nothing but chaos of confusion, brooding over the deep. Earth had not come into shapes. No life was

manifested. Confusion brooded over the vast deep. It was void. What does this shadow forth? The emblems of disorder—no signs of life or beauty, shape or design. The sinner dead in sin knows nothing, feels nothing of the shaping, shining, living work of the creative God. What does one while dead in trespasses and sins know of God, or of order, or beauty? Without aim or purpose he drifts in the abyss of darkness. But God said let there be light and there was light. This light was good. As soon as light appears it makes manifest beauties before unknown, unseen. It seems to have a creative power to shape objects in shining order of life and activity, ushering a new world into order and activity. This light shone in the darkness, and while the darkness comprehended it not, that caused no difficulty in its shining. Before any living thing of the six days of creation came forth here was the light according to God's word who said let there be light and light was, dividing the darkness from itself, separating one from the other.

Before the world began, or before the foundation of the world, God gave his Son Christ Jesus unto his people. He hath saved us and called us with a holy calling, not according to our works, but according to his own purpose, 2nd Tim. 1:8-10. Thus we find light, foreknowledge, grace, purpose of God ordering, determining before man's existence, independent of every action, thought or purpose of man according to the counsel of God's own will, and dividing between the vessels of mercy, before prepared unto glory, and the vessels of wrath fitted to destruction. This manifesting before according to God's purpose showing that light, knowledge, wisdom of God was before any work of creation that produced the life of any creature and that God is the glorious high throne of our

sanctuary before all worlds, and that of his own will begat he us by the word of truth. The sheep of God's pasture love the God of purpose and of foreknowledge that shows that Light is greater than darkness. God saw the light that it was good, and he divided it from the darkness. He called the light day and the darkness he called night; and the evening and the morning were the first day. The night and day are distinct, yet God made both for he is the maker of darkness and creates light. Yet how different they are—still both are necessary.

In the darkness of death, in trespasses and sins, before the light which God commands to shine, we know not our corruption. Light does not create darkness or sin, and death. Ye who sometimes were darkness are now light in the Lord. Darkness is all in man. Light is all of God, in whom there is no darkness at all. Before the light shines the sinner is asleep in the death, darkness, confusion of corruption, where there is no order, beauty, love, nor joy in the Holy Ghost. But when the light shines the order of creation proceeds. A firmament is made dividing the waters under the firmament from the waters above, and he called the firmament heaven. And the evening and the morning were the second day. The waters above represent the water of eternal life, as all things eternal are shadowed forth in the regeneration that makes all things new. But the waters above or the upper springs, as well as the waters below, the fountains from the deep, as well as the waters pouring down from above the heaven through the windows of heaven, united in the washing away of sin and the destruction of mankind in the flood. The sweep of destruction that springs from the wrath of God against sin—all the billows of wrath rolling over the soul of the son of

man, as he appeared in earth, and was made sin for his people, accomplished the will of God in these works foreshadowed in the days of creation.

On the 3rd day the waters under the heaven were gathered together in one place, water being the emblem of life as one of the constituent elements in creation that is essential in the existence of life. Then the dry land appears. The dry land is earth, a symbol of man. The gathering together of waters he called seas, the earth, the mother of man and beast with vegetable matter or food to feed them—the seas, the home of fish and the fountain from which fowl spring forth.

On the fourth day God created two great Lights, the Sun to rule the day and the moon to rule the night. This represents the wonderful order of the legal world, the Moon and the night shadowing forth the legal or law dispensation. The sun shining in his splendor showing forth the coming of Jesus Christ in the glorious light of righteousness, ruling the day or church of God. As a bridegroom coming out of his chamber he rejoices as a strong man to run a race. Jesus the sun of righteousness rises with healing in his wings. The law represents the night which is before the day.

The moon dispensation rules in the night. Those that sit in the region and shadow of death feel the sorrow, chill and barrenness of night of legalism, called the region and shadow of death. What plagues break out in this desolation. The afflicted one can see in his desperate case no fruit of love, no joy of hope, hear no singing of birds. The prophets prophesy in sackcloth and gloom weighs heavily on the soul. But a great light springs up over and in them that sit in the region and shadow of death, and Jesus comes suddenly in his temple. The light rises and

shines. In the midst of time the coming of Jesus cleaves and (the 14th chap. of Zechariah) opens that day so notable. The living waters shall flow. The feet of Jesus shall stand in that day on the Mount of Olives which shall cleave towards the east and towards the west. All the glorious powers shall center in Jesus, and the glory be given unto him who shall rule the day.

The natural sun is the source of light and heat, causing the fruitfulness of the earth, and showing the beauties of the earth, made so fruitful because of the power and the glory of Jesus as he shines in the hearts of his people, the trees of righteousness of the Lord's planting. God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. In his light we see light. How lovely and glorious is the shining of this light causing the earth to put forth her strength in the flowers and fruits of the Spirit. We can see none of these things until the winter is gone, and the summer draws nigh. The time of the singing of birds is come. Then the fruits grow and ripen. Then the harvest time draws nigh.

The glorious power of the Lord Jesus the sun of righteousness, who rises with healing in his wings, makes the earth, the quickened sinner fruitful in the joys of salvation. When we are quickened by this perfect power we are made willing in the beauties of holiness as from the womb of the morning. Love, joy, peace, long suffering, gladness, the pleasant fruits of the Spirit spring up in the garden of the Lord. What wonderful colors of the bow of peace shine forth. In the rays of this divine splendor of Jesus' beauty transcending that of the rose of Sharon or the lily of the valley blooms in im-

mortal beauty, and all living plants show forth his renown.

The night answers to the shadows, the sorrows, the darkness of the soul, as the Sun withdraws his brightness, and shades of darkness becloud the pilgrim in his lonely sojourn. But though weeping may endure for a night, but joy comes in the morning. For the morning is without a cloud. Who can hinder or hurry the rising of the Sun, or bedim his brightness, or lessen his rays. He is a perfect blessed sovereign scattering light and heat, gladness and plenty, wherever he goes, and there is no place where he does not go.

P. D. G.

A CONFESSION OF ELDER J. R. WILSON, OF MARTINSVILLE, VA., MADE IN AUG. 1913.

Elders Gold and Lester, "I have had published some articles in the Primitive Baptist containing some expressions I regret and desire to disclaim, such as the following, 'I also find that the churches in parts of Virginia and North Carolina are greatly disturbed with this modern absolutism preached and pressed by designing men trying to get wise above that which is written in God's word. The absolute predestination of all things both good and bad came from the devil and it will go back there, and I don't care how soon.'" And again in substance, "that those who preach absolute predestination use it as a cloak for their meanness."

"I am sorry that I have made these charges, and I hereby state that I retract them, and promise that in the future I will be more cautious both publicly and privately not to do anything to wound the feelings of my brethren.

"J. R. WILSON."

REMARKS:—I wish to remark of this statement that the bulk of Primitive Baptists in Va. and N. C. do not use the word absolute in their preaching and writing, believing that the word predestination sufficiently and scripturally expresses their view. Nor do they wish to divide salvation into time and eternal salvation, holding that salvation is of the Lord. Extreme expression on any subject are not wise. We do well to hold fast the form of sound words furnished by the Holy Ghost.

P. D. G.

REMARKS: The brethren generally enjoy Elder Wilson's preaching and no doubt read his statement above with pleasure. And I sincerely trust that there may prevail among us a general disposition to consider one another to provoke unto love and good works, and to so regard each others peculiar gift as not to call in question the utility of a gift which magnifies the grace of God in the salvation of sinners. And I beseech the brethren to desist from the discussion of controverted questions among us, and insist upon the use of the form of sound words, and let us strive together for the unity of the faith in the bond of peace.

P. G. L.

Obituaries.

OWEN W. JONES.

The subject of this notice departed this life May 1, 1913, making his stay on earth sixty-two years. He was married forty-two years to me and was the father of twelve children, seven now living.

We do not mourn as those without

hope. I feel that he met His Maker in peace.

In May, 1910, he was first stricken with a paralytic stroke, from which he partially recovered, but was never able to work any more. In April, 1913, he was again accosted with the same, and hence was confined to his bed until death claimed him or his body.

While I miss him so much, I am resigned to this act of providence. He has paid the debt I often feel that will be my lot soon.

My husband was a merchant and had many ups and down's, so to speak, along that line, but was a kind man to his neighbors, friends and a father to his children.

On Sunday of the Union at Mount Zion, he wanted to see Brother Hassell and tell him he wanted to join the church then, but after walking on the street and having met Brother Hassell, without any recognition on his part, it seemed to cast a gloom over the case. (Of course Bro. Hassell did not see or remember him right then. He does see so many all the time it is hard to remember each one individually.)

However he expressed a desire that Elder Strickland preach his funeral, which was granted, amid many friends and relatives. And while we were trying to render a tribute of praise to our God on that occasion we hoped that he was enjoying the full fruition of that bright world, that everlasting home which he so wanted to embrace.

Brother Gold, I might say more, but enough is sufficient. So please insert this in your valuable paper, "Zion's Landmark."

Yours in Christian love,

MRS. MAGGIE A. JONES.

Hobgood, N. C.

JOHN WALLIS STYRON.

The subject of this notice was born

on Cedar Island, Carteret County, N. C., April 27, 1844, was reared as the sons of other fishermen in the community. February 6, 1868, he was married to Miss Mary Ann Emery, of Hog Island, settled and raised his family on that place, and died there the 14th of January, 1913, leaving behind a wife and four children to mourn the loss of a good husband and father. Many years ago he joined the church at Cedar Island, and was baptized by the late Elder John R. Rowe, who was pastor at that time. His life and conduct was that of a Christian, faithful in all his obligations to his church, family and State, and has left behind to his children the heritage of a good name, which is better than great riches.

May they, together with their dear mother, be reconciled to the holy will of God, knowing that our times are in his hands, and that all things are ordered for our good, and that he has a remedy for our bereavements and afflictions, that after a while he will take us out of them to himself which is far better. Then we will be satisfied when we awake with his likeness.

Affectionately,

E. E. LUNDY.

RICHARD LOUIS THOMPSON.

Departed this life May the 17th, 1913. He was born March the 20, 1911, making his stay on earth 2 years, 2 months and 27 days. He was the little infant of Mr. and Mrs. Sidney F. Thompson.

Oh yes, he was a good and dear child, and we hate to give him up. Yet our dear Lord knows all things best.

He was taken Thursday, May 13, with that dreadful disease cholera infantum. After a few days he passed away.

Parents, friends, relatives and a kind physician did all in their power for

him, but could not stay the cold hand of death.

Weep not dear father and mother, for our little darling is resting in the arms of a dear Jesus.

May it be his will that we meet him in heaven.

He leaves mother and father, one little brother older than he, and a host of relatives and friends to mourn for him, still we know our loss is his eternal gain.

Our darling is gone to heaven
To be forever blessed.
May the Lord take care of us
While on this world's breast.

It was hard to give him up,
You all know that was true.
To part from our dear darling—
But God we trust in you.

And now he is gone—
We are left behind.
May God call us home
At the appointed time.

We needs must think of him once more
While in the grave he lies;
And as the tears do flow,
We will wipe them from our eyes.

Written by his loving aunt,
MRS. IRA THOMPSON.

Associations.

BEAR CREEK ASSOCIATION.

The annual or fall session of the Bear Creek Primitive Baptist Association will convene with the church at Lawyers Spring, Aason Co., N. C., commencing on Saturday before first Sunday in Oct., 1913, and closes the Monday following.

We cordially invite our ministers

and brethren and sisters from a distance to visit us at this meeting. The meeting house is just on the outer edge of the town of Peachland, and trains pass Peachland from Charlotte about 6:20 in the morning, and pass Peachland from Hamlet, Wihnington, and Raleigh at about 10:30 and 11.50 a. m. So those coming by rail can govern themselves thereby. If you aim to reach Peachland earlier than above time inform either of the following in advance:

H. M. BAUCOM,
Peachland, N. C.
C. B. EDWARDS,
Marshville, N. C.
E. C. JONES,
Marshville, N. C.

You will be met and entertained.
This done by order of the Association.

ELDER J. F. MILLS,
Moderator.

W. JONES, Clerk.
Marshville, N. C.

LITTLE RIVER ASSOCIATION.

The Little River Primitive Baptist Association is appointed to be held with the church at Little Creek, Johnston county, N. C., to commence on Friday before the last Sunday in September, 1913, being the 4th Sunday. The nearest railroad station is Wilson's Mills on the Southern Railroad, about 5 miles from the chrch. Clayton is about 6 miles and Smithfield about 7 miles.

I think Wilson's Mills the most convenient. Visitors from the South and East will be met on Thursday evening before about 3:20 o'clock p. m. From the North and West, same day about 1:30 o'clock p. m.

A general invitation is extended—especially to ministers.

J. A. T. JONES,
Association Cltrk.

WILL ATTEND BEAR CREEK ASSOCIATION.

Dear Bro. Gold:—Please state in the Landmark that I expect, the Lord willing, to attend the Bear Creek Association at Lawyer Spring the first Saturday and Sunday in October.

Yours in hope,

J. E. ADAMS.

Angier, N. C.

KEHUKKEE ASSOCIATION.

The Kehukee Association will convene with the church at Spring Green, Martin county, N. C., located about 6 miles north of Robersonville and about 5 miles from Everetts commencing Saturday before the 1st Sunday in Oct. 1913.

Visitors will be met at Robersonville and Everetts on Friday p. m. by notifying S. L. Grimes, Robersonville, N. C., or Bro. R. L. Taylor, Williamston, N. C.

If preferred some will be met at Hassell's by notifying those brethren there.

All lovers of the truth are invited.

S. L. GRIMES,

Church Clerk.

SEVEN MILE ASSOCIATION.

The next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Mingo meeting house in Sampson Co., N. C., commencing on Friday before the 3rd Sunday in September, 1913, which is the 19, 20 and 21. The meeting house is about 4 miles from Dunn, N. C., where visitors will be met from the south on Thursday 1:30 p. m., from the north 3:30 p. m., from the north on the Durham & Southern 6:30 p. m. and on Friday 6:30 a. m. All lovers of the truth are invited to attend, especially

ministering brethren.

CORNELIUS HODGES,

Asst. Clerk.

The next session of the Bear Creek Association convenes with the church at Peachland, N. C., on Saturday before the first Sunday in October, 1913.

H. M. BAUCOM.

Peachland, N. C.

Union Notices.

Editor of Zion's Landmark, Wilson, N. C.—Wou will please announce in the next issue of Landmark that the next session of the Linville Union will be held with the church at Cross Roads, Guilford Co., N. C., on Saturday and 5th Sunday in August, 1913.

W. L. TEAGUE,

Clerk.

VISITORS TO THE CONTENTNEA UNION.

All visiting brethren to the Contentnea Union to be held with the church at Sandy Bottom will be met at Kinston on Friday. Also the train from Goldsboro will be met Saturday morning.

JOHN H. DAWSON.

Kinston, N. C.

Appointments

L. H. HARDY AND J. B. HARDY.

The Lord willing Eld. J. B. Hardy, of Kansas and myself will fill appointments as follows:

Wednesday night before the 4th Sunday in September—Reidsville.

Thence to the Little River Association.

Monday after—Smithfield.

Tuesday—Bethany.
 Tuesday night—Goldsboro.
 Wednesday—Memorial.
 Thursday—Lower Black Creek.
 Thence to Kehukee Association.
 Kehukee—Monday.
 Lawrencees—Tuesday.
 Tarboro—Wednesday.
 Falls—Thursday.
 Wilson—Friday.
 Thence to Contentnea Association.
 Thence to the Corresponding Meet-
 ing of Virginia.
 Roanoke on 3rd Sunday in October.
 Affectionately,
 L. H. HARDY.

J. F. FARMER.

Friday night, Sept. 5—Dunn.
 Saturday, Sept. 6—Angier.
 Sunday, Sept. 7—Angier.
 Monday night, Sept. 8—Aberdeen.

E. E. LUNDY.

Kehukee Association 1st Saturday,
 Sunday and Monday in October.
 Conoho—Tuesday after.
 Mt. Zion—Wednesday.
 Farmville—Friday night.
 Thence to Contentnea Association.
 Thence to White Oak Association.

ELDER W. M. MONSEES.

Smithfield—Saturday and 1st Sun-
 day in Sept.
 Rehabath—Monday.
 Fellowship—Tuesday.
 Bethel—Wednesday.
 Angier—At night
 Coats—Thursday.
 Bethsaida—Friday.
 Clement—Sat. and 2nd Sunday in
 September.
 Benson—Monday.
 Primitive Zion—Tuesday.
 Dunn—Wednesday.

Rest—Thursday.
 :even Mile Asso.—Friday, Satur-
 day and 3rd Sunday.
 Harnett—Monday.
 Seven Mile—Tuesday.
 Prong—Wednesday.
 Hickory Grove—Thursday.
 Little River Association.

ELD. W. M. MONSEES.

Contentnea Association 2nd Satur-
 day, Sunday and Monday in October.
 New Bern—Tuesday after.
 LaGrange—at night.
 Sandy Bottom—Wednesday.
 Beverdam—Thursday.
 Sand Hill—Friday.
 Thence to White Oak Association.
 Cypress Creek—Tuesday after.
 Maple Hill—Wednesday.
 South West—Thursday.
 North East—Friday.
 Hadnots Creek—Saturday.
 Newport—Fourth Sunday.

W. T. BROADWAY AND W. R.
 HELMES.

Meadow Creek—Sept. 1.
 Clarks Grove—2.
 Crooked Creek—3.
 Union Grove—4
 Pleasant Grove—5.
 Lawyers Spring—6 and 7.
 They will need conveyance when off
 railroad.

I. S. SMITH AND J. F. FARMER.
 Elm City—Saturday, Sept. 13.
 Bro. Jno. Joyner's—night, Sept. 13.
 Elm City—Sunday, Sept 14.

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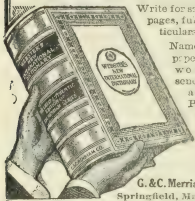
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SYLVESTER HASSEL,
 Williamston, N. C.

Send us your Job Work.

U. P. Robertson Jan 14

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. XLVI. WILSON, N. C., SEPT. 15, 1913. NO. 21



P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

ALL FLESH IS GRASS.

Dear Bro. Gold:—There seems to be a burden resting upon my mind, saying write. But the question arises, what shall I write? We read of one of old that, "The voice said cry, and he said, What shall I cry? The same voice told him, what to cry, "All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass." Isaiah 40:6-7. Unless that same Spirit that told the Prophet what to cry directs my pen, what I write will not be of the Lord. I trust I know that, all flesh is grass, and all the goodness thereof is as the flower of the field, which fadeth away, and I hope that I have come into possession of this knowledge because of the Spirit of the Lord operating upon me. If indeed this Spirit has been my teacher, I have not been taught in vain.

As my mind has seemingly been exercised upon the language of Moses as found in Deut. eleventh chapter, tenth to twelve verses, inclusive, I shall endeavor to treat in some manner upon the subject found there. The words are, "For the land whitherso thou goest in to possess it, is not as the land of Egypt, from whence ye came out,

where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs. But the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven. A land which the Lord thy God careth for. The eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year."

The land that Moses is talking about here is none other than the Land of Canaan, and this land is typical of the land in which the inhabitants of Zion dwell in today. But, first, I wish to speak of what the country of Egypt, from whence ye came out, typifies. It seems to me that there is a sense in which this represents the country in which we dwelt before we were quickened while we were in a self-righteous state, having no changes, therefore fearing not God. That was a level country. There were no rough paths, no mountains, the height of which we could not surmount. There were no storms at sea to upset our little craft, no angry billows to engulf us. There was no day and night, but one continual day, no changing from summer to winter. We felt to be as good, if not better, than some whom we knew to be in the church, and prided ourselves that we would not do some things we saw them do. We had not

partaken of the tree of the knowledge of good and evil, and knew not that the heart of man was deceitful above all things and desperately wicked. In that state of feeling uprightness, we had no doubts and fears. We were not worrying about our condition, for we knew it not. We essayed to sow our own seed and to water it with our foot as a garden of herbs.

Moses tells us that the land of Canaan is entirely different from the land out of which we came, that it is a land of hills and valleys, and drinketh water of the rain of heaven. Have we had to come confessing our weakness. We have become wise, knowing good and evil, so to speak, and we know that man in this state is altogether vanity. The voice of the Lord, crying, "Where art thou," has searched us out, and we have to come pleading our nakedness before him whose eyes searcheth all things and from whom there can be nothing hid. Like the poor Publican, our cry is, "Be merciful to me a sinner." Here our eyes fail us. We cannot look heavenward. We feel that our sins have separated between us and our God. Woe is me, for I am undone, I am a man of unclean lips, and O wretched man that I am, who shall deliver me from the body of this death. This state of mind, out of such a terrible experience as this through which I am passing. When we attempt to view the Tree of Life, behold, it is beyond the reach of man. No hand can reach forth and touch it. It is protected by a flaming sword, a sword of justice, and is surrounded by cherubims. Then how can poor sinful man approach unto such a place? The ground there is holy and none but angels can tread there. Here we encounter some of the hills and valleys. The hills are too steep for us, and our feet are continually slipping. Here we are made to know we cannot water with our foot

as we did in Egypt. No, this land drinketh of the waters of the rain of heaven. Here we cry for water and there is none, and our heart faileth for thirst. Moses comforts us though by saying it is "a land which the Lord thy God careth for. That his eyes are always upon it, from the beginning of the year even unto the end of the year."

He does not leave nor forsake, but opens rivers of water in high places. He causes springs to spout up in desolate places, and makes the desert to blossom as the rose. He brings his people up out of the pit of mirey clay, puts their feet upon a rock, and establishes their goings. In this land there are many Giants, many mighty men of war. Satan and all his hosts are ever opposing the pilgrims as they make the journey, but when we can behold Jesus as having conquered our every foe, as having overcome every enemy, and won the victory for us, then it is we partake of the fruit of that country, and it is good and sweet to our taste. It is a land then flowing with milk and honey. Some times we are enabled to look back upon some terrible experience through which we have come, and sip as it were honey from the dead carcass, in that we are made to realize that Jesus was there and we knew it not. Who has known the mind of the Lord, at any time? His path is in the deep, and his way past finding out, and how unsearchable are his judgments."

I have tried to write some for relief of mind. You can do with it as seemeth good to you.

Yours in hope,

R. LESTER DODSON.

COMMUNICATION.

My Dear Brother Gold:—It is now about time for me to start to North Carolina to attend the Lower Country Line Association, were I able to com-

plete the plans I've made, but it will be impossible for me to make a trip this year.

With the exception of one year, I believe, I have attended some of the Associations in this country every year since I left there six years ago. It is home to me, and I shall never be able to reconcile myself to having to miss these good meetings. But my duties at home at this time have made it necessary for me to remain with my business.

The first of June of this year, I finished my course at Mercer University and have since rented an office and begun the practice of law in this city. I find quite an up-hill pull (but necessity demands that I succeed. Only enough to meet my necessities, and to meet my obligations honorably, is all that I pray for in this world. In this, God has sweetly favored me in the past, for which I want to ever be thankful.

The privilege of visiting the dear Baptists in the different parts of the country, which I have greatly enjoyed, I know now will not be so extended in my present business as formerly, but necessarily those trips had to be taken while the churches at home had to often go unsupplied. I've tried with the best ability that God has given me to serve the churches of my charge, and, if indeed that is a duty devolving upon me at all, if that is well done, then my duty, as I see it, is done. It is quite difficult sometimes for us to discern between what is an imperative duty of one called of God to preach the gospel of the Son of God, and what might be most pleasant and congenial to the minister's feelings. It's quite pleasant to visit among the Baptists, and share with them in their feasts of fat things from the Master's table, but when the time comes to meet the adversary, the visiting preacher steps aside, while the pastor is forced to enter the field of

battle. Then the pastor must bear the responsibility for any irregularities, while the traveling preacher gets the glory and the spoils, too. Some may feel that this picture is overdrawn, but while I admit this is not the case in some places, it will hold fairly true in the main in the majority of places in this country.

I'd not like to be understood as being opposed to God's servants visiting and preaching the gospel wherever they feel God in His providence has called them, or that I feel that the brethren contribute too freely to them, for I have no such opposition, but I do feel that the neglect of the pastor among so many of our churches today, has been the cause of a great decline and coldness among our people. Traveling preachers are pretty well cared for, and that field seems to be pretty well covered, regardless of the claims we have always made that we do not preach for a pecuniary remuneration. (and such claims are of course well founded) but I can see a great neglect of the churches, or rather there are lots of pastorless churches because the circumstances of the preachers are not such that they can give their time and services at their own expense.

There seems to me to be no good ground for our preachers to continue to evade this question. Why not meet it squarely and frankly? Every Baptist with sufficient intelligence to be worth anything to the blessed Cause of the Master, knows that it is unscriptural, as well as unjust to require the service of their pastor without providing for him the things necessary for his sustenance and support naturally. Why should a man be called brave and faithful as a preacher when he cautiously avoids mentioning these things, and is ready to censure rather unjustly the man who is willing to forego the pleas-

ure he may feel in pleasing his people in order that he may declare the whole counsel of God? Our people must come to it sooner or later. It's true that in the past many of the dear servants of the Master were able financially, and probably from other advantageous circumstances, such as being near enough the churches of his care to drive to them in a few hours, etc., to give his services, and then be able to live perhaps as well as a great many of his members, but you rarely ever see such favorable circumstances surrounding a preacher now. Most of them have to go long distances on the railroad, and, if they have any business at all, they have to leave it sometimes in a disorganized condition when possibly such absence means a great loss to him financially. Our brethren, while they are the best people in the world, many of them need to be stirred, others need reproof, some need rebuke and a few need to be actually expelled from the church—a man who willfully refuses to bear his part of the expense of the church, when he is able to do so, should be dealt with and excluded for covetousness, a sin condemned perhaps in as strong terms in the Bible as perhaps any sin mentioned therein. One guilty of such sin, among others enumerated in the Bible, it is said of him that he cannot enter the Kingdom of Heaven, which I think means he has no lawful right to membership in the church.

Now brother Gold, I did not intend writing such a letter when I began. Thought I'd just write you a personal letter and state my regrets because of inability to see you and the dear Baptists in that country this summer. Can't you attend some of our associations in this country this fall? We would be so glad to have you with us again. It has been a long time since you have been to this country. Our brethren of-

ten speak of you, and express their desire to have you with us again some time in the near future. If you have time I'd be pleas'd to have a letter from you. Anything from you is always very greatly appreciated. Give my kindest regards to all who may speak of me.

In gospel bonds,

J. A. MONSEES.

COMMUNICATION.

Elder, P. D. Gold,

My Dear Brother:—I wanted to go to your Union meeting, but I am requested to go to Oak Grove to baptize a member who joined last Sunday. We are having some good meetings around here. At Middle Creek church four have been added, four at Raleigh, at Clayton I think about 17 for a little over a year, and at Oak Grove two, and we are looking for more.

I am so glad to hear of your good meetings, it is very encouraging to a poor worm of the dust to see that his labor is never in vain in the Lord, and what blessing to be steadfast and abound in the work of the Lord. How good it is to know that nothing can hinder the work of the Lord. Surely it is not a vain thing to serve Him.

Brother Gold, I had such a beautiful dream about you and your home last night I feel inclined to tell it to you as the Word says, "Let him that hath a dream tell a dream." In my sleep this was shown me: I was in front of your home, my wife and I were standing, and we saw a man of great strength remove the dirt where your front gate stood until he reached a solid foundation, and then in this place where the gate had been he placed the most beautiful stone of different colors, large and beautiful beyond description. I never saw a stone like it. And on it the most beautiful

verses I ever read, describing your life you had lived, and the service you had rendered. We looked on with love and wonder and felt to rejoice in the sight, and the thought that your labors were so beautifully recorded, and after this we went into your yard where we saw the most beautiful flowers we ever saw. There were bushes with different colored blooms on them and beautiful beyond description. Then we went into your house where your son C. W. was and one of your daughters. They showed us the most beautifully furnished house I ever saw, and Brother Charles W. said to us that his mother bought that beautiful stone for you at great cost, that it was her desire that none should be more beautiful than yours and in this I saw she labored with and for you among the Lord's dear people. O how I felt touched in my heart when I thought of her wonderful love to you, and though she was dead she was yet speaking. Surely a good wife is from the Lord. Now dear brother, I love you beyond what I can say or write, and I hope with a love that is stronger than death or life, or any thing present, or to come, and I hope therefore we shall never be separated from it, and I could not be satisfied without telling you to go on dear brother and father, and fight the good fight of faith, for God is not unkind of your labor, for it is one of love.

I feel sure you will finish your course with joy and the ministry you have received of the Lord Jesus.

May God bless you.

Your little brother I hope,

W. A. SIMPKINS.

Raleigh, N. C.

P. S.—Please read Isaiah 54 chapter, about the stone with fair colors.

REMARKS—I never can appreciate the value of a true wife. How sad

my life is without her.

How marvelous to think the Lord loves poor me unworthy as I am.

P. D. G.

CONFESSION.

1st John 1:9. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

To be cleansed from all unrighteousness is among christians' chief desire, for sin is so destructive, it hath reigned unto death ever since it originated in the garden of Eden. My besetting sin has been drinking strong drink to excess; which is violation of three laws—law of nature, law of land and law of the Lord, which says, "be not drunk with wine wherein is excess." This makes me a great sinner, "for sin is transgression of law." I have been asked why I did it? My answer was it is weakness that I can't account for, as no external cause existed more than others were subject to. I have long since concluded the cause more internal than external, and St. James tells the WHY in better language than I can where he says, "let no man say when he is tempted I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed: then when lust hath conceived it bringeth forth sin and sin when it is finished, bringeth forth death." This has been verified in my case to some extent.

Death natural is separation of soul from body. Death spiritual (if there be such) is separation from the manifest love, joy, peace and comfort of the Holy Ghost, and fellowship of the brethren. Yes, my sins and folly have been great and my punishment great also, both natural and spiritual, yet in

the midst of it all I have had hope in the love, mercy, and power of God in Christ to forgive sins. Without these no sinner is saved. But do not feel I shall ever be worthy of the love and fellowship of the brethren as I once had and enjoyed, but if any one can feel in their heart a spirit of friendship and forgiveness some token of these even would do this poor sinner good.

C. P. WILLIAMS.

Dry Fork, Va.

REMARKS:—The above letter was handed to me by my friend C. P. Williams at the late session of the Staunton River Association.

Years ago, and for years, he was the loved and useful clerk of this Association. He sank down in the pit of drunkenness, and to our sorrow passed out of our fellowship.

I deplored his conduct. It is a pleasure to me to see people behave well and walk uprightly.

I have noticed of late he looks more as he did years ago. I read the above letter with some hope that better days may await Charlie.

We who remember his former standing would be so glad to see him return to his former good behaviour and excellent standing in the church.

Jesus is exalted a prince and a Saviour to give repentance unto Israel, and the forgiveness of sin. There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance.

What have you gained by bad living? What have you lost by sinning? May God if his good pleasure give you repentance to the acknowledging of the truth.

P. D. G.

Dear Brother, as I hope in Christ as I feel. I am not worthy of the name, yet have a little hope which I received in the spring of 1868, at the old Cross Roads church in Grayson county, Va., and at times I have to look back there to claim a hope, yet it is all I have and as little as it is, I would not give it for all of the world. We are out here alone a few of us and have a church organized, but have little preaching, as our beloved preacher lives 35 miles and is in feeble health, and don't come often. We go down there once in awhile and when we do get together, we have a loving time. We are so far from any Old Primitive Hardshell Baptists we don't have any visiting brethren and oh how we do crave for some of God's sent preachers to visit us that we might have a few crumbs from afar. I am getting feeble myself, and not able to go to hear so far as the nearest preaching brethren we know are across the Rockies some 200 miles or more. There are Baptists here who claim they are old Baptists, but they are all Missionaries, so they are no comfort to me, so if any one feels like they could come to this country and visit we would be pleased to have them and if any preaching brethren wish to locate out here and will write me I will give all of the information I can. I think we have a good country, and a healthy one.

L. S. GALYEN.

Crawford, Colo.

My highly bereaved Father in Israel:—I am sick but feel like I want to write you just a few lines. I know I can't write anything comforting to one that is so far my superior as you are, but if I can't say a word of comfort perhaps it will be a little consolation to know that there is one more that can sympathize with you in your sad

bereavement. Yes my dear old Father, I have passed through the same sad trial, and you have been a great source of comfort to me since and if it lay in my power I would be the same to you, but I am too weak.

It was a shock to me while lying on my bed last Sunday to hear of Sister Gold's death. But my dear brother, she has only fallen asleep in Jesus and oh how sweet that sleep is to her and to every poor afflicted child of God, which I feel sure she was one.

My dream brother Gold, that I had years ago about you and her has just come into my mind and I believe I will write it. While I have told it to you, still it is in my mind to write it now. In my dream some one gave me a good sized card and I looked at it and yours and wife's picture were on it and two others with you. I thought you and she were sitting on a high seat and there was a thin cloth like unto a veil dropped over your faces, and I lifted the cloth and looked at you both, and I never saw any brighter faces in my life and you looked to be very young. At your knees sat an old man, and at hers an old lady. I couldn't find out right then who they were, but the card disappeared and I was in the presence of you all, and everywhere you went this old man followed you, and everywhere sister Gold went this old lady that was at her knees on the card went with her. I asked who those old people were, and it was spoken so plain by some one; why this old man is brother Gold's servant and the old lady is sister Gold's. And I awoke, and dear brother Gold the dream is just as plain as it was the next morning after I had it. And now I feel that the servant is dead, but our precious sister and your dear companion is only asleep, that blessed sleep from which none ever wakes to weep.

I have such a sweet hope for

her and for you too my brother. I feel the veil has been removed and she now sees the Lord as He is and is like him. What a sweet thought.

My dear brother, (if I am worthy to call you such) I trust that the same God that she is with now will give you sustaining Grace to bear up under this your saddest trial. May He comfort you in your many lonely hours, and when his time comes to take you across the cold river of death may he make your dying bed feel soft as downy pillows are and gently take you in his loving arms and bear you across without a jar, there to meet your dear companion whom you have lived so many happy years with, to part no more.

I am feeling better today, but I have been right sick for the last week with chills and cold. I can sit up some today.

Brother Gold, you can just read this and if you want to just lay it aside, or cast it in the flames. I just wanted you to know that I have the greatest of sympathy for you. I hope you will have a mind to remember me in my afflictions and pray for me.

May the good Lord continue to bless us all.

Your sister in much tribulation,

MATTIE LUPER JARRELL.

Rocky Mount, N. C.

P. S.—Mr. Jarrell joins me in love to you.

Dear Brother Gold:—I read a piece in your paper which touched a little upon the resurrection. I had thought a great deal about the resurrection, but not in the way it was spoken of there; yet I would not say my ideas are correct and the brother's wrong. But this is what I believe and is what seems to me the scriptures teach us. Yet I do not think arguments are right concerning these things, for differing in these is not our hope, but resurrec-

tion in Jesus Christ is our hope.

In the resurrection to St. John he speaks of two resurrections. He speaks of there of being the first and the last. He also says, they are blest who have a part in the first resurrection. We believe this to be the resurrection of the saints, that they shall be called forth and re-united with Christ and live with him a thousand years, but the rest of the dead shall live not again until the thousand years are fulfilled. This is what we believe is the spiritual Sabbath—the Lord's rest—that he tells us we shall enter into with him—the faithful, all those who believed God. The wicked shall not live again until this sweet sabbath is spent when they shall be called forth and judged according to their works. This is the last judgment, the general judgment. There shall be two books opened, the book of record and the book of life—our salvation.

Now our hope in Christ and our resurrection in Christ are different, yet our hope leads us to that life. That hope is the spirit of Christ planted in the natural man, which reproves the natural man continually, for he not being of this world. And he says that we are not either, which means he did not beget us in spirit for this world which is a natural world, but for the world to come, which is His. For we are first inheritors of the earth, and this spirit which has begotten us warreth with that inheritance which we shall have in the grave. Then grave where is thy victory.

Understand this is not our life, but His planted in us; nor will it be ours until we are disinherited of this natural life. If we possessed this life here we would be pure as He is pure; but we all acknowledge there is nothing pure in us, but a sincere hope to be pure when we are called up to meet

Him.

Our knowledge of Him, His purity, His righteousness, bringeth hope, and hope faith, then faith preserves us in the grave. For faith makes us hope to be resurrected to a new life, and trust Jesus for it.

Then we have a double inheritance, one of the earth that we are already in possession of and one in him that we hope to preserve after death. I mean all those who believe God, for this is life eternal to know God and Jesus Christ whom he sent, for whom of us did he send down from heaven, but Christ, therefore he possessed that life in earth, because he himself is that life. But we only hope for that life because we hope for him to return and not leave us waisted in the grave. We are now in nature, and to pass from nature is to return to the earth, not only to be planted there, but to mold away. Then we shall be pure as the earth is pure, for it has obeyed every law that God has given it. But our bodies which came of the earth, are fallen, are polluted, therefore they will not be purified until they return to earth again.

But did Jesus return to the earth? No! Why not? Because he returned to God, the Father, from whence he came. He was not of the earth, therefore he could no more return to it than he could return to the devil and his angels. But we are of the earth, therefore we will have to return to earth that we may be made pure, to receive that life which we have hope of in this life. Therefore little children, don't deceive yourselves in believing that you have that life here in nature. Learn the difference in hoping for life, and possessing it. To possess eternal life is to live for ever, to hope for it, is to die to gain it. There is but one that has

ever yet ascended to the Father, and that is Christ Jesus the Lord.

And remember, that the body of Jesus, which ascended to God, has never returned to the earth again since. But the spirit which communes from his holy body to our earthly ones, has returned and brought hope to thousands of hearts.

But we look for the return of that holy body, and sometimes I feel that it is not far away, and when it comes it will call forth all the faithful from their tombs, from the earth and from the sea, for this is his promise; that he would not leave them wasted in the tomb, but all these bodies, who believe God, shall be called up from the tomb, and enter into that rest, with a crucified Jesus who has labored for six thousand years, to redeem them. Isn't it glorious to think of that happy day, which shall be as a thousand years, with God, but will be the beginning of life, with the saints.

For then we shall be given that life which is Christ the Lord, and shall feed upon every word of God through him. Then it shall be that the Tabernacle of God shall dwell among men. For what is the body of Christ but the temple of God? For the spirit dwelleth in the body, for when Jesus has raised us up again the Father's spirit shall light up each body that was raised up through the offering of Jesus' body. Then our bodies shall be like His body; for it doth not yet appear, how we shall be, but when He comes we shall be like Him, who has possessed that life through all time and will possess it through all eternity.

Oh how I wish to see that day. How Abraham, Isaac and Jacob longed to see that day.

How all of the holy prophets told us of that day, yet there are some who do not yet believe, as has always been,

but all those who have believed let them believe still.

A little sister in the hope of Christ,
JULIA KELSEY BROWN.
Macon, Ga.

My Dear Beloved Brethren and Sisters in Christ:—How my poor heart goes out in love and sweet fellowship to you this morning. Yesterday and the two preceeding days was our Union meeting with Hopeland church. I could not be there, but Oh! how much I did desire to be. My mind and thoughts were with you all if this body was absent.

And oh! how thankful I did feel, and how I tried to praise the Lord—to think I was remembered by so many of the precious saints. I received so many messages of love, and inquiries concerning my welfare, etc.

Bless the Lord! He is so good to me; surely "His mercy endureth forever." I have been so low down in the valley of late—in fact that seems to be my principle dwelling place. And it is only little short visits that I am permitted to make up the mountain side and these are always followed by such sudden descents back into the low grounds that I hardly have time to realize I'm up, before I'm down again: and so my path leads on, down in the mire, grovelling in the dust as it were, along rugged roads; often I'm footsore and weary. But sometimes, whenever I can behold the lovely face and foot prints of my adorable Saviour, my Shepherd, then is the sight so wonderful and so satisfying to my erstwhile fainting soul, that I feel fully—nay more, ten thousand times more thus repaid for the trouble and cares I have. This scripture seems so sweet to me this morning, "Blessed are the eyes which see the things that ye see," Luke 10:23. And if these words are meant

for me, then what do I see? I see first of all, my own self, full of vileness, blackness, sin, corruption, and all manner of evil thinking and speaking, and then I see or hope I see the beautiful way of salvation extending from eternity to eternity. I see my glorious Saviour, full of mercy and loving kindness, which oh! blessed thought! is to "usward" so full of pity and compassion. For we read "as a father pitieth his children, so pitieth He them that fear Him." "And no good thing will He withhold from them that walk uprightly."

How many and how sweet are the precious promises He has given to His little, feeble children who have not yet been called up higher. And there is yet another thing I am afraid I see, and that is the "love of many waxing cold," and I am so fearful lest I am of that number, and my prayer is Lord, make and keep me alive to my duty, to the love of truth, rightness and peace, and not me only, but all those whom thou hast loved with everlasting love.

May He keep ever bright in our bosoms that little spark of hope we have, "which is as an anchor to the soul, both sure and steadfast," and without which we feel that we must die.

With my heart's love to all the dear ones who asked about me at the Union, and all the dear saints every where, especially my dear pastor, Elder P. D. Gold.

I am a poor little unworthy sister,

MARY JOHNSON THIGPEN.

Tarboro, N. C.

Dear Bro. Gold:—I enjoyed your article very much on the two women that claimed the same child. I just want to say in connection that the 3 days that are mentioned have reference to the gospel day—when Jesus was here upon the earth. The false mother sets

up her worship on the third day—the gospel day. One day before the flood, one day in prophecy, and one when Jesus was here, and that day is with us yet. The point that most bothers me was, when did the false mother get into possession of the living child, and just a few minutes ago, I believe the Lord showed me. It was when He (Jesus) was crucified—was betrayed into the hands of sinners (the false mother.) It was at midnight. It was midnight. It was their hour, but He was not their child. Their being in possession of Him, did not make Him their child, and it was while the true mother slept. Did He not tell His apostles to watch while He prayed? But they slumbered and slept.

They the world only had possession on that dark and doleful night. But on the 3rd day—the day He was to arise—we find Mary and others at the tomb weeping. It was day then, and she had considered the dead child and found out it was not hers. She wanted the living child—her own. Now the true mother's child was born 3 days before the false mother's. It was born in the beginning of time. "Unto us a child is born, unto us a son is given," etc. Thus showing that the living child—Christ Jesus—has ever been ours (the church's.) And it seems to me, this comes home to us in our experience. When we get into that midnight darkness, satan will try to make us believe the child is dead—our hope is nothing—it is all false. But when day comes—when God shines into our benighted hearts when we can consider the child—can see plain enough to see that imposition has been practiced upon us, then we can go to the Great King for the living child for we know by the light of the day (hope) that it is ours. And we want the whole child—not divided:

Brother Gold, I felt like I wanted to

tell you this. I never wrote it for publication, but if you think it worth anything you can do so. I wrote it hurriedly while it was on my mind.

Your brother in hope,

T. A. STANFIELD.

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

My son, hear the instructions of thy father, and forsake not the law of thy mother.

How long ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

Let every thing that hath breath praise the Lord. Praise ye the Lord.

Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.

Let Israel rejoice in him that made him; let the children of Zion be joyful in their King.

Praise ye the Lord: for it is good to sing praises unto our God; for it is his praise, and praise is comely.

The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

Praise ye the Lord. Praise the Lord, O my soul.

My son, forget not my law; but let thine heart keep my commandments.

ZION'S LANDMARK

"Remove not the ancient landmark which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

DO NOT FALL OUT.

"See that ye fall not out by the way," Gen. 45:24.

This is the language of Joseph to his brethren. We should look at the circumstances, the things that stand around the matter he witnesses.

Did you ever read of Joseph giving wrong counsel to his brethren? Did you ever read of his doing what was not for the ultimate good of his brethren?

There is no question but that he loved them. If he spake roughly to them it was for their good. He possessed great knowledge. He understood their case far better than they did. He was the Lord's man for this very business. He gave this counsel in the time it was most needed. The enemies of Israel were round about him. Joseph was sent before hand by the Lord God to save much people

alive. He had in the most unexpected manner discovered himself to his brethren so that no one of them could ever doubt that it was their brother Joseph, whom they had sold into Egypt and whom they had sold through envy. They had no defense to make. Their own conduct was all wrong. Joseph's was all right. They always felt ashamed of themselves, and ever after this honored him.

He sends them back to their father with the most wonderful and surprising news to them, "I am your brother Joseph whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither for God did send me before you to preserve life."

Enriched with every thing they needed, and hastening to their troubled father with the best of all news, but ashamed of themselves, he tells them that while they meant for evil what they had done, God meant it for good. Therefore blame not yourselves. But he gave them the most important counsel, "See that ye fall not out by the way."

Why should they fall out by the way? Was there any danger? It is easy for people, brethren, to misunderstand each other, to wrongly interpret events, or motives. As long as one feels truly his own wrong and sin he will not falsely accuse another but as soon as he tries to place blame where it does not belong, or to justify his own wrong trouble comes, and such fall out by the way. Suppose one had said what we did turned out well, therefore we are not to be blamed, or because God meant it for good therefore there is no sin in what we did. All that God did was for good, and not any of it was for evil. But all Joseph's brethren did was meant for evil, therefore there was no good in it. If a single

thing God did had been omitted, or had failed then there would have been failure. If a single thing his brethren did had been suffered to prevail then there would have been failure. Every thing God does is for good, and none of it for evil. Therefore all God's works praise him, all his brethren did they meant for evil, therefore it was all wrong.

Now why try to justify any of man's works, or why try to condemn any of the Lord's works. God's works are as far above man's works as the heavens are above the earth, but there is oneness between them.

There is a use for man's works, namely to show what a vile thing man is.

Take the case of Peter. The Lord told Peter he would deny him. Peter said, though all men forsake thee, yet will not I. But when Jesus told Peter he would deny him that word of Jesus did not put that wicked spirit in Peter. It was in Peter before, but Peter did not know it. However it was necessary for Peter to know it was there, and to be humbled. When he was converted then he could strengthen his brethren.

Joseph's brethren did not see and feel their wickedness when they sold their brother, but when the whole matter came out then they saw things as they never had before, and were humbled as they never had been before. Let God be true but every man a liar. When my lies stares me in the face I can tak shame to myself, and take all the blame to myself, and put the blame where it belongs. When I am abhorring myself and justifying God then I am not falling out with any one by the way.

P. D. G.

My son, is sinners entice thee, consent thou not.

HOW DO YOU KNOW THE TRUTH?

God hath in these last days spoken unto us by his Son, but in former times he spake by prophets.

We have cause to expect these communications would be explicit as well as important, and that they would end all controversy.

Would they be convincing and final? Would they be serious and glorious, would they be corrective and saving?

God is the Creator and is above all. Hence his speech would be emphatic and conclusive.

We have never seen God at any time. Will not his speech be authoritative and final? The matter presented would be concerning our destiny, and how we should hear and obey, live and consider. As God is above all therefore what he teaches us should lift us up above all natural surroundings. What is the next state I am to be in after my removal from this existence? I am reminded and also convinced that my conduct is not serious and the best it should be. Those claiming a hope of eternal dwelling in everlasting glory are such that their minds and principles evince a correct life of good desires and good behaviour. A good tree brings good fruit. A character fitted for heaven would live righteously here. No corrupt thought, word or deed should be allowed to roam where angels and pure character have their home.

As God is unchangeable in perfection should we not also expect those that love him, and are partakers of his holiness, be also one with Him in the distinctive parts of his nature?

Those born of him become partakers of his nature. When we see him we will be like him, for we shall see him as he is. There is nothing in nature like God. He is above all, God blessed forevermore.

We may be expecting that the Lord God will be infinitely happy and infinitely glorious, so we hope to attain this blessed state.

Children of God should so demean themselves that it should be known from their talk and walk what they are, and what they desire to be.

As God is unchangeable and without beginning of days, or end of time, so their life is eternal.

Now do the people to whom God speaks in these latter days receive such knowledge as this, hold such holy and glorious doctrine, value what they have received as far more important than their natural life, and so prize, love and enjoy this gift of God that they forsake all for it? The knowledge of God they have received transforms them into the image of holiness so fully that blessed signs follow them that believe. Jesus says, if any man do his will he shall know of the doctrine whether it be of God. So pure and wonderful is the doctrine of Jesus that those that believe it receive such proof of its holiness that they are convinced that God speaks to them in such convincing proofs that they know whom they have believed, and are persuaded that God is able to keep that which he has committed unto them against that day, so that no man shall take their reward.

A light above the brightness of the sun at noon-day shone upon Saul and he knew it was the Lord that spoke to him. He obeyed that heavenly vision, and left all to follow his Lord. He fought a good fight, and finished his course, and kept the faith, and overcame all as do all those who are blest in this holy calling, not according to their works, but according to God's own will.

There never has been a people so favored as those who have heard the voice of Jesus, and followed him. Hap-

py is that people whose God is the Lord, and whose home is in heaven. The light of the knowledge of the glory of God shining in them illuminates them so that they become valient for the truth, and are strengthened with might in the inner, hidden man of the heart, unto full assurance of faith, and unto great confidence in the Lord God, so that they are fully persuaded that neither principalities, nor powers, nor things present, nor things to come shall ever be able to separate them from the love of God in Christ Jesus.

Jesus is one with them as the head and body are one. His life is their life, his righteousness is their righteousness, and his strength is their strength.

How good to think on these things, to feel them, to love them, to dwell in them, to grow up into Jesus Christ in all things, who is the head of all principality and power.

P. D. G.

WHAT DO YOU LOVE?

If carnal passions seize and absorb your affection you are held in the chains of vile affections that enslave you with fetters stronger than chains of steel. This will rob you of every enobling desire that would, if it exerts its wholesome power over you, elevate you into a higher plane of desire and effort. Suppose some base appetite enslaves you it will pull you down into such a pit as that of the drunkard, or whoremaster, where every natural power of your mind is Dwarfed.

Nor can there be any noble pleasure, nor joy in such a morbid state of decay and degeneracy. If Jesus makes you free from such debasing passions how great is that liberty. For if Jesus makes one free that one is

free indeed. Health of soul and mind upholds and guides such an one, so that he is made able to serve the Lord in healthful freedom of life and love, and he is happy. There can be no true happiness of spirit if sinful lusts actuate the mind or understanding. He that is born of incorruptible seed by the word of God, which lives and abides forever, reigns with Jesus in life in the gracious service of God, and loves the true and the noble. Happy is that one whom the Lord has made free in the service of the Lord Jesus. His mind is not biased by defiled and polluted desires of earth. He has good will towards men as God's creatures, and in singleness of heart serves the Lord Jesus.

P. D. G.

ADAM HARKENED TO HIS WIFE.

Gen. 3:17, The Sin of Adam was in hearkening to his wife, and not to his Maker—worshipping the creature, and not the Creator. He loved the creature more than he did the Lord God. Man loved the woman that was made out of him more than he loved the eternal God. It is the nature of man to love the creature more than the Creator, and this is idolatry. It is idolatry to love any thing more than to love God. To love a vile creature rather than to love the holy and incorruptible God is sinful. If we are clean and right our affection is on things above this world. To love the Lord God with all thy mind and soul and strength, and to love thy neighbor as thyself is the whole duty of man.

It is the nature of man to love woman. Adam showed that in hearkening to the creature his wife, and not hearkening unto God his Maker. God in his goodness gave her to him for a help-meet. But the blessing of God

may be perverted through the subtlety of the Serpent into a snare and a curse.

False affection, perverted, twisted, centered on the creature spoils the work of creation, and puts out of joint the noble work of God. Man is the defiler and corrupter of the work of God.

Lust when it conceives brings forth sin, and sin when finished brings forth death. How much sin there is committed in not keeping ones body under and being led away by debased, unlawful passions.

When the body is not perverted but controlled according to God's word, so that its conduct is properly directed all creatures are a blessing. To eat to satisfy the natural hunger of man, not as a glutton, but to be temperate in all things—to use the different members of the natural body for the purposes of creation in the healthy use of them causes no abuse of nature. Present your members (the members of your body) as instruments of righteousness unto God, so that whatsoever ye do in word or deed do all unto the Lord. For whether we live, we live unto the Lord; and whether we die we die unto the Lord: whether we live therefore or die we are the Lord's." Rom. 14:8.

The man that does not abuse his appetite—that is temperate in all things, that rightly employs and uses the members of his natural body with proper consideration of the uses of his natural body, has better health, clearer mind, keeps his members in healthy bounds, does not fire or inflame his passions by intemperate and unnatural uses, and furnishes a better example of moderation.

We pity the drunkard, we condemn the glutton, we despise the incestuous, we detest the whoremonger, we shun the fornicator, we honor the man of

well behaved self-control. We admire the man that bridles his tongue. We honor the one that rules his own spirit. The natural gratification of our members of the body, not prohibited but allowed in scriptural limitations, brings not sensuality, nor hastens sexuality, breeds no evils in the organization of the body; "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; Let him eschew evil, and do good: Let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." 1st Peter 3:10-13.

There is clearly a natural, physical enjoyment of health and activity in the one that has a sound body and mind and observes the laws of God as developed and illustrated in such as fear God and keep his commandments. Such as the beloved Daniel whose temperate habits shone in early life. He was not married one says, and therefore lived longer. But John the beloved disciple lived to a very great age. Those men that lived so long before the flood were married, but did not live intemperately. The point I make is that no ordinance of God militates against healthfulness or longevity to those that take heed to God's laws.

It is that class of people that do not GAL—SIX

take heed to the laws of God that suffer and sin in loving he creature more than the Creator, who is good to all in many ways.

He that loves his wife as the gift of God, and worships God in spirit does not marry for the gratification of a carnal lust, but marries in the Lord, finds favor of the Lord, and walks in love with his wife in the grace of divine favor. To him every thing is sanctified by the word of God and

prayer.

Whatsoever is not of faith is sin. But there is no sin in faith. But it is God who works in his people both to will and to do of his good pleasure, who gives them the mind to do right. Thou wilt ordain peace for us, for thou hast wrought all our works in us.

P. D. G.

FORNICATION.

Friend E. Y. Creech requests my view of Rev. 2:20, "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

So perfect is the character and service of Almighty God that any departure from his holy commandments is sinful. So vile and corrupting is man in his nature and worship of anything outside of and contrary to God and godliness that it is fornication. The children of God are such as are born of incorruptible seed and are purely therefore incorruptible in that worship, having but one husband to whom they are married. The sin of not holding Jesus Christ who is head over all things to the church of God is idolatry. No greater sin than this unfaithfulness to the Lord God can be committed by one married to the Lord.

In the Old Testament worship there are many instances of desertion from the Lord God and of worshipping idols. One of the ruinous sins of Israel was this idolatry or worship of idols, false gods which are no gods. For there is but one true and everlasting God, who is blessed forever. Hear O Israel the Lord thy God is one God.

A noted instance of the false worship or idolatry of Israel was illus-

trated in Jezebel the impious, haughty, cruel and exceeding wicked wife of Ahab, a king of Israel. She provoked him into exceeding wickedness generally. She kept at the public expense a horde of false prophets, she seduced the people of Israel to commit fornication in setting up idols in the land, worshipping contrary to God and godliness. She sought to kill Elijah the man of God, for surely he was the Lord's prophet.

She sacrificed to idols, and eat things sacrificed to idols. When we worship God in truth we love the doctrine of Jesus Christ and him crucified, and feed upon that doctrine. We eat the flesh and drink the blood of Jesus Christ and him crucified, in whom is eternal life.

A false woman is typical of uncleanness. A snare to Israel was found in this lewdness. A clean, virtuous woman is characterized as a virgin. In the beginning sin came into the woman by and through Adam in the development of Eve, the weaker vessel, through whom satan found his entrance into this world. Adam was not deceived, but the woman being deceived was in the transgression. Paul gives this as the reason why the woman should not teach, nor usurp authority. Authority must be in the head. That head is Jesus Christ in whom centers all power, holiness and authority. It requires this to destroy the works of the devil who beguiled Eve by his subtlety. The serpent should bruise the head of Jesus, but he should bruise the head of the serpent. The efforts of women to usurp the authority and order of God's house is subservice of all divine authority.

Woman the weaker vessel is to est forth obedience to her head or husband, he chaste, meek and humble, be careful to wear the ornament of a

meek and quiet spirit, which is of great price in the sight of God.

As the church of the Lord Jesus is to show forth the praise of God in a meek and quiet life, showing that she trusts in her husband, who is her protector, her head, her Lord, her hope, her all. For she knows no other Lord, nor does she ever desire any other. But this woman Jezebel taught Israel to commit lewdness—to depart from the worship of God, and introduce many idols in Israel.

Behold in these idolatrous days the great number of false ways, false teachers, idols, strange gods, our people have introduced and practiced.

Jesus set up but one church on earth. His apostles preached the same doctrine, and contended earnestly for the faith once delivered to the saints.

Behold now the legion of churches so called, doctrines taught, ways of worship set up. Yet God is one perfect and unchangeable. Did not Jesus sow good seed in his field? Whence then hath it tares? An enemy sowed the tares. Something different from what God teaches, a departure, something new is brought in. Flattery, pretense, a show of apparently good things pleasing to mankind to steal the hearts of men. The wiley old sooth sayer Balaam decoped Israel by proposing an intermarriage between Israel and the Moabites. Israel is easily snared by a flattering worship. It is the nature of woman to resort to things that allure, ensnare and entrap man. The gaudy fashion of a showy religion, the arts, devices and snares of woman that so easily entrap men, the dry old fashioned worship that does not appeal to the heart of man, a religion whose glory is exclusive from all that delights carnal reason, a religion whose life and glory is hid from vile, ignorant men, where one must be dead to the law by

the revelation of a life and power that raises one above the love of the world, and gives a new understanding of love in Jesus, an entirely new man of love and joy in the Holy Ghost, wherein the glory and beauty of this religion of love and truth implants new holy principles of love to God and love to man,, requires the blessed power of God to cause, support, maintain, uphold, feed and preserve this blessed doctrine in the life of man. We are kept by the power of God through faith unto salvation. Rigid self-denial, hatred of self, presenting your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, or keeping yourself unspotted from the world, and visiting the fatherless and widow in their affliction is true religion. Oh men want new religion, changes, wish to be popular like the world. Where are the lovers of Christ crucified who lay down their lives for the brethren, whose treasure is laid up in heaven.

Almost every one of the seven churches have faults charged against them. I have somewhat against thee. Repent and do first work. He that endures unto the end the same shall be saved. Cry abound and spare not; show my people their transgression, the house of Israel their sins. It is through much tribulation we enter the kingdom.

How sweet and easy to him that is humble answering to the meek and chaste wife that loves her husband and is satisfied with his love and provision. But when they become estranged from him, and commit fornication by loving strange gods alas what havoc is wrought.

P. D. G.

LIGHT.

In thy Light we shall see light.

God is light, and in him is no darkness, crookedness, error, sin, nor death. Sin is done away—ended—and death is abolished.

Blessed knowledge in which there is no sin nor death shall possess every inhabitant of heavenly bliss.

This is eternal life to know thee the only true God, and Jesus Christ whom he has sent. Love shall be the spirit, glory and power possessing every one—love of truth and holiness.

P. D. G.

Associations.

The Little River Primitive Baptist Association will be held with the church at Little Creek, Johnson county, N. C., commencing on Friday before the 4th Sunday in Sept. 1913. (D. V.) The messengers and visitors will be met at Wilson's Mills on the Southern Railroad as follows:

Those coming from the north and west will be met on Thursday before 1:20 p. m. Those from the south and east on Friday morning at 8 o'clock a. m. Those coming by railroad from either way will please notify Bro. J. J. Batten, Wilson's Mills, N. C., and conveyance will be furnished.

A general invitation is extended, especially to ministering brethren.

J. A. T. JONES,

Asso. Clerk.

WHITE OAK ASSOCIATION.

The White Oak Primitive Baptist Association is appointed to be held with the church at Muddy Creek, Duplin county, N. C., to commence on Saturday before the third Sunday in October, 1913. Visitors from the north, south and west will be met at Wallace on the A. C. L. Railroad on Friday before at 10 a. m. Those from the east at

Pink Hill p. m. A general invitation is extended, especially to ministers.

M. W. BROWN,

Church Clerk.

The 38th annual session of the Black Creek Primitive Baptist Association is appointed to be held with the church at Creech's, Johnston Co., N. C., Friday, Saturday and Sunday, October 24, 25 and 26, 1913.

Visitors will be met both Thursday p. m. and early Friday morning. Those coming via Wilson at Micro and those coming via Raleigh, Goldsboro and Fayetteville at Selma.

J. F. FARMER,

Clerk.

KEHUKEE ASSOCIATION.

The Kehukee Association will convene with the church at Spring Green, Martin county, N. C., located about 6 miles north of Robersonville and about 5 miles from Everetts commencing Saturday before the 1st Sunday in Oct. 1913.

Visitors will be met at Robersonville and Everetts on Friday p. m. by notifying S. L. Grimes, Robersonville, N. C., or Bro. R. L. Taylor, Williamston, N. C.

If preferred some will be met at Hassell's by notifying those brethren there.

All lovers of the truth are invited.

S. L. GRIMES,

Church Clerk.

WILL ATTEND BEAR CREEK ASSOCIATION.

Dear Bro. Gold:—Please state in the Landmark that I expect, the Lord willing, to attend the Bear Creek Association at Lawyer Spring the first Saturday and Sunday in October.

Yours in hope,

J. E. ADAMS.

Angier, N. C.

BEAR CREEK ASSOCIATION.

The annual or fall session of the Bear Creek Primitive Baptist Association will convene with the church at Lawyers Spring, Aason Co., N. C., commencing on Saturday before first Sunday in Oct., 1913, and closes the Monday following.

We cordially invite our ministers and brethren and sisters from a distance to visit us at this meeting. The meeting house is just on the outer edge of the town of Peachland, and trains pass Peachland from Charlotte about 6:20 in the morning, and pass Peachland from Hamlet, Wilmington, and Raleigh at about 10:30 and 11:50 a. m. So those coming by rail can govern themselves thereby. If you aim to reach Peachland earlier than above time inform either of the following in advance:

H. M. BAUCOM,
Peachland, N. C.
C. B. EDWARDS,
Marshville, N. C.
E. C. JONES,
Marshville, N. C.

You will be met and entertained.
This done by order of the Association.

ELDER J. F. MILLS,
Moderator.

J. W. JONES, Clerk.
Marshville, N. C.

SEVEN MILE ASSOCIATION.

The next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Mingo meeting house in Sampson Co., N. C., commencing on Friday before the 3rd Sunday in September, 1913, which is the 19, 20 and 21. The meeting house is about 4 miles from Dunn, N. C., where visitors will be met from the south on Thursday 1:30 p. m., from the

north 3.30 p. m., from the north on the Durham & Southern 6:30 p. m. and on Friday 6:30 a. m. All lovers of the truth are invited to attend, especially ministering brethren.

CORNELIUS HODGES,
Asst. Clerk.

The next session of the Bear Creek Association convenes with the church at Peachland, N. C., on Saturday before the first Sunday in October, 1913.

H. M. BAUCOM.
Peachland, N. C.

Elder P. D. Gold:—Please publish in next issue of the Landmark that the next session of the Contentea Association will convene with the church at the Meadow Meeting House in Greene Co., N. C., on Saturday, Sunday and Monday, 11, 12 and 13 of Oct., 1913.

Visitors coming from the west will be met at Walstonburg about 5:03 p. m., Friday and those coming from the east will be met at Farmville at about 4:45 Friday p. m. An effort will be made to get the morning trains to stop near the meeting house, about 1-2 a mile on Saturday and Sunday mornings and on Monday evening for accommodation.

Walstonburg is about 21-2 miles and Farmville about seven miles from the meeting house.

D. A. MEWBORN.

Appointments

J. A. SHAW.

Harnett—Monday after 3rd Sunday in Sept.

Seven Mile—Tuesday.

Reedy Prong—Wednesday.

Hickory Grove—Thursday.

Thence to the Little River Association.

E. E. LUNDY.

Kehukee Association 1st Saturday,
Sunday and Monday in October.

Conoho—Tuesday after.

Mt. Zion—Wednesday.

Farmville—Friday night.

Thence to Contentnea Association.

Thence to White Oak Association.

B. F. McKINNEY.

Reidsville—Sat. and 4th Sunday in
Sept.

New Hope—Monday.

Wolf Island—Tuesday.

Dan River—Wednesday.

Danville—Wednesday night.

Mill—Thursday.

Cane Cree—Friday.

Lick Fork—Sat. and 1st Sunday in
Oct.

L. H. HARDY AND J. B. HARDY.

The Lord willing Eld. J. B. Hardy, of
Kansas and myself will fill appoint-
ments as follows:

Wednesday night before the 4th Sun-
day in September—Reidsville.

Thence to the Little River Associa-
tion.

Monday after—Smithfield.

Tuesday—Bethany.

Tuesday night—Goldsboro.

Wednesday—Memorial.

Thursday—Lower Black Creek.

Thence to Kehukee Association.

Kehukee—Monday.

Lawrences—Tuesday.

Tarboro—Wednesday.

Falls—Thursday.

Wilson—Friday.

Thence to Contentnea Association.

Thence to the Corresponding Meet-
ing of Virginia.

Roanoke on 3rd Sunday in October.

Affectionately,

L. H. HARDY.

VISITORS TO THE CONTENTNEA
UNION.

All visiting brethren to the Content-
nea Union to be held with the church
at Sandy Bottom will be met at Kins-
ton on Friday. Also the train from
Goldsboro will be met Saturday morn-
ing.

JOHN H. DAWSON.

Kinston, N. C.

ELD. W. M. MONSEES.

Contentnea Association. 2nd Satur-
day, Sunday and Monday in October.

New Bern—Tuesday after.

LaGrange—at night.

Sandy Bottom—Wednesday.

Beverdam—Thursday.

Sand Hill—Friday.

Thence to White Oak Association.

Cypress Creek—Tuesday after.

Maple Hill—Wednesday.

South West—Thursday.

North East—Friday.

Hadnots Creek—Saturday.

Newport—Fourth Sunday.

W. M. MONSEES.

Lawrence—Tuesday after 1st Sun-
day in Oct.

Lower Town Creek—Wednesday.

Sparta—Thursday.

Autrys Creek—Friday.

ELDER W. N. THORPE, OF IND.

Concord—4th Sunday in Oct.

Bethlehem—Monday.

Elizabeth City—Tuesday night.

Flatty Creek—Wednesday.

Baums School House—Thursday
night.

South Lake—Friday.

Tiny Oaks—4th Saturday and 1st
Sunday in Nov.

Rose Bay—Monday.

Beulah—Tuesday.
 Goose Creek Island—Wednesday.
 Cedar Island—Friday.
 Hunting Quarter—Sat. and 2nd Sunday.
 Marshallburg—Monday night.
 North River—Tuesday.
 Newport—Wednesday.
 Hadnots Creek—Thursday.
 White Oak—Friday.
 Wilmington—Sat. and 3rd Sunday.
 South West—Monday.
 Maple Hill—Tuesday.
 Cypress Creek—Wednesday.
 Muddy Creek—Thursday.
 Will brother Willie Baum meet him at Fairfield on Thursday evening after 4th Sunday in Oct.

E. E. LUNDY.

J. A. SHAW AND W. M. MONSEES.

Pine Level—Monday after 4th Sunday in Sept.
 Goldsboro—at night.
 Lower Black Creek—Tuesday.
 Tarboro—Wednesday.
 Cross Roads—Thursday.
 Robersonville—Friday.

Obituaries.

MRS. CATHERINE BEACHAM.

Mrs. Catherine Beacham, daughter of William and Lidy Kerp, was born August 30, 1839, and departed this life October 14, 1913.

She was first married to William Perry, Jan. 5, 1858, and unto this union were born ten children, six sons and four daughters; one son preceded her to the grave. Her husband died Sept. 15, 1878 leaving her with eight children to take care of, the oldest being paralyzed.

She was again married to Decatur Beacham (he having been left a widower with 8 children) May 9, 1884.

This was a large family to work for, but she labored hard and willingly to raise them up. She was a loving wife, mother and step-mother, always faithful in doing her part.

She was kind and loving to the sick, always going through cold or heat, rain or snow, to visit them; and I have often heard people say that, where they were sick, her appearance and talk would cheer them up and make them feel better. She was loved by all that knew her, especially her children, step-children and grand-children, both hers and her husband's.

She leaves behind a loving husband, six children (her own), five step-children, all married, thirty-one grandchildren, and one great-grandchild, to mourn her loss. Also the church of which she was a faithful member, always filling her place unless providence hindered.

She was a great reader of the Bible and the Baptist papers; but her last years she was afflicted badly, and her eyesight began to fail her fast, so she couldn't see to read. She said all the pleasures of this world were gone, for she couldn't work nor see how to read the precious word, and she would often say she would be glad to see her days run out for she suffered so much pain, but she bore it patiently to the end and she gently fell asleep, as we believe, in Jesus.

"Asleep in Jesus—blessed sleep,
 From which none ever wake to weep!
 A calm and undisturbed repose,
 Unbroken by the last of foes."

I omitted to state that she united with the Primitive Baptist church, Providence, at Kitty Hawk, North Banks the 4th Sunday in May, 1869,

after a sermon delivered from the 14th chapter of St. Luke by Elder Hodges Gallop; and she was baptized the following day by Elder J. D. Wicker.

Her daughter,

MRS. POLLY G. PERRY.

A TRIBUTE.

By order of the church at Robersonville, N. C., the following tribute of respect is submitted to the memory of our much beloved departed pastor, Elder M. T. Lawrence who died June 26, 1913.

Therefore be it,

Resolved. That in the death of our dear brother in the Lord, our church has sustained a great loss with the other churches of his charge, and doubtless a host of other brethren and friends deeply sympathize with us in this and other counties where he has served in joining many couples in happy wedlock, and officiated in a large number of funerals and burials.

Yea, verily while he is corporally dead his life in the gospel ministry, and pattern of good works, yet speak in accord with his faith, that works by love and purifies the heart with peace on earth and good will to all men.

While our loss is great, his gain is transcendently greater in the happy exchange from this militant to that triumphant heavenly state of eternal bliss.

His dear, devoted wife sustains the loss of a husband and companion indeed. To whom we extend our heartfelt sympathy.

Resolved, That a copy of these resolutions be sent to the Zion's Landmark for publication, also ask the Gospel Messenger to please copy, also a copy be spread on the minutes of our church.

MONEY RECEIVED ON NORFOLK CHURCH DEBT.

J. M. Clayton \$1.00.
J. S. Clayton 50c.
W. C. Clayton 50c.
Rebecca Bradshaw 50c.
F. D. Long 50c.
Mrs. Jackson 25c.
Martha Hester 25c.
S. E. Snipes 50c.
B. F. Hester \$1.00.
Joel L. Simpson \$1.00.
J. R. Bryant \$1.00.
J. H. Headriik 50c.
A. L. Jefferson \$1.00.
R. M. Abbott 50c.
M. J. Epperson 50c.
G. C. Williams 25c.
R. H. Lewis \$1.00.
W. M. Myers 25c.
J. C. Mitchell 50c.
T. J. Wood \$1.00.
Mrs. T. J. Wood \$1.00.
J. W. Neal \$5.00.
Moon's Creek church \$5.00.
J. A. Shaw \$1.50.
Received in all \$25.00.

We borrowed \$1,000 with which to build Norfolk Primitive Baptist meeting house. We have managed to bring this amount down to the neighborhood of \$550.00. We are due \$15.00 per month installment. We have been blessed to keep this installment very nearly up. We are a little band, only 17 strong. Mr. Hewitt, some months back, kindly offered to give \$100.00 on said debt, providing the church would raise \$200.00. At Lower Country Line, I felt strongly urged of the Lord, hope, to solicit help at this and the other meetings I attended in August. Others have promised to help later on, after gathering their crops.

Brethren shall we meet Mr. Hewitt's proposition? \$175.00 remains to be raised of his offer. Shall we take it

up—this proposition, I mean? Surely by the help of our God, we will. We have a neat, commodious, brick meeting house at Norfolk, Va., erected by the undying efforts of dear brother L. M. Hamilton. I will be one of 20 men to raise \$100.00 of this offer; and then, I will be one of 20 to raise the \$75.00 of the Hewitt proposition, providing the good Lord will bless me with the wherewith. And he will, if He so will-eth. May He then bless us.

What say ye, dear brethren?

Awaiting to hear the sound of a going among the mulberry trees, I am,
yours in hope of eternal life,

J. A. SHAW.

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JOHN W. GILLIAM,

Principal.

Altamahaw, North Carolina.

TION.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

P. D. G.OLD.

Wilson, N. C.

THE GOOD OLD SONGS.

This is a very valuable collection of hymns and tunes published by Elder C. H. Cayce. It reminds me much of the old "Southern Harmony," now out of print. Eld. Cayce spent \$3,000.00 in publishing this book. The seven-shaped notes are given, and the introduction contains the Rudiments of Music. Many old hymns long disused are given. The price is \$1.25 apiece, or \$13.75 per dozen, postpaid. Address all orders to Cayce & Turner, Martin, Tennessee.

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SCHEDULE IN EFFECT AUGUST 24, 1913.

N. B.—The following schedule figures published as information ONLY and are not Guaranteed.

TRAINS LEAVE WILSON WESTBOUND.

11:35 P. M. Daily—NIGHT EXPRESS Pullman Sleeping Car for Norfolk.

8:05 A. M. Daily, for Washington, New Bern and Norfolk. Broiler Parlor Car Service, Washington to Norfolk.

4:49 P. M. Daily, except Sunday for Washington.

EASTBOUND.

4:23 A. M. Daily for Raleigh. Connects for all points South.

9:05 A. M. Daily, except Sunday for Raleigh.

5:40 P. M. Daily for Raleigh.

For further particulars and reservation of sleeping car space, apply to

W. J. WILLIAMS,
Ticket Agent, Wilson, N. C.

W. A. WITT,
Gen'l Superintendent

H. S. LEARD,
Gen'l Passenger Agent.

NORFOLK, VA.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. XLVI. WILSON, N. C., OCT. 1, 1913. NO. 22



P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of man, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

WATER BAPTISM.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ from the dead." 1 Peter 3:21.

Water baptism as an act to be submitted to, is a command that belongs to the household of faith. In walking in this holy ordinance they are obeying their King and honoring Him who is the Great Head of the church, and Bridegroom of the Bride, the Lord's wife.

But baptism is also a figure with reference to its design. It has a symbolic meaning. Its design is manifold. But it is one way of showing your faith in the resurrection of Jesus. "Else what shall they do that are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?" 1 Cor. 15:29. Paul preached Jesus and the resurrection. To believe in Jesus and the resurrection is to have faith indeed, and it is the essence of what the church has believed in all ages as the faith once for all delivered unto the aints. To deny the resurrection of Jesus, is to deny the sacred foundations of the church in all ages, and is a greivous departure from the faith. God's people in all ages are those who "keep the commandments of God, and

have the testimony of Jesus." To keep the practice of baptism, and to preach its scriptural design, is doing just these two things, and those who do it, are collectively the "woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars."

But water baptism is a yoke once put on, is to be worn during the life of the servants of God. It is easy and it is light. They are yoked up with Jesus. But unlike a natural yoke of oxen. Jesus alone furnishes all the power, for all power in heaven is given to him. You remember that when Joseph was exalted over Egypt that not a man nor woman could move hand nor foot without Joseph. Like trains under orders, they are ordered or stay-ed by one authority (the chief dispatcher.) So we have in heaven a Chief Dispatcher and every big thing, and each little thing is absolutely under his order and control, and as no train can pass a switch without orders, even though it belong to the home company or an excursion from a foreign city, each and all are perfectly under the control of the great President and Chief Dispatcher, and none can pull out ahead of his perfect order. So Jesus journeys with his people who travel with the same yoke that He put on when He meekly walked down into Jordan and was baptized by His little servant John, who was the greatest

man ever born of a woman, except Jesus. God's children wear this yoke to set forth that there is a power connected with them that can do all things. This team hitched up, has never been stalled. It could pull a wagon as big as Texas with all the Rocky Mountains loaded on it. Why not? He has all power.

But baptism also sets forth our faith in the future rising of all the church redeemed, reclaimed, washed, sanctified and glorified in the fullness of God's power. When shall it be? When shall we be released from this vile world of error and sorrow?

Baptism is a ceremonial washing. It does not cleanse in fact, but does it in a picture, shadow. Baptism is not the putting away of filth or sin, but a sign of that cleansing. It is a profession of our faith in that which has cleansed us from sin. The blood cleanses us in fact, but the water of baptism cleanses in a symbol, a picture. The picture of W. J. Bryan is not Bryan in fact, although some may say "That is Bryan." Well if you can understand it that is so. Jesus said of the bread, "this is my body." Like a picture, it represented his body, but was not the real thing itself. Baptism does not bestow that real salvation that is given by the washing of the blood, but is a sign, symbol or figure. "The like figure whereunto baptism doth also now save us."

But water baptism also represents a burial. We bury the dead. So when a sinner is dead to sin, he is to be buried. "We are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3.

But water baptism is a uniform for

the soldiers of the cross to wear. It does not make them patriotic, nor true, but if they are true, loyal soldiers, the uniforms beautifully become them. Why not all of God's children be dressed alike, since they were called by the same. Redeemed, washed in the same blood, quickened by the same Spirit, saved by the same grace, and will be raised and glorified by the same power and glory of God? Baptism belongs to the sheep who are walking in the paths of righteousness for his name's sake. It adorns them, and makes them look sweet to the eyes of faith.

Yours in many trials,

J. H. FISHER.

My dear Children and Kindred in Christ.—It is to you of like precious faith I wish to talk, you who have come to the ends of all the earth, and have no confidence in the flesh, and have been made to know by and through much tribulation it is through the blood and grace of God we enter the kingdom; for we have been weighed in the balance and found wanting.

Nothing in our hands we bring,
Simply to the cross we cling.

We are as destitute of will as we are of power. If Jesus had not loved us first, we would have never desired him. Why did He love us? Because He chose us. Why did He choose us? Because of Election. Why? Because of predestination. Why? Given in the covenant before the foundation. That is why we are saved, and there is nothing that can pluck us out of his hands. We are safe and secure, yet we desire to know more of him, and our cry is, teach and lead us, oh God in Holy truth for thy words are truth. Why is our love for Him small and cold, and indifferent, and His to us great? Oh

such love, to come down from the court of glory, to suffer, bleed and die for those who know not God, and are so little deserving of it. If God's people would love and serve Him as the ungodly do the devil their god, surely heaven would be near. Oh! how Zion has languished and departed from the faith, and taken up the stakes and removed the ancient landmark, and want to be like other nations around them. Our God will lead her and allure her, and it is good. Why not be old fashioned and plain. We can't make Balaam nor his followers love us. They did cast us out ad will, for the the name Baptist is a stench to their nose, and our courting Balaam will never woe him. So while God has placed the mark upon us, given us a name above all other names, let us not try to appear as another. We only have one God and Father. Let us be content, to be behind the times, ugly for the Lord was so, we must be so. To have that unity and kinship, let us rejoice, in that we are counted worthy. If these things are works, we are set apart by, I am content to be what they may call me, for as David said, All men are liars, and they are. Let them call me a hard-shell. It is the handiwork of God, and I hope the shell is so hard and firm that all lying, idolatry, heresy and hypoeracy, will not and cannot wound, nor kill the kernal inside. I am not ashamed to own the cause of Christ nor to defend it, and to the defiance of hell and all its carload of plunder let them dare close my mouth. If God gives me utterance, I hope I am rooted and grounded on that rock and doctorine that has been setat naught and perverted by men of sensual and devilish ignorance they style(knowledge) yet that rock (Jesus Chrst) is and has been the hiding and dwelling place of His poor, tempest tossed, in sick or tried children, and He is ready

to receive them, and He will not own, nor shelter any but His, and He knows them every one, and His own arm brought salvation to them, and He will save them, yes indeed. Not a hoof shall be left behind. Oh Israel, who is like unto thee, a people saved by the Lord, once saved, forever raised. No falling. If like some say, He would be lost, but our Lord is too mighty. He is loving us for what He is doing for us, not us for Him. He knows we are too weak to work so much, and for fear we should fail, He did the work for us, so there is nothing for us to do but trust and obey Him for His work not ours.

Balaam or the devil will have any one who will give, give you everybody, but thank God he can't have us, and every one of God's children will escape him. Though he tries them here and lies to them, yet they are safe from hell. If hell is any worse for the devil's children than the world is to God's poor ones, you had better have on your fire-proof coats, but God's wrath is stronger than all your proofs. So you must still trust in your God, and see if He can make a way of escape for you. I have written and feel that God has led me, and if this is not the words of God's testimony, sealed by the blood of the apostles, I know nothing.

Publish this if you think you can bear truth to these, if not all will be well. I may write you again if you publish it.

Pray for me all of oGd's children everywhere

Your sister,
(MISS) EFFIE HARRIS.

Dear Brother Gold:—The subject of prayer is on my mind, and I would like to talk with you a little about it, if we were together today, so that I could submit some of my thoughts and feeling concerning that subject to

you, and ask you questions about them, and consider your answers. It is such a wonderful thing. So mysterious, so peculiar; I do not feel able to comprehend it. I do not feel that it is beyond the understanding of you and many others of my brethren, and it seems to me that it would be profitable for me to talk with you and others about it. But the apostle includes himself with his brethren when he speaks of their lack of knowledge on this subject as an infirmity, saying, "Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us, with groanings which cannot be uttered." Rom. 8:26.

While I have had many doubts as to whether I have ever truly prayed, because of my worldly mindedness and my lack of spirituality, yet I am greatly helped by this expression of the inspired apostle, "with groanings which cannot be uttered," for I surely have experienced this. When I come before God in prayer by myself alone, I am often unable to utter a word which can be counted as an acceptable prayer before his holy throne, but all my feelings and thoughts will seem to be compressed into groanings that I cannot utter. And yet there is comfort even in that unutterable groan, and the apostle tells the reason: "For he that searcheth the heart knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God." While we do not know what we should pray for as we ought, the Lord knows. He searcheth the heart, and he knows what the Holy Spirit has made us to desire and long for. He knows what is the mind of the Spirit, for he has directed that pure and holy mind into these heavenly things.

The true prayer is according to the

will of God. The natural mind is after natural things. The natural mind does not, and cannot, say, "Thy will, not mine, be done." Elijah was given to understand that it was God's purpose to bring that terrible judgment of drought upon the nation of Israel, and he was made to desire it, though his fleshly mind was not in that prayer. He prayed earnestly for it not to rain for three years and six months: and that wonderful prayer is given by the apostle as an encouragement to the doubting children of God to pray when the spirit of supplication exercised them.

But it is not our own mind nor our own will that can direct us in prayer, but the will of God. The dear Saviour says, "Ask and ye shall receive." "Every one that asketh receiveth." But that asking must not be, and cannot be, in our own name, but in the name of Jesus. If we are directed to ask for any natural thing it is because Jesus would have it so. It is in his name. The prayer taught to the disciples has this sweet truth in the very beginning: "Thy will be done." The dear Saviour himself in the direst extremity, did not ask for deliverance except according to the Father's will. He left an example that we may pray for deliverance from dire affliction and impending sorrow, but only in Jesus' name and according to the Father's will.

"Thy will, not mine, be done."

We read that Jesus rose up a great while before day, and went out into a solitary place and there prayed. Mark 1:26.

We know that it seems to be the tendency of the spiritual mind to make one feel like going apart into a secret place to pray. He, Jesus, gave that desire to be alone with God in prayer,

and he set the example. How wonderful! He knew everything, and yet was continually in prayer to the Father. He had all power and all things were his, and yet he was asking of the Father daily, submitting to Him daily, communing with him. So does the eternal love of the Father manifest itself, "When they that feared the Lord spake often one to another."

We cannot give ourselves the spirit of prayer, but all who have been born of God have that spirit. For the Lord has said that he will pour upon them the spirit of grace and of supplications. One of the sweetest of all the exercises of the spiritual man is the exercise of that spirit of prayer. When we are in supplication to the dear Saviour we are at that time in humble submission to his most holy will. We cannot then be harboring feelings of envy or jealousy or hatred, or any of the evil propensities of the fleshly mind, because the pure and holy spirit of the dear Saviour is ruling in our hearts. The peace of God which passeth all understanding, is then keeping our hearts and minds through Christ Jesus. What a good heavenly place we are in at such a time, and how desirable to pray for.

Some times I have heard it suggested that prayer, as a form, and the giving of thanks, were not a needful thing to observe. If there is no gift in any social company then there is no call for its exercise. But in the New Testament the giving of thanks before eating seems to be observed by the Saviour.

There is still on my mind the wonderful thought and vision of Jesus arising a great while before day, and going away into a desolate place and there praying. What a blessing it is to any one to want spiritual blessings, and to have a desire to pray for them; and how blessed it is to know by ex-

perience that our God is a God who answers prayer.

Your brother in hope,

SILAS H. DURAND.

Southampton, Pa., Sept. 2, 1913.

Newport, N. C., Sept. 7, 1913.

Dear Brother Gold:—I will write you a few lines and enclose P. O. order for \$3.00 for Mr. J. T. Humphrey, Jacksonville, N. C., and while I am writing will say I was at Newport yesterday and today. I left home Friday morning, and preached at South West at noon. One sister came forward and told the dealings of the Lord, was gladly received, and I baptized her that evening, and today I have baptized three here at Newport. These making 20 I have baptized in the church in the past 15 months. I felt like when I took the care of this church that there were a good number on the outside that loved the church, and they have been coming in. Some have been restored, and, in all, I think there have been 27 or 28, since I have had the care of the church. I feel sure I don't visit a better church than this. They are indeed a lovely band of brethren, and sisters. It seems they know their duty and are willing to perform same—are willing to bear with each other, and pray for each other, and love to all the brethren and sisters. Visit them, especially the preaching brethren. They prove they love their preaching and don't send them away empty handed. I have served this church about 5 years and am always glad to go to see them. This church has licensed two brothers to exercise their gift whenever the spirit bids them go, and feel like they will be useful to the churches.

Brother Gold, can you come to preach for them some time? I love to hear of any dear brethren coming to the churches I try to serve.

My family were up when I left home, but my wife was not well.

In sweet fellowship,

ISAAC JONES.

P. S.—I expect to leave home for Mo. Tuesday, and expect to be away till after 1st Sunday in October.

I. J.

SOME THOUGHTS.

We have had some pleasant meetings at our church (Lawyer's Spring) recently.

One brother was baptized on Saturday before 1st Sunday. We have been in a cold state for a great while, but it seems that I can see evidence of a dawn of a brighter day. Elders Mills and Broadway have done most of the preaching for us and have labored in faithfulness.

Elders McMillan and Shirfield preach for us occasionally, much to our satisfaction. I attended the communion services at Jerusalem last Sunday and a sister came forward and was received there. There are many in this section who know the truth and love the doctrine, whose faces beam with the radiance of joy when the gospel is preached unto them, and I can not see why they do not take up their cross and follow their Master through evil as well as good reports.

Friends you are not faithful in this. You love the brethren (and if you do you may know that you have passed from death unto life) and you love to see the church prosper, but if one was to come to the church saying that he was all right, that he did not sin any more, that he knew he was a christian, you would say at once that you could not witness with that one, that hope was as far as you had ever reached.

Then what is the matter? You can not deceive God. Neither can you deceive the brethren so easily as you

might think.

The Lord's little ones are all kindred and they have all travelled the same road, so much so, that they rejoice together and suffer together. You are left without an excuse—man may excuse you, but the Lord does not require a duty of his subjects and leave them ignorant of it. Is He less just than our earthly rulers?

God forbid.

No, He impresses your mind with the duties that He enjoins upon you and if you follow the dictates of that mind, "the yoke is easy and the burthens are light," but if you know these beaten with many stripes."

Sin is the cause of all our woes whether our names are on the church books or not. We forget we become infatuated with the world, we forget our God and the things of His kingdom for a time. What is the result? We wake up in darkness, we are loaded with doubts and fears. What's the matter? We had forgotten Him who created us and redeemed us and He has turned on the light again and we see where we are at—then how we suffer for it. We learn that all the nations that forget God shall be turned into hell.

Well if they had not known Him, they could not have forgotten him. Then those persons under consideration here must be those that have been regenerated and born of the spirit. Then how careful we should be.

He has done so much for us, even when we knew not God in the pardon of our sins and were trampling His mercies under our feet He cared for—furnished us food and raiment, even the life we lived, I mean the breath of life. Yet He cared for us and in due time showed us our condition by reason of sin, and finally manifested Him—

self unto us in the pardon of our sins. Has not the time been when you felt that all was well? Perhaps you can say, yes I have felt at some time that if I were called to die that I feel that all will be well. Why? Because you feel that the Lord has pardoned all your sins and that you are fully embraced in His love and that you are willing to trust your case in his hands. Yes I have felt all this some time, but it is not so now. It may be a delusion. I fear I am deceived in the whole matter. Yes that is the way christians get along, but did you know that every christian had a warfare—the inner man, the Christ-part contending with the old man.

But we are commanded to put off the old man with his deeds and when the Lord commands us to do or not to do we had better obey, “for obedience is a better sacrifice.”

Oh, that God's little humble ones would prove their faith by their works for faith without works is dead—no life in it.

The Lord withdraws His presence when we disobey Him. Do you love the church? Then prove it by your works. Do you love the world better than you do the church, then you will prove it by your works.

“By their fruits ye shall know them.”

The world can not know these things but the Lord's little ones do and it is not worth while for them to deny it, and “if you know these things happy are ye if you do them.” But if you are ashamed to own Him before men, then He will be ashamed to own you before His Father in heaven. My friend there is no way getting around it—we cannot deceive the Lord. There is a sharp rock on either side and it matters not which way we turn He sees us He takes us in our own craft-

iness.

Then how unpleasant too it is to see brethren debating over unlearned questions and making a brother an offender for a word. If brethren would only speak that they know and testify of that they have seen; And when it is not so we are acting under the direction of the wrong spirit. If we could but be at our brethren's feet at all times, how beautiful and inviting a place the church would be. We too, should all abide in our place. If I am one at all I am but an humble layman, but there are pastors, teachers, exhorters, deacons, etc., and they all have their place, and one should not try to nor cannot fill the place of another. Each should abide by his own calling. Therein all will be profitable but outside of this unprofitable. It is not the duty of deacons to serve at communion services, but I feel sure that they should look carefully after the interests of their pastors and the poor of the flock. They should be forward in this, seeing to it that the pastor and the poor fare in common with the church.

Brother Deacons, do you do this?

Now whether we are members of the church or not the Lord requires of us that we follow him in precept and example. It becomes all christians to be members of the church. He has thoroughly furnished us unto all good works, and we are left without an excuse. We should not grieve the holy spirit. We should set such example before our children as to show our love for the cause.

Our lives should be as a city set upon a hill, and not as a candle under a bushel.

Oh that men would praise the Lord.

M. M. BAUCOM.

Peachland, N. C.

Dear Brother Gold:—As it is time, and past time, for me to send in my subscription to the Landmark, I also want to cast in my mite, ie, to try to tell in my weak way some of the evidences that I have lately received of my acceptance in the Beloved. I have been going around among the churches as has been my privilege to do for many years, in the summer season, and have been greatly comforted and built up and strengthened in hearing God's servants pour out the truth, as 'twas given them. Oftimes I felt it come right down from the throne of God through the golden pipes, and many rejoiced. Last week I lay down one night feeling barren and desolate, and Oh! how much my soul longed for the presence of the Lord, and during the night, just before day I was in the sweetest condition of soul, and waked with these words repeating themselves in my mind, and my tongue uttered them: "Christ is the treasure I desire." Another night of the same week, I went to sleep, desiring to be clothed upon with the righteousness of Christ, and before day I dreamed that I was in company with two or three people who were discussing the doctrine of election, just as all worldly minded people talk and think about it, and while they were talking, I saw the dazzling glory of God, in this beautiful mystery, and rose to my feet and said before them: Yes, I know it is a mystery, but I believe it, and awoke immediately and it was day, and how sweet it was to me to consider, reason and know this is a Bible truth, God's truth, and again last Friday night I dreamed that I was out in a beautiful, humble, old time place with my daughter Aldine. I was a few steps from her and I was looking down, but a light passed by and I looked up and saw the tallest man I ever saw, and he was as white as

snow, then I called to her and said, who was that, and she replied, Mama, it is the Lord, and I asked her if He said anything. Yes, she said, He said to me, (her) "Follow me."

Oh! how sweet this is to me. I tell these evidences dear kindred, hoping it may comfort some of God's children, and feeling that I have already kept too much to myself and suffered for it, but knowing myself to be so faulty, having not always done that which I should have done, and leaving undone that which I ought to have done, I don't see how anybody can have confidence in me, and therefore, I hate to come before my kindred many times. But trusting and believing that these are evidences from heaven, I send it to you to publish, leaving it to your better judgment.

I desire an interest in the prayers of God's children every where.

Affectionately,

BETTIE Z. WHITLEY.

Washington, N. C.

Dear Brother Gold:—We feel to be left in such a sad condition since the departure of our dearly beloved pastor Brother Lawrence. Oh how bereft and forsaken we do feel. We have lost our dear pastor, an elder brother and a father in Israel, and such a faithful friend, a friend to the church, a friend to his neighbors, and we believe he was a friend to all, and every one, and came as near being loved as any one I ever knew.

Oh how he will be missed. He was always present at our Associations, Union meetings, and oh so faithful to the church. He has served the church at Briery Swamp for years, and when we were blessed with the sweet privilege to be present at our meetings we felt sure to meet him there; but I have been deprived of the privilege of being present. I feel that I have lost

much. Sometimes we feel that half of our life has been wasted since we have been deprived of the blessing to meet with the church and enjoy their presence, and to hear the Word of God proclaimed by one who was so faithful and always being shod with the preparation of the gospel; and we believe that he studied to show himself to be approved unto God, putting on the breastplate of faith, and always meeting us with a smile, and seemed to enjoy so much to be present. Oh how sad it will be to go to the church knowing that his place will be vacant, but we feel to say this morning that the Lord giveth and the Lord taketh away and blessed be the name of the Lord, and may he fill his place with one of the same faith and order, divesting them of self and selfishness, and laying them out entirely for a display of his own good pleasure, and preparing them to feed the flock, the ones that hunger and thirst after the crumbs that fall from the master's table, that they may sit down and eat thereof and be satisfied. But oh these crumbs they have been taken away from us in a sense, but the Lord knows best for us, and surely if he has purposed and willfully marked out our way it is surely right, but after all sometimes we feel to sing with the poet, My soul doth magnify the Lord. My spirit doth rejoice in God my Saviour, and my God. I hear his joyful voice. I need not go abroad for happiness—I have a feast at home. My sighs are turned into songs. The comforter has come, and in conclusion we will say, May the blessings of God be with his bereaved family and may he be a Father to the fatherless and a husband to the widows, and soothe their sorrows to the good of their precious and immortal souls, and may He comfort them with the thought that he is now resting with the Lord—the one that he

has so long and so faithfully served, and may we all be prepared to meet him in that sweet resting place, is the greatest desire of the most unworthy one.

Brother Gold, please publish this and oblige the least of all, if one at all.

A sister in hope of eternal life,
RUTH A. TRIPP.
Greenville, N. C., R. 4.

WHITE OAK ASSOCIATION.

The White Oak Primitive Baptist Association is appointed to be held with the church at Muddy Creek, Duplin county, N. C., to commence on Saturday before the third Sunday in October, 1913. Visitors from the north, south and west will be met at Wallace on the A. C. L. Railroad on Friday before at 10 a. m. Those from the east at Pink Hill p. m. A general invitation is extended, especially to ministers.

M. W. BROWN,
Church Clerk.

KEHUKEE ASSOCIATION.

The Kehukee Association will convene with the church at Spring Green, Martin county, N. C., located about 6 miles north of Robersonville and about 5 miles from Everetts commencing Saturday before the 1st Sunday in Oct. 1913.

Visitors will be met at Robersonville and Everetts on Friday p. m. by notifying S. L. Grimes, Robersonville, N. C., or Bro. R. L. Taylor, Williamston, N. C.

If preferred some will be met at Hassell's by notifying those brethren there.

All lovers of the truth are invited.

S. L. GRIMES,
Church Clerk.

ZION'S LANDMARK

**"Remove not the ancient landmark
which thy fathers have set."**

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

THESE ARE THE LAST DAYS.

Why are these the last days? One reason is there shall be perilous times, "This know also, perilous times shall come," 2nd Tim. 3:1. Paul warns Timothy of this. He says, "This know." Not a speculation, but a certainty. What is meant by perilous times? They are times fraught with great danger. They will make shipwreck of themselves. They will not be lovers of good men, nor be careful of their own conduct, nor desire the things that are good.

What shall be their character and their conduct? For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God.

Having a form of godliness, but de-

nying the power thereof: from such turn away.

Here the Holy Ghost has given a description of the character of professors of religion in the last days. For they have a form of godliness, but they deny the power thereof. Deny the revelation or the power of godliness. They creep into houses, and lead captive silly women, laden with sins, led away with divers lusts. They are ever learning, but never able to come to the knowledge of the truth. They go to schools for the purpose of learning to be religious. But the religion of Jesus is received by the revelation of Jesus Christ. Paul received it not of men, neither was he taught it, but it came to him by the revelation of Jesus Christ.

For it is the wisdom of God and the power of God unto salvation to every one that believeth. A character is built up and manifested by those that receive and love the truth the very opposite of the reckless, wicked, disobedient, scoffing characters of such as are described in the beginning of this article, by which Paul warns Timothy how he may know in the fearful and frightful departure from the humble godly character of the true followers of Jesus.

True followers of Jesus shall hate their own lives, feeling they are vile, and shall have no confidence in the flesh. They are not covetous, but honest, loving God, and not worldly gain. They are humble and not boastful, nor proud. They are meek and lowly in spirit. They are not blasphemers, charging God foolishly or impiously—nor sitting in the seat of the scorner, nor assuming or claiming power that belongs to God only. If one claims he can give eternal life to the dead, or claims prerogatives that belong to God only he is a blasphemer. God's humble poor do not claim any

such power, for salvation is of the Lord.

They are not disobedient to parents, but obey and honor their father and mother; while those that disobey parents set at naught the plain teachings of the bible, and show that the fear of God is not before their eyes, nor in their hearts.

God's people are thankful, and in that sense holy, or giving thanks to God.

Without further notice of this category of shameful conduct referred to by Paul, we know that in this scripture we see the fulfilling of the word of God, that warns us that the end of the world is near at hand, when the world will become so wicked that the Almighty God shall not longer bear with it. For it is a day of mockery, impudence, and disregard for the plainest commands of God.

Another sign that the time is ripening for the housing of the righteous in the ark of God, and the destruction of the ungodly is what Peter states, (See the 2nd Epistle of Peter.) One mark is that as there were false prophets in the olden time, even so there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them. If the Lord bought us shall we not certainly be saved? Their preaching makes salvation to turn or depend upon the act of the creature, and not on the redemption that is in Jesus. Also through covetousness, or the love of money with feigned words they shall make merchandise of you, saying give us money enough and we will save the world. They are exercised or controlled by covetous practices, which have forsaken the right way, and gone astray following the way of Balaam, who loved the wages of unrighteousness.

Peter warns the people of God, knowing that there shall come in the last days scoffers, walking after their own lusts saying, (see 2nd Peter 3rd chapter.) Where is the sign of his coming, for since the fathers fell asleep all things continue as they were from the beginning of creation. But says Peter, brethren be not ignorant, one day is with the Lord as a thousand years. The Lord is not slack concerning his promises as some men count slackness. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great voice, and the elements shall melt with fervent heat. Be diligent therefore. Watch as well as pray.

The last sign I will now notice is this most notable and wonderful one, namely God hath spoken unto us in these last days by his Son who is the brightness of his glory, and the express image of his person who by himself purged our sins. Now how shall we receive him? Last of all he sent also his Son saying, surely they will reverence my Son. Now if every transgression and disobedience under the first testament spoken by angels received a just recompense of reward, how shall we escape if we neglect so great salvation? This was spoken first by the Lord himself, and afterwards confirmed unto us by them that heard him. God also bearing them witness with divers signs and wonders and gifts of the Holy Ghost, according to his own will.

There is none so great and blessed as Jesus. How shall we escape if we neglect so great salvation. The personal reign of Jesus, the brightness of God's glory, who dwells in his people, and also ever lives at the right hand of God in glory to make intercession for his people, assures them of their

salvation. Hear O heavens, and give ear O earth. The heavens drop down their fatness, and the earth yields her increase to those that live the life they now live in the flesh by the faith of Jesus. For there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

P. D. G.

SAMSON'S TWO EYES.

Sister Effie Harris requests my view of Judges, 16:28.

Samson is a riddle to the world. He is considered by what the world calls the learned and polished as a coarse, unclean man relying on physical strength, not regarding morals or good behaviour: yet he is classed with such famous men as Gideon, Barah, Jephtha, Samuel, David and the prophets. These were men of faith, bible worthies, wonderful men.

There is much variety and peculiarity in the gifts of God's servants. They all in some point represent the gifts of the Lord Jesus.

Moses is meekness, David as a warrior, Samson in the loss of his eyes, and in his imprisonment and dying with his enemies, and in the mystery of his wonderful strength being hidden from his enemies. He was a Nazarine from his birth. No razor came on the seven locks of his head, nor drank he of wine—that is he received no strength from men, no polish like John the Baptist. His great strength was displayed not in working miracles of healing others, but in such things as slaying a lion and a bear, in slaying a thousand men with the jaw-bone of an ass, in carrying off the iron gate of the city, in catching 300 foxes and fastening their tails together in pairs, with fire brands between the tails, and turning them loose in the

corn of the Philistines thus burning their crops. Such strength put forth in Samson was a great puzzle to the Philistines who feared and hated Samson. His riddle involved them in trouble and confusion, also his slaying a thousand of them with the jaw-bone of an ass. They considered him their enemy and hated him. The Philistines are among the uncircumcised and are enemies to Israel. In these traits of Samson's character and his power over his enemies he delivers Israel; and shows that hidden power of the Lord Jesus which is a wonder to the world. While his head is in the lap of Delilah whom he loved, though she did not love him, she prevailed to find the secret of his great strength. His seven locks are shaven off with a razor, and his strength is gone. He becomes weak as another man. The Philistines bind him, put out his two eyes, put him in prison, make sport of him, and subject him to debasing, vile labor, thus casting him down unto great shame and reproach. They gather a great concourse of their leading citizens in their chief temple in order to make sport and rejoice over the downfall of their most despised and dangerous enemy. While the strength and flower of their people are gathered in the temple of their god to make sport of poor, vile, blind Samson, whose hair begins to grow out, and whose strength begins to return. They bring out the abased and humbled Samson to make sport for them. A lad leads him. His hands are guided by a lad who places one of his hands on one of the middle pillars of their temple, and the other hand on another middle pillar, and bowing in his returning strength he prays to Almighty God to be avenged of these Philistines for the loss of his two eyes, and pulls down the temple with its thousands of spectators, and he dies with his enemies, and slays more in his

death than he had slain of them all his life.

The peculiarity of his strength is what may be called physical. It is not healing, not enlightening, not winning his enemies to him.

The seven locks of his hair in which his strength is hid sets forth the Seven Spirits of God. His hairs are all numbered. Not one falls to the ground without the heavenly Father's knowledge. The hiding of his power in the the mystery of the Seven Spirits of God before his throne, in which mystery mercy and truth are met together, and righteousness and peace are kissed. The hiding of his power in the glory of Christ crucified and risen, wherein he is circumcised in spirit, humbled, delivered into the hand of betrayers and by them over into the hands of his enemies, his two eyes put out, so that justice no longer beholds or sees our sins which are blotted out. When the godhead is withdrawn from Jesus how abased, mocked and reviled in the hands of his enemies, made sport of. He dies with his enemies when he puts one hand on the pillar of pride, and the other on the pillar of oppression, and destroys the temple of idolatry and false worship, sin and death. Jesus dies with his enemies—the enemies of the church of God, and makes a show or display of triumph openly in leading captivity captive and giving gifts unto the sons of men.

Turning the enemies of truth tied together in the burning of contradiction and confusion he prevails. With the jaw-bone of an ass he slays a thousand. What power is there in this symbol to slay the wicked? It pleased God by the foolishness of preaching to save them that believe. He slays the lion and finds honey in the carcass. Out of the eater—the destroyer—there comes out sweetness—the richest food. Surprises wonderful crop out in the

going forth of Jesus the conqueror.

In the lap of pretense, flattery and falsehood Jesus the holy one is delivered into the hands of sinful men, yet he judges Israel and delivers. In the hands of his enemies all the time, yet overcomes them, and combats in the flesh and overcomes every enemy, and in his own death in the flesh slays all his enemies, or displays an unconquerable, overcoming, prevailing strength greater than all his foes.

Thus in every way with the four faces of the ox, the lion, the eagle, and the man, in the sunshine of strength contending with and overcoming every foe whether in the patient labor and suffering of the ox, or the piercing, soaring flight of the eagle, or the kingly power of the lion, or the similitude of a man in the highest form of knowledge or suffering—with the eyes of infinite understanding, yet seeing not the sin of his people as a servant, seeing not, imputing not sin unto them, we see Jesus made a little lower than the angels for the suffering of death, that by the grace of God he might taste death for every one.

Samson was avenged of the Philistines for the loss of his two eyes in the death of his enemies. Jesus prevailed and triumphed over every enemy in his death and sees of the travail of his soul and shall be satisfied, for all the enemies of his church are gone and he sees them no more. But in the beauty of eternal light and glory he beholds the glory of his Father.

P. D. G.

"This is My Beloved Son: Hear Him," Luke 9:35.

The transfiguration of Jesus is a most distinct and emphatic declaration of the divine glory of this most blessed and wonderful personage that appeared and sojourned on earth in the likeness of sinful flesh. When we consider the humiliation of Jesus, his stoop from

the brightness of God's glory, bowing the heavens and coming down to earth, how amazing is that condescension. He thought it not robbery to be equal with God, he was the brightness of God's glory, the express image of his person, so that he that hath Jesus hath seen the Father. His glory was veiled in flesh. As the way into the holy of holies was not open while as yet the first tabernacle was standing, for the office and purpose of the first tabernacle must be accomplished before the second could be revealed. Each in its order must come and be fulfilled. The first tabernacle had no glory when compared with the second. But the second tabernacle must be wrapt in the swaddling cloths of humiliation until travailing in the greatness of his strength he had labored in his Father's vineyard, until his mighty works were accomplished, and in the agony of crucifixion he offered himself without spot to God, and obtained eternal redemption. In all the affliction of the people of God he was afflicted. In his humiliation his judgment was taken away. None more lowly than he as the smitten rock that gave its water, or the ark of the covenant that journeyed in a tent.

The people could not look to the end of that which was to be abolished, and when Jesus appeared in the likeness of sinful flesh, a man of sorrows and acquainted with grief, they hid their faces away from him and said, "Away with this man, we be Moses' disciples. We know that God spake to Moses, but as for this man we know not whence he is."

Jesus takes Peter, James and John and goes into a mountain to pray. As he prayed the fashion of his countenance was altered. A change was in the fashion of his countenance. Another appears in glory, yet it is Jesus.

As the glorified one is revealed in exceeding brightness his whole appearance is changed. His raiment becomes white and glistening. Such unfolding brightness, where does it come from? Who is this rising in glory? Are our eyes deceiving us? Is this Jesus? Yes, but behold how glorious. What a wonderful scene. Two men appear in glory—not in the faded garments of decaying withered, mortal man, but they, are dazzling in glory. Who are they? They are Moses and Elijah. God had talked with Moses face to face, but now Moses appear in glory, and talks with Jesus—owns him as the Son of God. Elijah also, who had years before been translated, now appears in glory. They both talk with Jesus. They spake of manner of his decease. How shall he pass out of the world? What will death do with him? What will he do with death? He has wonderful power and knowledge. What will he do with death? Must he not bow to it as all have done? Has he power to lie down and die, and to rise again? What will he do with death, the dread of mortals? He will take it away, make an end of it. He shall make an end of sin and death that dreadful tongue of the Egyptian sea shall be dried up. He will be the plague of death. The wisdom and power of God in him shall swallow up death in victory. He shall triumph openly in the face of all enemies and lead captivity captive, and give gifts unto men. Moses and Elijah own him, acknowledge Jesus as the great one, they had both spoken of. He is the subject of all prophesy, the fulfiller of the entire will of God, the end of the law, the glory of prophecy, the just One that should be the restorer, the Branch of the Lord so glorious, in and by whom all the plants of the Lord God should thrive, grow and flourish.

Moses said, a prophet shall the Lord your God raise up unto you like unto me. In what the holy teaching of Moses in the law the people came short of fulfilling, and by so much as man thus appears as a guilty failure Jesus should restore and fulfill. He should not fail nor be discouraged. He should become the end of the law for righteousness to every one that should come. For the law came by Moses, but grace and truth came by Jesus Christ. The ministration of Moses was the glory of death, but the ministration of Jesus Christ is life and peace. Moses spake of the manner—the effect of the decease of Jesus. The handwriting of ordinances should all be blotted out. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Sin reigns unto death in the law, but grace reigns through righteousness unto eternal life by Jesus Christ our Lord. Likewise Elias the great prophet and reformer appears with Moses as a witness that the law and the prophets were until John, but since then the kingdom of God is preached. In the clouds of heavenly blessing the rich contents of fruitfulness empty themselves in fatness on the earth, and the heavens give their rain, and the earth yields her increase.

Both Moses and Elijah appear in glory, and point to Jesus as the Lord, the awgiver, the prophet, the priest, and the king, in whom all treasures are hid, by whom the law is satisfied, and all prophecy is fulfilled. Jesus saves us.

How solemn and glorious was this place—none other than the house of God, and the gate of heaven. Here Peter wished to stay, to dwell. He said it is good for us to be here. Let us make three tabernacles, one for Moses, one for Elias, and one for thee: not knowing what he said. Such was the glory that Peter knew not what

he said. But we are not to build tabernacles to Moses nor to Elias.

The Father of all speaks. A bright light could overshadow them. Moses and Elias are gone. Jesus alone was left with them. He was all they needed. The voice of the Father spake and said, this is my beloved Son. Hear ye him. He is enough. If you have Jesus you have all.

The glory is lifted. Jesus as the man alone is left, but they never forget the glorious appearing of Jesus on that excellent mount. It was no cunningly devised fable. It is the more sure word of prophecy. It never entirely fades from memory. As when Jesus appeared to you and it was the beginning of days with you, and you hold in sweet memory that glorious dawn. This is Christ the Lord, your Lord, hear ye him, so we are to hear him, follow him, obey him, trust him.

As the Lord is transfigured and glorified we see Moses in him, the prophets in him, the apostles in him, the scriptures fulfilled in him, God in him, heaven in him, we in him. Then we shall know as we are known. Then Jesus makes all things new, and we shall always feel it is good to be there. He is our dwelling place in all generations. He is the chiefest among ten thousands and the one altogether lovely.

P. D. G.

PLACE OF THE FEET GLORIOUS.

“And I will make the place of my feet glorious,” Isa. 60:13.

The Lord Jesus Christ is the inheritor of God's holy mountain. He is the appointed heir of all things. All things were made by him and for him.

The one holding and receiving so much glory must be worthy of all honor and praise. Angels, principalities and powers, all are subject unto

him. He must reign until every enemy is put under his feet, and the last one is death.

The ascription that sets him forth as the chief among ten thousand, and the one altogether lovely, stands forth as commanding and commending all honor to him.

He is in the similitude of a man, called the Son of man, found in fashion as a man, made in the likeness of sinful flesh, humbled to the shameful death of the cross, a perfect sacrifice for sin, crucified, buried, risen from the dead and exalted at the right hand of God a prince and a Saviour, crowned with glory and honor, that by the grace of God he should taste death for every one given to him.

He is all glorious within, full of grace and truth. As his light shines in the sinner the darkness flees, and the sinner is changed from glory to glory even as by the spirit of the Lord. The true Light shines giving the light of the knowledge of the glory of God in the face of Jesus Christ. As we see him, beholding him, the Lord of Life and Glory, we have hope toward God. For if he gives us Christ how shall he not with him freely give us all things? For faith is the substance of things hoped for, and as this revelation of Jesus by faith appears for us we behold him all fair and thus read our title clear to mansions in the skies.

What is thy beloved more than any beloved? Even his feet, the lowest part of him, shall be glorious. The feet are on the earth. But how beautiful the feet of him that publishes peace, that saith to Zion, behold thy King cometh unto thee meek and lowly and having salvation. No widows or orphans are caused by his conquests. Truth springs up from the earth, righteousness drops down from heaven. Sin and death are cast out into an unknown country.

Other conquerors make the land desolate but Jesus makes it fruitful and joyous. He makes the fruit tree yield her bounty.

The fact is shaped to stand on the earth, to run and to walk, to bear burden, to be exposed to all kinds of danger, and perform all drudgery. But how beautiful are the feet of him that publishes peace. He runs through the briars and thorns of the wilderness. All is conquest in Jesus. Because he lives we live also.

While we abhor our own crooked walk, hate and abhor ourselves in dust and ashes, the feet, the walk, the life, the goings forth of Jesus in his people is all glorious.

P. D. G.

THE ETERNAL GOD IS THY REFUGE.

One that needs a refuge is dependent, and is sensible of the need of protection and defense, if he knows his own weakness, and the strength of those opposed to him. The extent and safety of his defense, and the character of such as oppose him are both to be considered. We never know how much help we need until we know the strength of those opposing us. If God be for us, is because there is no god reason that none can harm us, if God be for us, is because there is no good like unto our God. There is none so high, so holy, so eternal, and not only that, but there is no god beside our God. He does his pleasure in the army of heaven, and amongst the inhabitants of earth, and none can stay or hinder his hand.

This God is eternal, the everlasting God. That is he is from everlasting to everlasting, unchangeable and perfect.

Beside him there is no God. There cannot be room for any other God. To

suppose that there are different and opposing gods is an old heathenish notion that the revelation of Jesus Christ has banished from the world.

If God is eternal or unchangeable, and therefore perfect, how could we desire an exchange of gods, how could we desire another? There is no better God than the Lord God who is revealed as Father, Son and Holy Ghost—as God manifest in the flesh. There is no good thing wrote K'auf in his flesh. I know that in me, that is in my flesh, there dwelleth no good thing.

Flesh is the opposite of good, and includes all that is corrupt in man. When God is manifest in the flesh it is the most wonderful mystery. God is a Spirit and perfection. For him to be manifest in the flesh is therefore the manifesting of that perfection that calls for the greatest humiliation, and that which demands the greatest abasement, and that which shall make an end of sin and abolish death. When Jesus comes in the flesh sin is condemned in the flesh. If Christ be in you the body is dead because of sin. Jesus crucified is the end of sin. Now this manifestation of God in the flesh atones for sin, and shows that he is just and the justifier of the ungodly that believes in Jesus. Here in Christ crucified is humility—the banishment of pride, the indwelling of mercy and peace, the drawing nigh of the sinner to God, and God dwelling in the sinner. I in you and you in me, and I in the Father, or Christ in you the hope of glory.

Every thing is gathered in one in Jesus, nor is there any true God outside of Jesus Christ, for in him dwells the godhead bodily. Here mercy and truth meet together. Here righteousness and peace kiss each other. Every glory of the eternal God is thy refuge. Your weakness calls for that power and glory of perfection.

He is a present help in time of

trouble, and the rest is plorious.
P. D. G.

38 CHAPTER ISAIAH.

Mr. Gold:—If it is not asking too much of you whenever you have time will you please give your views in the Landmark on the 38th chapter of Isaiah. The part that I have reference to is the death spoken of in this chapter.

Was it a spiritual or natural death that was about to befall Hezekiah?

If it was a natural death it seems as if the Lord knows of no certain time that a man shall die, or that his days are not specially numbered.

It seems as if it depends on how the man acts altogether.

Yours sincerely,

R. P. GARNER.

Newport, N. C.

REMARKS:—According to the nature of his sickness Hezekiah would have died had not the course of nature been changed. That is, his disease would have been fatal had not the Lord arrested it. But he heard the prayer of Hezekiah, and added fifteen years to his days—or he lived fifteen years longer than was the natural time for him to die.

Is there any thing too hard for the Lord to do? He can shorten what we call the natural term of a man's life. When we say God is a Sovereign we mean he is not under law, nor controlled by any thing outside of himself. He does all his pleasure in heaven and in earth, and in all deep places. His holy and perfect will is the law which is perfect.

If the Lord is so controlled by his creation, or what he has made, then how is he free? Is he bound by obligations like a man?

Yet he is unchangeable, and will not

die. He is of one mind—a perfect mind. Nothing can come to pass that can cause him to desire to do otherwise than as he does do.

If the Lord does not know of any certain time when a man shall die, then how could he add any years to the time according to the course of nature when his time to die comes. For there is a time to be born and a time to die the wise man Solomon declares. Does a man's acts depend altogether on himself, or on one greater than he is? Does not God hold man's life and his breath?

It seems to me God has so placed all things in his own power that he controls them all. Why should a man pray to God unless God has power to kill or to make alive? The more dependent one feels to be on the power and mercy of God the more careful he will be to serve God, or the more he will desire to obey him, and observe his laws and keep his word.

It was a natural life referred to in the case of Hezekiah. When God added fifteen years to his days it meant his natural life.

Great things and sore were shown him by God's dealing with him. As he says by such things men live, and in all these things is the life of his spirit.

Hezekiah set great value on life. So does man when in a sound mind. The terrors of death seize on man and he is cast down in darkness and in death. The living praise God. The Lord cast all his sins behind his back and was merciful to him.

When men understand that it is the goodness and mercy of the Lord to heal, preserve or save them, even in their natural life, then they will bless the Lord. When they behold his loving kindness in Jesus Christ then they rejoice in His salvation and render thanks unto Him.

P. D. G.

MRS. JESSIE H. OWEN.

She was born Sept. 25, 1885 and fell asleep April 7, 1913. Pen cannot describe the goodness, tenderness and long-suffering of my wife. Nor can pen describe our happy home. Only the one word ALONE can now describe my sorrow. Love can cover the field and God is love.

None can stay the hand of God. He has taken my loving wife unto himself, the rarest and sweetest flower. While I feel my loss so great I feel that she is with her Saviour on whom she leaned. She always praised in sickness and in health. Even in her last sickness, when she knew she could not live, she would sing his praise. One night awaking from her sleep she was singing in a whisper. "In all my Lord's appointed ways, my journey I'll pursue." I asked her what she was doing (thinking she was delirious) and she said, she was singing her time away. She told me she was going home, and that she would love me in heaven.

We were married ten years and she was the same gentle, loving wife that characterized her girlhood days. We were school mates and our lives were thrown together much of the time. But God has taken my idol away. Of ten when going home at night, after working all day in the cold winter, she would have a warm, cheerful smile to greet me, and I would almost worship her, and she would say, I loved her too well, and that God would part us. I feel that we had a warning of her death many times, yet I did not believe he would take her in the bloom of womanhood, and tear our little home asunder.

She was a great lover of the old Baptist doctrine, and would get up out of bed to go to our church meeting. She professed a hope in Christ

at the age of 14, but did not offer to the church until 1912, being then 29 years old. She said she was not worthy to live with such good people. But when I offered to the church at brother A. M. Williams' she came forward, and told what great things the Lord had done for her poor soul.

Brother Gold, I am ALONE in my sorrow, at times it seems to me I cannot bear it; but sometimes I am comforted and made to say thy will be done oh God. I need help now more than ever. I have six children to care for, and without the strong arm of God's mercy I will make a signal failure. I need the prayers of the saints.

As my pen fails to eulogize the tenderness and love we had for each other, and sadness and longing it has caused me, I will close. If not asking too much pray for me and my little children, when it goes well with you. With love and greeting for all God's children, I remain a poor servant, if one at all.

J. H. OWEN.

REMARKS:—Yes, brother Owen, and what it is to feel lonely and sorrowful. This year has been the sad year of my life, yet God has been pitiful to me.

How could I have borne it had not so many shown love and pity to poor me and above all God's mercy.

How helpless we are, and how solemn death is, were it not for the blessed hope of the resurrection in Jesus.

"We shall sleep, but not forever,
There shall be a glorious dawn."

May we find mercy of the Lord whose goodness is beyond our power of measuring.

P. D. G.

RESOLUTIONS OF RESPECT.

Damascus church situated in Farmville, Pitt county, N. C., adopted the following resolutions in conference Saturday before the second Sunday in February, 1913.

Whereas, our Heavenly Father has removed from us by death our beloved sister, Mary E. Belcher, on Friday, Jan. 17, 1913, and

Whereas, we greatly miss her comforting presence and knowing He doth all things well and is able to comfort those who mourn, be it

Resolved, 1st. That in her death we have sustained a great loss and are made to feel sad at her absence and the advice of her encouraging words, and we desire to bow in humble submission to His sovereign will. We hereby tender our sympathy to the bereaved family and commend them to God whom our dear sister served so faithfully.

2nd. That a copy of these resolutions be sent to Zion's Landmark for publication.

M. B. WILLIFORD,

Moderator.

E. A. STANFIELD, Clerk.

(Gospel Messenger please copy.)

C. C. WHEELER.

Brother C. C. Wheeler, a beloved deacon of the church at Dutchville, passed away suddenly, while sitting on the porch with his youngest daughter, May 3, 1912.

He was the son of Benjamin and Elizabeth Wheeler, born Jan. 30, 1842.

In March, 1873, he was married to Miss Mildred Walker, who survives with four sons and four daughters.

During the Civil War he served faithfully until wounded at McDowell's farm, Sept. 1864, which resulted

in amputation of his right leg. The maimed limb caused him much suffering in the following years until a second amputation became necessary. It was skillfully done by Dr. Royster of Raleigh. Few of Bro. Waeeler's friends thought he could survive the operation. He was greatly benefitted and returned full of joy and thankfulness.

He was baptized into the fellowship of the church at Dutchville, Oct. 3, 1880, where he was ever held in high esteem.

We miss him much.

A large number of friends and relatives followed his remains to the family burial ground the 1st Sunday in May.

BETTIE GREEN.

SARAH LOU FULGHUM.

She was born Jan. 7, 1911, died on June 18, 1912. She was the daughter of T. R. and S. C. Fulghum. She was sick seven days.

We did what we could for the dear little child, but we could not stay the hand of death. We loved her, but Jesus loved her more.

We know it is God's will for it to die. May he give us resignation to his will.

Her mother,
LUCINDA FULGHUM.

The Norfolk Southern Railroad will stop the following trains at the Snow Hill County Road 1-2 mile from Meadow M. H. on Saturday, Sunday and Monday, to accommodate people desiring to attend the Contentnea Association. Passengers from the west will be required to pay fare to Farmville, from the east to Walstonburg.

Elders L. H. Hardy and J. B. Hardy will preach at Kenukee, Tuesday after first Sunday in Oct.

Associations.

The 38th annual session of the Black Creek Primitive Baptist Association is appointed to be held with the church at Creech's, Johnston Co., N. C., Friday, Saturday and Sunday, October 24, 25 and 26, 1913.

Visitors will be met both Thursday p. m. and early Friday morning. Those coming via Wilson at Micro and those coming via Raleigh, Goldsboro and Fayetteville at Selma.

J. F. FARMER,
Clerk.

SENR SUBSCRIPTIONS.

Send us 4 new yearly subscriptions to the Landmark at \$1.50 each, or 4 new yearly subscriptions to the Semi-Weekly Times at \$1.00 each, or one new yearly subscription to the Daily Times at \$4.00 per year, and secure a good watch free.

All visitors to the Black Creek Association will be met on Thursday evening before the 4th Sunday in October, at Mier, on A. C. L. R. R.

By order of the Church.

Elder P. D. Gold:—Please publish in next issue of the Landmark that the next session of the Contentnea Association will convene with the church at the Meadow Meeting House in Greene Co., N. C., on Saturday, Sunday and Monday, 11, 12 and 13 of Oct., 1913.

Visitors coming from the west will be met at Walstonburg about 5:03 p. m., Friday and those coming from the east will be met at Farmville at about 4:45 Friday p. m. An effort will be made to get the morning trains to stop near the meeting house, about 1-2 a mile on Saturday and Sunday mornings and on Monday evening for ac-

commodation.

Waistonburg is about 21-2 miles and Farmville about seven miles from the meeting house.

D. A. MEWBORN.

WILL ATTEND BEAR CREEK ASSOCIATION.

Dear Bro. Gold:—Please state in the Landmark that I expect, the Lord willing, to attend the Bear Creek Association at Lawyer Spring the first Saturday and Sunday in October.

Yours in hope,

J. E. ADAMS.

Angier, N. C.

Appointments

ELDER J. A. SHAW.

Tuesday, Oct. 7.—Lawrence.
 Wednesday—Tarboro.
 Thursday—Lower Town Creek.
 Friday—Moore's.
 Saturday, Sunday, Monday—Contentnea Association.
 Tuesday—Farmville.
 Wednesday—White Oak.
 Thursday—Wilson.
 Friday—Goldsboro.
 Saturday, Sunday, Monday—White Oak Association.
 Tuesday—Cypress Creek.
 Wednesday—Maple Hill.
 Thursday—Rest.
 Friday, Saturday, Sunday—Black Creek Association.

ELDER E. E. OLIVER.

Richmond, Va.—Thursday night before 1st Sunday in Oct.
 Kehukee Association.
 Kehukee—Tuesday.
 Lawrence—Wednesday.
 Tarboro—Thursday.
 Sparta—Friday.

Contentnea Association, Saturday, 2nd Sunday and Monday.

Nahunta—Tuesday.

Goldsboro—at night.

Memorial—Wednesday.

Chapel—Thursday.

Cross Roads—Friday.

Beulah—Sat. and 3rd Sunday.

Upper Black Creek—Monday.

Scotts—Tuesday.

Contentnea—Wednesday.

Healthy Plains—Thursday.

Thence to Black Creek Association.

ELD. W. M. MONSEES.

Contentnea Association 2nd Saturday, Sunday and Monday in October.

New Bern—Tuesday after.

LaGrange—at night.

Sandy Bottom—Wednesday.

Beverdam—Thursday.

Sand Hill—Friday.

Thence to White Oak Association.

Cypress Creek—Tuesday after.

Maple Hill—Wednesday.

South West—Thursday.

North East—Friday.

Hadnots Creek—Saturday.

Newport—Fourth Sunday.

W. M. MONSEES.

Lawrence—Tuesday after 1st Sunday in Oct.

Lower Town Creek—Wednesday.

Sparta—Thursday.

Autrys Creek—Friday.

ELDER W. N. THORPE, OF IND.

Concord—4th Sunday in Oct.

Bethlehem—Monday.

Elizabeth City—Tuesday night.

Flatty Creek—Wednesday.

Baums School House—Thursday night.

South Lake—Friday.

Tiny Oaks—4th Saturday and 1st

Sunday in Nov.

Rose Bay—Monday.

Beulah—Tuesday.

Goose Creek Island—Wednesday.

Cedar Island—Friday.

Hunting Quarter—Sat. and 2nd Sunday.

Marshallburg—Monday night.

North River—Tuesday.

Newport—Wednesday.

Hadnots Creek—Thursday.

White Oak—Friday.

Wilmington—Sat. and 3rd Sunday.

South West—Monday.

Maple Hill—Tuesday.

Cypress Creek—Wednesday.

Muddy Creek—Thursday.

Will brother Willie Baum meet him at Fairfield on Thursday evening after 4th Sunday in Oct.

E. E. LUNDY.

M. L. COMPTON.

Oak Grove, Campbell Co., Va., Sat. and 2nd Sunday in Nov.

Brethren arrange for him in Campbell county until Wednesday.

Weatherford—Thursday.

Springfield—Friday.

White Thorn—Sat. and 3rd Sunday.

Mountain Springs—Monday.

Walton—Tuesday.

Mill—Wednesday.

MINUTES.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

P. D. G. OLD.

Wilson, N. C.

A break down in the office caused us to have to use a different type in the Landmark this issue.

Those visiting the Salem Association will stop at High Point on Friday before 2nd Sunday in Oct. Please write to Elder C. A. Davis, Kernersville, or Elder P. W. Willard, High Point.

The next annual session of the Salem Association will convene, the Lord willing, with the church at Abbott's Creek, Davidson county, on Saturday before the 2nd Sunday in October, 1913. We invite all lovers of the truth to attend, especially the ministering brethren.

WILL BE MET AT MICRO.

I am requested to change the notice of the Black Creek Primitive Baptist Association and to state that visitors will be met at Micro on Thursday afternoon.

J. F. FARMER, Clerk.

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E. B. OWEN, Registrar.

West Raleigh, N. C.

6t.—L.M.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Elder P. D. Gold.

Dear Sir and Brother:—Find under separate cover Landmark of September 1, 1886, and if not asking too much please republish the piece of Philpot. I don't think I ever saw a more orthodox article under the headlines of Zion's Landmark.

In humiliation and love, I hope we are brethren.

J. S. FORSYTH.

Durham, N. C.

ISRAEL'S HAPPINESS.

A Sermon by J. C. Philpot, of Stamford, Lincolnshire, Preached at North Street Chapel, Stamford on Lord's Day Morning, March 6, 1859.

"Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. 33:29.

Moses, the man of God, in being appointed to lead the children of Israel out of Egypt, had the heaviest load put upon his shoulders that mortal back could bear, and at the same time the highest honor given into his charge that human hands could receive. It was not a task that he took upon himself, unchosen, uncalled, uncommissioned. It was no flight of heroism that

impelled, no outburst of patriotic ardour that urged him on to liberate his countrymen from slavery; but the express call and commission of God. It may indeed be said of him, as is said by the Apostle of Aaron his brother—"No man taketh this honour unto himself, but he that is called of God." (Heb. v. 4.) Nor was it a matter of chance or good fortune—that infidel way of putting God out of the government of his own world—that such a man as Moses was found just at the very time when he was especially needed. It was no more by chance that Moses led the children of Israel out of Egypt than it was of chance that Jacob 430 years before, went down to sojourn there, or of chance that at the end of the 430 years to the very day, they came up with a mighty hand and an outstretched arm. (Ex. xii. 41.) God, who sees the end from the beginning, chose him the work, and every step that He took with him was to qualify him for it. If we view these steps with a spiritual eye, we shall see wisdom and power stamped upon them all. By a special interposition of God's providential eye and hand, he was preserved from a watery grave by the daughter of the very king, who had determined on the extirpation of his race; by her he was brought up in the court of his greatest foe; and became so enshrined in her affections as not only to be made her adopted son, but as

her heir, at Pharaoh's death, would have ascended the throne of Egypt. He was instructed in all the learning of the Egyptians, and had at his command all the luxuries that wealth could purchase, and all the honours that a prince and heir apparent at a royal court could receive. Yet amidst all the blandishments of that luxurious life—in the full splendor of that regal city, the very ruins of which now fill travellers with astonishment and admiration, grace touched his heart, and taught him “to esteem the reproach of Christ greater riches than the treasures of Egypt.” Grace opened his eyes to see that God had a people here below—that the outcast Israel, the despised slaves who were building the treasure cities and whose hands were soiled with mud and clay, were the chosen of the Almighty and cleaving to them in faith and affection he preferred “rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.” Thus when he came to years, “he refused to be called the son of Pharaoh's daughter;” renounced all the honors and enjoyments of an earthly court, and went forth to visit his brethren. I need not mention the cause of his being obliged to leave Egypt and flee to the land of Midian, where he tarried forty years. And O, what lessons he learnt there! lessons without which he would have been utterly unqualified to lead the children of Israel out of Egypt. Many a stripling hot from the university, or fresh from the academy, thinks himself qualified to lead the church of God. But Moses was not qualified, when full forty years old, by all the learning of Egypt to lead the children of Israel. He had to go forty years into the wilderness, not merely to learn by sad experience the external hardships to be afterwards met with there, but temptations and trials, the perils and suf-

ferings of a wilderness heart, where there are fiery serpents that bite more venomously and angry scorpions that sting more sharply, than any serpent or any scorpion that drags its slimy tail across the barren sand. There he learnt the terrors of God in that law of which he was afterwards the typical Mediator, and there he learnt, too, the blessings of the Gospel, when he saw by the eye of faith the incarnate God in the burning bush, and became “the friend of God” by the manifestation of everlasting love to his soul.

But time will not permit me to enter further into the character of Moses. We find him, then, here as in the book of Deuteronomy, at the end of the forty years' sojourn in the wilderness, matured not only in years, like as a shock of corn cometh in its season, but ripened also in grace. Under the special inspiration and influence of the Holy Ghost, causing his doctrine to drop as the rain and his speech to distill as the dew, he poured forth his soul in that sweet language which animates every chapter and almost every word of this blessed book—what we may call the Old Testament gospel, the book of Deuteronomy. If blessed with any measure of his faith, what a view we shall have in our text of special privileges and rich favors that belong to the spiritual Israel Moses stood upon Pisgah's top and viewed the land spread before his eyes; for as he looked down upon the tents of Israel spread at his feet, and inspired of the Holy Ghost to view in Israel after the flesh Israel after the spirit, he saw by faith the mystical body of Jesus—the Bride of the Lamb—the church of the first-born, whose names are written in heaven. Viewing now, by faith, the privileges and mercies vouchsafed to the Church of God, he burst forth in the words of our text: “Happy art thou, O Israel; who is like unto thee, O people saved by the Lord,

the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

There are four things in our text:—
I.—First, the admiring declaration: "Happy art thou, O Israel!"

II.—Secondly, the universal challenge: "Who is like unto thee?"

III.—Thirdly, the distinctive reasons why such a challenge is given: 1. That Israel is "a people saved by the Lord." 2. That he is "the shield of her help." And 3. "The sword of her excellency."

IV.—Fourthly, the gracious promises which belong to Israel as being so highly favored: 1. "Thine enemies shall be found liars unto thee;" and 2. "Thou shalt tread upon their high places."

I.—As the whole of our text hinges upon the true meaning of the word "Israel," we must first clearly settle its right interpretation.

1. The term "Israel," as I have already hinted, has a spiritual meaning. Moses did not mean by the word Israel after the flesh—the literal Israel whose tents filled the plain, for as the Apostle says: "They are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children." (Rom ix, 6, 7.) We may view, therefore, the word "Israel" in our text as the distinctive appellation of the manifest people of God. For God has a people not yet manifested—a people still buried in the womb of time, but included amongst the members of Christ's mystical body; for in God's book, "his members were written when as yet there was none of them." (Psalm cxxxix, 16.) Thus I take the word "Israel" in our text to mean not so much the Church of Christ viewed in all its glorious fullness as the universal assemblage of the elect of God, as his

manifested people by a work of grace upon their hearts. And I think we shall easily find testimonies in the Scriptures to prove the truth of this assertion. I will limit myself to three.

1. "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. ii, 28, 29.) There Paul points out the true Israelite, who, by a work of grace upon his soul, is made a Jew inwardly, and as such receives that circumcision of the heart whereby he becomes a spiritual and acceptable worshiper of God. 2. Again: What said the blessed Lord of Nathaniel? "Behold an Israelite indeed, in whom is no guile." (John i, 47.) There the Lord puts his broad stamp upon what Israel is as the manifested people of God—"without guile." How well this testimony agrees with the blessing pronounced upon the man whose transgression is forgiven and whose sin is covered: "in whose spirit there is no guile!" (Psalm xxxii. 2.) 3. Take a third testimony: "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Phil. iii, 3.) Circumcision, we know, was the outward act performed on an Israelite after the flesh, but the Apostle tells us what the true circumcision is, and that it consists in three gracious marks. Can you find these three marks stamped by the hand of God upon your soul? Do you ever worship God in the Spirit? Do you know, do you see, do you feel by a ray of inward light and by a movement of inward life, that God who is a Spirit? And approaching Him as such, do you offer a spiritual sacrifice when you draw near to the throne of grace? Are you spirit-

ually and experimentally acquainted with the meaning of these words: "The Spirit itself maketh intercession for us with groanings which cannot be uttered?" Have those words of the Lord been impressed upon your conscience by His own power—"God is a Spirit, and they that worship him must worship him in spirit and in truth?" Can you look into your heart and find that there is—I will not say always, but at times, in favoured moments—a spiritual worship there? Then you have one mark of belonging to the true circumcision—of being one of that Israel upon whom such blessings are pronounced. Can you find another gracious mark stamped upon your heart as laid down in this searching passage? Do you "rejoice in Christ Jesus?" Have you ever rejoiced in Him as of God made unto you wisdom, and righteousness, and sanctification and redemption; or have you come to this point in your own soul, that there is not anything else to rejoice in? Is He more to you than husband, wife, child, house, or land? Was he ever made dear and near to your heart by any gracious discovery of his beauty and blessedness, suitability and all sufficiency? Did you ever see Him by the eye of faith, taste his presence, feel His love, and delight in Him as the "chiefest among ten thousand and the one altogether lovely?" Then you have the second mark of being a true Israelite. Have you the third, in "having no confidence"—not so much as a grain of it—"in the flesh?" Have you seen the real character of your own righteousness, that it is "filthy rags," and of the law, how broad it is, so that from a deep and daily experience of your own sinfulness and weakness, you have come to the solemn conclusion, that "in you, that is, in your flesh, dwelleth no good thing," and thus have been taught and brought to

have no confidence in the flesh? Its wickedness, treachery, deceitfulness, and hypocrisy have been so opened up to you, that you are more afraid of yourself than of anybody else, and are thoroughly convinced that all religion which stands in the flesh is a bed too short and a covering too narrow. Now if you can find these three marks stamped upon your soul by the hand of God, you belong to the "Israel" of whom our text speaks. These vital matters should be cleared up in a man's conscience. How can he, with any degree of faith and hope, take hold of the promises that are made to Israel unless he has some evidence in his conscience that he is one of that favored people? Here is one grand delusion of our day that some from ignorance, some from self-righteousness, some from hypocrisy, and some from presumption, claim the promise as his own without any testimony from God, or any internal testimony of His grace being in their hearts. The Lord keeps us from walking on such perilous ground and treading such dangerous paths!

II. But having seen who "Israel" is, as the grand subject of our text, we shall now perhaps be better prepared, with God's blessings, to enter into the peculiar happiness ascribed to him by the man of God—"Happy art thou, O Israel!" What are the sources of Israel's happiness? Are they such as the world accounts to be streams of perennial joy? No. The Lord for the most part dries up or embitters the streams of earthly happiness, that Israel may not drink at them, and so forsake or neglect the fountain of living waters. When the children of Israel came to the waters of Marah, they could not drink of them, for they were bitter. After being three days without water, fain would they have quenched their thirst at them; but even the dry

tongue and parched throat shrank from the bitter draught. So the Lord, for His own gracious purposes, usually puts gall and wormwood into the streams of earthly happiness. Look at some of these springs of earthly joy, you that have longed or are longing for some sips and tastes of world happiness, and see whether they have not been made for you bitter at the fountain head.

1. Is not health a primary element of earthly happiness? Let the Lord give you what he may of earthly good, if he withhold that indispensable foundation of daily, hourly happiness, does not the absence of that embitter all the rest? I know from painful experience that there are few things which more embitter all earthly happiness than a continued state of ill health. Much of the very pleasure of living—for there is a charm in existence itself—is derived from the bouyancy of spirit, that gush of strength and vigor, that overflowing delight in air and exercise, that sallying forth into the pure breath of heaven which gives purity to the blood and color to the cheek—all which are denied to the pale and sickly invalid, to whom life itself is often a burden that he would gladly lay down. My own observation for many years has brought before me many of the Lord's dear family, some of them friends of my own, as thus afflicted; and could we look through the walls of houses as we pass from place to place, we might see many of the saints of God at this moment lying on beds of languishing and pain. Israel's happiness does not, then, spring from the enjoyment of bodily health, though those who possess it may well be grateful to the Lord for this greatest of all earthly favors.

2. Nor can we grovel so low as to fix Israel's happiness in that almost universal object of men's desire—

wealth and riches, and an ample supply of all those comforts and luxuries which money can purchase. The great bulk of the Lord's people are very poor as regards earthly possessions. We are expressly told that God "hath chosen the poor of this world rich in faith;" and even where the Lord has seen fit to bestow upon any of his people a large measure of earthly goods, he generally takes care to put a heavy weight into the opposite scale. Let not the poor then harshly judge, or think lightly of those of their spiritual brethren who are more highly favored than themselves with this world's goods. The Apostle says to his beloved Timothy—"Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God." (1 Tim. vi. 17.) From this we clearly gather that there are rich as well as poor in the Church of God. Indeed, how for the most part could the cause of God be carried on, unless there were those who had means to support it; or how could the poor themselves obtain aid; if all in the living family were at one level of property and want? But I have observed this, for I have known, since I became acquainted with the saints of God, those who have been possessed of a good measure of earthly goods, and yet not been destitute of grace that either they have been much tried in mind, or have been afflicted in body or family, so as to carry a heavy load upon their back, if their soul has been kept alive, or else they have been much sunk in doubt and fear, or kept in so low and barren a state as to have little to say of the goodness and love of God as personally experienced. Surely Israel's happiness is too pure, too holy, too heavenly, to be derived from a source so earthly and polluted as that golden stream which God in His providence, pours out at the feet

of some of His greatest enemies, and in which too many even of those who profess His name are drowned in destruction and perdition.

3. Nor can we put so low an estimate upon Israel's happiness as to make it flow from those family relationships and social ties which bind heart to heart in such tender bonds. Yet who say that our families, our domestic ties, are not in a certain measure streams of earthly happiness that the Lord has given us whilst we sojourn here below in this wilderness state? Surely they are; and none but those who are destitute of natural affection, or so shut up in selfishness their heart cannot expand itself to wife or child, brother or friend, will deny it. But sin has embittered these streams. Even the pure cup of wedded love, the source of all the rest, which was presented by the Lord's own hands to Adam in Paradise, had gall and wormwood dropped into it when he sinned and fell; and thus though they still flow, yet these streams of earthly happiness are often in the providence of God, made to run in so scanty and crooked a channel, or are so much dried up, or muddied by sin and sorrow, that though still drunk they minister at best but a mingled draught.

But I cannot dwell any longer upon this negative side. Let one word suffice. Israel's happiness arises from centers in nothing below the skies—nothing short of God and heaven. Here, then, is the solution of the question. "Happy art thou, O Israel." Why art thou happy? Happy because God has chosen thee unto salvation in the Person of his dear Son; happy because he has loved thee with an everlasting love, and sometimes enables thee to love him in return; happy because he has called thee by his grace, that he may one day crown thee with everlasting glory;

happy because mansions of eternal bliss are reserved for thee in the skies, far beyond all the storms and waves of this troublous world; happy because the Lord is thine everlasting portion—because God is thy Father and friend, Jesus thy Redeemer, and the Holy Ghost thy Comforter, teacher and sanctifier. Then "Happy art thou, O Israel." Hard may be your lot here below, ye suffering saints of the Most High, as regards external matters; painful may be the exercises through which you almost daily pass, through the rebellion and desperate wickedness of your carnal mind; grievous temptations may be your continual portion; many a pricking thorn and sharp briar may lie in your path; and so rough and rugged may be the road, that at times you may feel yourself of all men to be the most miserable; and so indeed you would be but for the grace of God in your heart now, and the glory prepared for you beyond the grave. Yet with it all, were your afflictions and sorrows a thousand times heavier, well may it be said of you—"Happ, thrice happy, art thou, O Israel." Whom upon earth need you envy if you have the grace of God in your heart? With whom would you change, if ever the love of God has visited your soul? Look around you; fix your eyes upon the man or woman who seems surrounded with the greatest amount of earthly happiness, and then ask your own conscience: "Would I change with thee, thou butterfly of fashion, or with thee, thou gilded dragon-fly, that merely livest thy little day, sunning thyself for a few hours beneath the summer sun, and then sinking into the dark and dismal pool which awaits thee at the evening tide? Then with all your cares at home and abroad—with all your woes and trials, sunk under which you feel yourself at times one of the most miserable beings

that can crawl along in this vale of tears, would you change with anybody, however healthy, or rich, or favored with the largest amount of family prosperity, if at the same time destitute of the grace of God? Then let reason or unbelief say what they may, shall we not repeat in your ears again and again: "Happy art thou, O Israel." And O that we might be even now enabled to realize this blessing, and instead of pouring over our sins and sorrows, our temptations and trials, might might feel springing up in our own bosom the happiness here spoken of as Israel's peculiar portion.

II.—But I pass on to the challenge. What a bold challenge the man of God gives! How he stands, as it were, upon Pisgah's top and looks around upon all the nations of the earth; and then, having taken a survey of that wide expanse from pole to pole, he casts his eye downward upon Israel's tents in all their lowly humility, and cries aloud in the triumphant language of faith, "Who is like unto thee?" It is a challenge, and a noble one; and the answer must be—"No, there is none like unto thee, Church of the living God." But how is it that there is none like unto Israel? Is there not one among the nations of the earth worthy of the comparison with the Israel of God? Do not the children of men in almost every point outshine the children of God? Is Israel as learned as they? Is Israel as courted, admired, respected as they? Is Israel as favored with rank, power, and every source of earthly happiness as they? No. But that is not the meaning of the challenge. Moses' eyes were anointed with heavenly eyesalve. He looked through the mists and fogs of time into the regions of eternity. He was not comparing the multitudes of Israel that lay spread in the valley with the mighty nations around in all their plen-

titude of wealth and power. He spake as the man of God, whose thoughts, views, faith, and feelings were divine, and were therefore lifted up by them beyond the vanities of time. He spake as one who had been on the mount with God, and whose face had shone with the reflected glory of his presence. Viewing, then, Israel as the people of that God whose glory he had seen, he cried aloud in the language of faith: "Who is like unto thee?" No one.

1. Who is like unto thee in the distinguished favor that God has from all eternity had in his bosom towards thee? Couldst thou by any of thine own merits have drawn to thyself the special favor of a God so great, so glorious, and so holy? No; thou couldst not have done it. But he loved thee because he would love thee, and he had favour unto thee because he would have favour unto thee. Is not this his own language: "I will have mercy, and I will have compassion on whom I will have compassion" (Rom. ix, 15.); and again, "The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you." (Deut. vii, 8.) Who, then, is like unto thee? None but those whose names are written in the same book of life as being loved with the same love, and who are traveling the same path to the same happy home.

2. And who is like unto thee in being redeemed with such a costly price as the precious blood of God's only begotten Son? Where is any redemption like thy redemption? What is the blood of bullocks and of goats compared with the blood of the Son of God?

3. And where is there any righteousness like thy righteousness? What is the righteousness of any human being, however godly or upright? I might add, of all the holy angels in heaven

compared with the obedience, the meritorious obedience, of the spotless Lamb of God? Who, then, is washed in blood such as thou art washed in? Who is clothed in the robe such as thou art clothed in? Who is like unto thee?

To bring this more vividly before your eyes, let me call up one of the Lord's striking parables.

Fancy yourself standing in the streets of Jerusalem, and looking into the banqueting-hall of the rich man of whom the Lord speaks in the parable. Might you not say: "Who is like unto thee, thou man of wealth and substance? Who wears garments so deeply dyed in royal purple. Who is clothed in linen so white and so fine? Who has his table spread with dainties so delicate? Who has rosy wine to flow in the cup in such abundance and of such a flavour? Who is like unto thee, thou rich man, "clothed in purple and fine linen, and faring sumptuously every day?" And then you might have turned and seen another sight—a beggar at his gate—and you might have said: "Who is like unto thee, O Lazarus? Thou hast not a friend to put a rag to thy leprous back. Thou hast not a wife, child, nor relative to bring plaster or poultice for thy ulcerous sores, and hast to thank the very dogs for licking the gory matter off thy bleeding face. Thou hast no one to feed thee even with a piece of bread, and art glad to hold out thy hand to catch the crumbs as they fall from the rich man's table. Who is like unto thee, Dives, in all thy wealth and luxury? Who to thee, Lazarus, in all thy poverty and leprosy?" Let a few years pass; now look into the abyss beneath; what dost thou see there? The rich man in misery, crying in torments for a drop of water to cool his tongue. Who is like unto thee, Dives, now, in the depth of hell, thy tongue parched with flame and thirst, and an impassable gulf be-

tween thee and Abraham's bosom? Turn away thine eyes from the fearful sight, and look up into the courts of bliss. Who is like unto thee now, poor beggar, whose sores the dogs once licked—who hadst not a friend on earth, and wert thrust into thy last resting-place by the cold hand of grudging charity? Thou art in Abraham's bosom, enjoying the smiles of God, basking in the beams of the Sun of righteousness throughout an endless day? All this we see by the eye of faith. But how does the world look upon Dives? It says, "O thou great and noble Dives, who is like unto thee? I kiss thy feet; I admire thy wealth and luxury; I worship thy rank; I bow to thy fashion. Thou art rich, respectable, noble. I cannot but envy thee, for thou hast all my heart is longing after. But what dost thou here, thou poor leprous beggar—a nuisance under the very nose of the honorable Dives? Take away out of his noble sight thy rags and thy sores. Thou spoilest his appetite, and remindest him of death and the grave." Is not this the language of the world; still admiring those whom God abhors, and hating those whom God loves? But look beyond the ways and thoughts of men to the ways and thoughts of the Lord. Let a few years pass; now view the scene with a spiritual eye. Where are the butter-flies gone? They are all passed away; for "the world passeth away and the lusts thereof;" darkness has covered them all, and down they have sunk into the chambers of death. But where now are the lepers and beggars, the martyrs, the sufferers, the mourners in Zion, the poor afflicted ones, who loved Jesus, and whom Jesus loved? In the bosom of their God. Then may we not say of and to every believer in Jesus, however poor or despised: "Who is like unto thee?" Which would you rather be, a poor,

despised, persecuted, afflicted child of God, or enjoy all the pleasures and honours that the world could pour into your bosom? But what a mercy it is that the Lord did not make it a matter of your natural choice, but with his own hand put you amongst his people, and not only wrote your name in the book of life, but has given you even now a name and place among his believing sons and daughters. "Who is like unto thee?" Well then may we say: "Lord, with all Israel's faults, tainting, shortcomings, backslidings, infirmities, miseries, and woes, we re-echo the words and say, "No; there is none like unto thee, Israel." With them be my portion in life, in death; may I live whilst here below in sweet communion with thyself and with them, and may I rise after death to be with thee and them in thy presence forever."

III.—But Moses—which brings us to our third point—gave three distinctive reasons why none is like unto Israel.

I. And the first is a reason indeed. It clears up the whole mystery at once. It does indeed show that none can be like unto Israel—"O people saved by the Lord!" Can you fathom the depths of these words? I cannot. I may attempt to gather up a few crumbs from this feast of fat things; I may attempt to dip my cup into this ever-flowing, overflowing, crystal stream to bring out a few drops; but it is a pure river, river of mercy, love, and grace that has neither bottom, bank, nor shore. "O people saved by the Lord." To understand these words, even in a feeble measure, we must look at the three Persons in the glorious Godhead, God the Father, God the Son, and God the Holy Ghost, and see how they are all interested in the expression. Israel is a people saved by each of the three Persons of the glorious Godhead.

1. She is saved by God the Father—

by his own eternal purpose, his fixed decree, his unalterable word and oath. He has decreed to save Israel. Can that decree be altered? God would cease to be God if he could waver or falter in his eternal purposes. If he could forfeit his word he would no longer be Jehovah. Then who is like unto Israel, if she be a people saved by God the Father—not to be saved, but saved already, in his own eternal mind? So that the salvation of every member of the mystical body of Christ is as complete now as it will be in eternity to come. "Who hath saved us and called us." (2 Tim. i, 9.) How can the feeblest joint be cut off from the Head and die? If Israel is a people saved by the Lord, if God the Father has already saved her in his own eternal mind by fixed decree, who is to separate Israel from her God? How sure then the salvation of all the elect race! Their being saved by the Lord determines the point without fear of contradiction. O how many have tried to save themselves! How many now, at this present moment, are fleeing, some to a broken law, that can only accuse and condemn; some to their own righteousness, which is as filthy rags; some to their own resolutions, which are but spiders' webs; and some to hopes of amendment, which will all prove to be a lie. Look at Israel how distinct she stands from all these; she is saved by the Lord. Therefore she wants no other salvation. That is complete. And being saved by the Lord, her salvation is indefeasible and indestructible.

2. But look at her salvation as accomplished by God the Son. God the Son became incarnate. God the Son took our nature into union with his own divine Person, and in that nature suffered, bled, agonized, and died. By his obedience to the Law, he wrought out, brought in an everlasting right-

teousness, and by shedding his blood upon the cross offered an availing sacrifice. Look at Israel and ask the question again: "Who is like unto thee, saved by the Lord?" What! Has God the Son justified thee by his meritorious righteousness, and washed thee in the fountain which he opened for thee in his own precious blood on Calvary's tree? Has God the Son groaned, and sweat, and bled, and suffered, and died for thy personal redemption in that body which the Father prepared for him, and which he took as an act of voluntary and acceptable obedience? Then "who is like unto thee?" And if thou, who hast fled for refuge to the hope set before thee, ever hast had an evidence in thine own conscience that God the Son suffered for thee personally, individually, in the garden and upon the cross, who is like unto thee? Whom needest thou envy? With whom wouldst thou wish to exchange? Wouldst thou, like Esau, sell thine inheritance for a mess of pottage? Wouldst thou give up thy hope of eternal life for any consideration, or part with it at any price?

3. And then there is being saved by God the Holy Ghost—by his personal work upon the heart, by his sanctifying influence upon the soul, by his manifestation of salvation to the conscience, and by the setting up of the kingdom of God with his own divine power in the inmost affections.

Look then once more at the words: "Who is like unto thee?" If God the Father has saved thee by fixed decree—God the Son by meritorious obedience—and God the Spirit by personal manifestation, "Who is like unto thee, O people, saved by the Lord?" If in any measure blessed with faith look unto and believe in a salvation like this, do we, can we, want to save ourselves? Do we want anything which the creature can perform to be added

to this blessed salvation from a Triune God? Our mercy is to believe it, our blessedness to know it, our happiness to enjoy it. If your soul has ever tasted that precious salvation, you want no other—it is so complete, it brings such glory to God; it is so suitable to the wants and woes of man that all other is but misery and ruin.

II. But there is another reason why Israel stands alone and is not numbered with the nations; "the shield of thy help." Is this wanted also? Have we not had enough in the words: "O people, saved by the Lord?" Have we not exhausted in that one sentence the whole of God's grace? No, we have something still to add. Israel, in passing through this world is not without her foes. She wants, therefore, a shield to guard her in the day of battle, and against the innumerable foes who thirst for her destruction. Look at some of them.

1. There are the curses of a fiery Law. The law is revealed against all sin and all unrighteousness, and speaks in words of thunder against every transgressor, "The soul that sinneth, it shall die;" "cursed is every one that continueth not in all things which are written in the book of the law to do them." Though saved in the purpose of God, yet, as guilty of actual transgression, the Church is exposed to that fiery law, and under its terrible threatenings her guilty conscience sinks. She wants then a shield. Who is this shield? An incarnate God. How did he become the shield? By receiving into his holy body and soul the curse of the law, and thus drinking up the wrath of God revealed in that fiery dispensation. Thus as a shield in ancient times protected the warrior's breast, so the incarnate God, by receiving the arrows of the law into his holy body and soul, became the Church's shield and not a single dart can slay her, for he stands

between.

2. Then there is conscience, for, strange to say, we want a shield against our very selves. Has conscience no arrows? Do you never want a shield against the spears of your own guilty conscience? Why that has been the sharpest conflict that your soul has ever been engaged in. What are accusations without to accusations within? It is what your conscience testifies against you that makes you doubt and fear. If you had but conscience on your side, you could fight to some purpose; but, O, a guilty conscience! How it takes up arms against you, and, like the avenger of blood, pursues you up to the very throne of God. O, if you could have conscience purged from guilt by the application of the atoning blood, you would feel as happy as the day is long. Now, Jesus must be your shield against the accusation of a guilty conscience; for his atoning blood alone can pacify it, and speak peace and pardon to the troubled heart.

3. Again, there is Satan. You want a shield against the fiery darts of the wicked. What shield shall that be? An incarnate God, to interpose himself between those fiery darts and your trembling soul. As the Lord rebuked Satan when he stood at Joshua's right hand to resist him, and gave charge to take away his filthy garments from him, so does the blessed Jesus still rebuke the evil one, nor will he suffer him to accuse the saints of their filthy garments, for he clothes them with change of raiment. Thus, Jesus becomes the shield of the soul against the fiery law, a guilty conscience, and an accusing devil not to speak of a thousand minor foes over whom he makes it more than conqueror.

III. "Who is the sword also of thy excellency." What! a sword as well as a shield? Yes. What would the ancient warrior have done unless he had

had a sword wherewith to fight as well as a shield wherewith to defend himself? The shield would not do without a sword, nor the sword without the shield; the shield to defend—the sword to attack, the shield to guard against the hostile thrust—the sword to cut the enemy down. What! have we enemies, then? Yes, many. Shall we, then, take up the sword? Yes, if it be a right one—not the sword of the flesh. Peter had enough of that when he cut off the ear of Malchus. Take not Peter's sword; the sword of the spirit be ours. And the Lord especially—who is "the sword of thy excellency"—let him fight your battles. All we have to do is to be still in the matter. Let the Lord fight. Yet we may in some sense fight too. As the Psalmist says: "Blessed be the Lord my strength, which teacheth my hands to war and my fingers to fight." I hope the Lord has made me a swordsman. I should not stand here to any purpose unless he had put a sword into my hand, and that not a sheathed one. The sword in the scabbard would never reach your conscience up to the very hilt, if you are to feel its keen point and edge. Your hard hearts would never feel a blow of the sword in the scabbard. It might bruise your flesh, but it would not "pierce even to the dividing asunder of soul and spirit, and of the joints and marrow." But the Lord must be "the sword of my excellency." I must not stand here with carnal weapons, with logic or learning, with human arguments and passionate appeals. I must stand with the sword of the Spirit in my hand, with the fear of God in my heart, and with the strength of Christ in my arm. Then it does execution. O what power there is in the word of God when the Lord speaks in and by it—when the word incarnate speaks by the word written. Then, and then only, is real execution done.

Upon what? Your lusts, those internal enemies—yourself, your greatest foe; your pride and self-righteousness; your unbelief and infidelity; your worldly-mindedness, and all those evils of our fallen nature that are ever fighting for the mastery. Against them, whether in myself or others, let me ever take the sword. I have had many enemies from without—from the world and from the church—from profane and from professor. I expect to have them to my dying day. But I hope the Lord has kept me from using against them the sword of the tongue or pen, nor as a minister do I wish to use carnal weapons, though frequently called upon to fight the Lord's battles. Let my weapons be faith and prayer, and the word of God. And O that the Lord may ever be the shield of my help and the sword of my excellency, and then I shall be a good soldier of Jesus Christ, and fight his battles to some purpose. Be not, however, surprised, if the sword of the Spirit sometimes pierces you to the very quick. The conscience sometimes needs to be pierced. You may have inward gatherings of pride and self-righteousness, to which the blood and matter need to be let out; you may have sluggish and indolent tumors of long standing that want to be opened; you may have a swelling puffed up heart that requires lancing; you may have festering sores which will not kindly heal unless the point of the sword reach down to the very bottom of the wound. Therefore, if I do use the sword sometimes, and do not merely brandish it over your head but thrust it into your conscience, I do it not to kill you but to cure you. Nothing is really slain thereby but the Lord's enemies and yours; and you know God's own words concerning himself: "The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up."

IV.—But I pass on to the fourth and last point, which contains two sweet promises.

1. The first is: "Thine enemies shall be found liars to thee." I have been speaking of enemies. I have thought sometimes that the people of God dwell too much upon their outward, and too little upon their inward enemies. The less you think of your outward, and the more you think of your inward opponents, the better it will be for your soul. Turn your eyes away from outward foes. However numerous, however formidable they may appear, they will never do you any real harm. But keep a watchful eye upon every inward foe; and if you fight, fight against the enemy that lurks and works in your own breast. I may almost say to you, in the language of the King of Syria, "Fight not with small or great, only with thyself." I have ever found myself to be my greatest enemy. I never had a foe that troubled me so much as my own heart; nor has any one ever wrought me half the mischief or given me half the plague that I have felt and known within; and it is a daily sense of this which makes me dread myself more than any body that walks upon the face of the earth. But God has promised that our enemies shall be found liars unto us. You may have had your external enemies, who may have prophesied your downfall. When I have been laid aside by illness enemies have rejoiced in the hope that my mouth was stopped, and expressed their kind wishes that it might never be opened again. But I have been raised up again, nor is my mouth stopped yet. It is still my privilege here and elsewhere to preach his truth and proclaim his great and glorious name. I have no unkind feeling against a single foe, and I hope that they may be proved not to be the Lord's enemies, though they may be mine. You, too, may have

had enemies, who may have said to you, "Ah, he is nothing but a hypocrite; you may depend upon it that he has not the root of the matter in him; he will sink and fall as sure as the sun will rise tomorrow." Have they yet seen you sink and fall? You may live to see them fall, when grace makes you to stand.

2. Satan, too, has been a cruel foe, and as such has doubtless presented many gloomy prospects before your eyes, and been to you a prophet of evil—not of good. He shall also be found a liar, if indeed you are one of God's Israel. You shall not die as he sometimes told you, in the dark, not in despair, nor be sent to hell with all your sin upon your head. This enemy to your soul shall be found a liar.

3. And even the accusations of your own guilty conscience shall all eventually be found liars.

God will prove himself to be true, if every one else is proved to be false. What a mercy to have God upon your side! whom, then, need we fear—what need we fear? "If God be for us, who can be against us?" But I may add, if God be against us, who can be for us? If God be for you, not all the power of hell can keep you out of heaven. If God be against you, not all the angels, were it their will, could pull you in. Remember, I am assuming an impossibility, for devils could not, and angels would not defeat the purposes of one great and glorious Sovereign of heaven and earth.

II. And now a few words upon the second promise. "And thou shalt tread upon their high places." Your enemies now may be very high and you very low; and it may seem at times to you that they will always be up and you always down. Presumption may seem to carry the day for a time; your enemies may succeed for a moment. But the time will come when the humble

child of God will "tread upon their high places." Remember the step that is to tread them down—not the step of pride, "but the feet of the poor and the needy." (Isaiah xxiv, 6.) The time will come, if you are one of God's Israel, when however high the enemies of your soul may have raised their fortifications, you shall tread them down, not with the foot of revenge, but of humility.

But time bids me pause. May the Lord be pleased to raise up in your souls who fear his great name a sweet and blessed evidence that all these mercies and promises are yours, that you may have the comfort, and He may have the glory!

ELDER E. E. OLIVER.

Richmond, Va.—Thursday night before 1st Sunday in Oct.
 Kehukee Association.
 Kehukee—Tuesday.
 Lawrence—Wednesday.
 Tarboro—Thursday.
 Sparta—Friday.
 Contentnea Association, Saturday,
 2nd Sunday and Monday.
 Nahunta—Tuesday.
 Goldsboro—at night.
 Memorial—Wednesday.
 Chapel—Thursday.
 Cross Roads—Friday.
 Beulah—Sat. and 3rd Sunday.
 Upper Black Creek—Monday.
 Scotts—Tuesday.
 Contentnea—Wednesday.
 Healthy Plains—Thursday.
 Thence to Black Creek Association.

THEY WILL BE MET.

All visitors to the Black Creek Association will be met on Thursday evening before the 4th Sunday in October, at Micro, on A. C. L. R. R.

By order of the Church.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

PURE RELIGION.

Mr. O. W. Williams requests my view of James 1:27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

James considers both sides of this question. He tells what is not true religion, and also what is pure religion. That is what each one who desires to know the whole truth wishes done. For if one is truly desirous to know the truth he wishes false ways exposed, and the true way set forth so clearly that the wayfaring man, though a fool, shall not err therein. The real enquirer after truth is not offended when false ways are exposed. The faithful setter forth of the true way does not only expose false ways, but also he declares the true way to further aid in its search. Nor does a faithful exposure of falsehood give any offense

to any that hate false ways. When one becomes offended as error is condemned it shows that the offended ones are defenders of falsehood. Am I become your enemy because I tell you the truth?

Let no man say, says James, when I am tempted I am tempted of God; for God cannot be tempted with evil. There is nothing in evil that has any power to draw off or entice one that hates evil, and that also loves the truth. When is a man thus tempted? When he is drawn away of his own lust and thus tempted. Each one has the source of trouble in himself. Jesus knew no sin and hence He being holy the devil found nothing in Him that he could operate upon. When a man sins he shows what is in his nature. His own lust is drawn out and acts.

Adam in the Garden of Eden upright was not deceived when he harkened to his wife instead of harkening to God. He was not holy as God is holy, but he loved his wife who was already fallen or dead. Eve did not offer him the fruit until after she had sinned and was dead. He loved her. There was not in Adam that spiritual, holy nature that could not sin, but there was love of his wife in him; and loving the creature he harkened to her, and not to God, and disobeyed or sinned with his eyes open. When the sin was finished death followed.

Remember that all good comes from heaven or from above. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of Light with whom is no variableness, neither shadow of turning.

Of His own will begat He us. Our will did not aid him, nor convenience the work, nor was it concurrent. It was of His own will.

Now if there is no good in us should

we be swift to speak, or swift to wrath? No, we should be swift to hear. We should receive with meekness the engrafted word which is able to save our souls. The engrafted word is Jesus, the word that was made flesh and dwelt among us.

Be ye doers of the word and not hearers only. A hearer only, and not a doer, deceives himself. He that looks into the perfect law of liberty, which is the freedom from sin and death, and is found alone in Jesus who has fulfilled the law, He being not a hearer only but a doer of the work, this man shall be blessed in his deed.

If any man among you seemeth to be religious, and bridled not his tongue this man's religion is vain. Surely true religion then must come from heaven. What a gracious power that is that enables a man to bridle the tongue, that unruly member that never has been tamed. Then what is pure and undefiled religion before God and the Father is to do two things. First, to visit the fatherless and widows in their affliction, and, second, to keep himself unspotted from the world.

Who are the fatherless and the widows meant here? Is it the literally fatherless, or such as have no natural, earthly fathers? No, not necessarily. Many people without fathers naturally are as vile as others are, as haughty and wicked as others.

The fatherless meant here are those that are cut off from all dependence in man, and dead to the law by the body of Christ, such as are circumcised in heart, and have received their life not by or through human agency. It is not a fleshly life which is corrupt, not born of the flesh, nor of blood, but born of God. It is not received of man, nor by man, but by Jesus Christ and God the Father who raised him from the dead. These are not married to the world, but their first husband being

dead they are widows. A true widow feels that her head is gone, and therefore she is desolate and bereaved, afflicted and a mourner. This answers to God's orphans and widows that are poor and needy, afflicted and destitute. To visit them in this condition is to show that they also are in this condition. You love such if you are as they are. The people of God, the family of God, love each other, and dwell together. To visit them in their affliction, proves that you are of that number, of that family.

The other mark or proof of religion that is pure and undefiled, or that it comes from heaven, is to keep yourself unspotted from the world. A pure religion calls for pure conduct in those professing it. Be not spotted or defiled with the world. Keep thyself pure. Abstain from the appearance even of evil. Walk in white. This is to walk by the faith of the Son of God. Be ye separate from false and impure or earthly religion. Your religion, the doctrine you love, must come from heaven. God is holy, so be ye holy in all manner of conversation.

Be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God in Christ Jesus.

P. D. G.

MOSES—CHRIST.

Moses, one of the most noted men of Bible fame, and also occupying a singular and peculiar position as a leader of God's chosen people, which he loved and served 80 years.

His birth was peculiar. He was of the priestly tribe of Levi, was born in Egypt while a decree was issued and enforced to destroy all male Hebrew children. His mother saw he was a proper child, a special gift of God to bless suffering Israel. So she hid him

three months. Then was the time Pharaoh's daughter found him in an ark of bulrushes, and loving the child she adopted it as her own son, and it was brought up in the learning of the Egyptian court, and was a mighty man in Egyptian equipment.

Familiar as he became in Egyptian manners and methods and also cognizant of the enslaved condition of oppressed Israel, when he grew to the full vigor of manhood it came into his mind to visit his own people. So he renounced Egyptian splendor, and chose to suffer affliction with the people of God rather than dwell in the tents of sin for a season. He had respect unto the recompense of the reward. So the extremes of wealth and poverty, labor and ease, enured him to changes and labors of life. He knew how to abound and how to be in want.

When he had fled from Pharaoh who sought to slay him because he had killed an Egyptian, he went into the back side of the wilderness at Horeb, and dwelt there a stranger forty years inured to hardships and loneliness of the desert, until eighty years were fastened on his brow, when God called him to visit his people in Egypt, and deliver them. As age and Egypt's power showed him the difficulty of leading Israel out of Egypt he said he was unfit to go—had no qualifications. But God talked to him as friend talks to his friend, and so assured him that he was made a willing one to go as God commanded. His excuse that he had no eloquence, could not speak, was answered by this question, who made man's mouth? God made Moses as teacher to Aaron, and Aaron became the speaker; as God gives the matter to his servants whom he has prepared and sent to direct and feed his people. A rod was given him which he took in his hand, stretched it over land and sea toward heaven, and in the wilderness. The

heavens, the sea, land, water, man, beast and fowl obeyed. This was a wonderful symbol of power in the hand of Moses against the Egyptians—the river and the plagues that fell on them stripping Egypt of its beauty and wealth, Pharaoh of his glory, and dividing the sea, so as to furnish a wall on either side of the lane through which Israel passed shielded from all harm, but the same waters buried all the Egyptians that attempted to follow them.

Moses was manifested as a man of God. So honored as a man as Moses was is never seen. The law came by Moses, but grace and truth came by Jesus Christ. All that Moses commanded Jesus fulfilled in deed and in spirit. Moses taught how men ought to live—what they should do, and what they should not do. But man failed to do what Moses commanded, also did not abstain from what Moses forbade. Had men been righteous there would have been no need of law. For the law is not made for a righteous man. In so far as men disobeyed the law they are manifested, proven to be sinners. For by the law is the knowledge of sin. The commandment came and sin revived, and I died. "I had not known lust except the law had said thou shalt not covet. The spirit of the law is thou shalt love the Lord with all thine heart, and thy neighbor as thy self. This Jesus did for his people, and is become the end of the law for righteousness to every one that believeth.

Moses said a prophet shall the Lord your God raise up unto you of your brethren like unto me. Him shall ye hear, and it shall come to pass that every soul that will not hear that prophet shall be cut off from among the people.

Moses the meekest man could not lead Israel into an earthly Canaan. He spake unadvisedly with his lips. Yet

among brethren. He does not build up two or more parties. He does not divide men into different sects, one opposing the other. He does not teach two sets of principles, or cause so many different so-called churches to exist.

When you see men sowing discord among brethren you may know that God has not sent them. The Lord hates those that sow discord among brethren, or that divide them.

Whence comes so much confusion among brethren, some following one, and some another? Mark them that cause divisions and offences contrary to the doctrine ye have received, and avoid them. When one says I am for this one, or for that one, are they not carnal? One says I am of Paul, another says I am of Apollos, and another says I am of Peter. Are ye not carnal? Some go round for one, and some for another; are ye not carnal?

How and what did Jesus preach. He came preaching peace. The God of peace raised him up from the dead. He gives his peace, the peace of God that passeth knowledge and understanding. They shall be all taught of God, and great shall be their peace.

The preaching of the gospel binds and unites, joins together those taught of God. Jesus is the great peace maker. Behold how good and how pleasant it is for brethren to dwell together in unity. There is one Lord, one faith, one baptism, even as ye are called in one hope of your calling. There is one body, one righteousness, without any seam in it, one body with many members, yet no schism because it is fitly framed together.

Jesus builds up, strengthens, unites his people in one. They are perfectly joined together, and nothing shall ever be able to separate them from the love of God. They are built up on the foundation of the Apostles and prophets,

Jesus Christ being the chief corner stone, in whom the building fitly framed together groweth up an holy temple in the Lord.

God's people are exhorted to speak evil of no man, to slander none, to pray for the peace of Jerusalem, to meddle not against others, to wrong no man. The people of God are children of peace. They are to lay aside all wrath and false charges, malice against others, not to hold, or hear, nor spread, evil reports against others. They are to do nothing by partiality.

What a wonderful thing to be a child of Jehovah, born of God! What manner of persons ought we to be in all holy conversation.

P. D. G.

WHY?

"Why art thou cast down, O my soul! and why art thou disquieted within me? hope thou in God; for I shall yet praise him who is the health of my countenance and my God." Psalm 42: 11. Why should one be cast down if God is the health of his countenance and his God? Especially why should one thus blest be cast down in his soul, and be disquieted? Surely if God be for one why should that one be cast down? For if God be for us, and the health, the brightness of our countenance, surely that one should be lifted up, it would seem; for if God be for us who can be against us? If God is the health of my countenance and my hope surely more are for me than can be against me. As God is boundless and illimitable in joy and glory, peace and happiness, why should one be cast down if God be for him?

The disquieting is in the troubled one—in his soul. He is not disquieted in God, but in himself. As one is staid on God his soul dwells in peace in him. Nothing can disturb that peace. Thou wilt keep him in perfect peace whose

mind is staid on thee, because he trusts in God.

Hope that is seen is not hope. The object of hope is not in sight. The child of God walks by faith, and lives by hope. His strength is never in himself, but his hope is in God whom he does not see and cannot see. He is cast down in himself, not in God, who is his hope. In self there dwells no good thing. I know that in me, that is in my flesh, there dwells no good thing. All the disquieting is in self that vile thing of legalism—my nearest neighbor in giving bad counsel—and prophesying evil, the service to the soul, the prophet of evil.

When one looks within himself all is dark and vain and wild, and he says how can I be a saint of God when I see nothing good in myself—when all appears against me in self. I know that in me, that is in my flesh, there dwells no good thing.

But we desire to walk by sight—not by faith. Looking into self and beholding only what is vain, vile and deathly—what can we see to hope for in self? Nothing. The exhortation is hope thou in God who is the health of my countenance and my God. But desiring to walk by sight, and not by faith, we are cast down in self. For in self there is no standing, no strength, no hope. God only is the refuge of the soul. In God we praise God.

Hope sweetly comes to our relief and whispers, hope thou in God, for I shall yet praise him who is the health of my countenance and my God. Hence we are saved by hope though hope is out of sight.

What is in sight of this natural old man is vile. I know that in me, that is in my flesh, there dwells no good thing. So that as I look in self or to self I am cast down, for there is no standing in the flesh or in self, nothing to support me, but much is against me,

so I am disquieted in myself.

The life of faith and hope is one that denies that there is any goodness in self, so that if we have hope only in this life we are of all men most miserable. But Christ is our life, Christ in you is the hope of glory. Hope does not deal with this mortal, natural life, though it sustains us in this vain, natural life, for we live by hope. Hope thou in God for I shall yet praise him who is the health of my countenance and is my God.

Now if God is all this to me, why am I cast down, why disquieted? All this disquieting and casting down is in self. All our evil things are in self. A man's foes are in himself, in his own house, and not until this earthly house is dissolved will he be free. He that is dead is free from sin. He is dead to the law by the body of Christ.

As long as we look in self for some good thing we are cast down and disquieted. As we walk by faith or hope in God we are strengthened by his Spirit in the inner man, and hope in God who is the health of our countenance, who makes our face to shine.

Hope can not be seen, nor do we hope for that which we see. The things hoped for in the Gospel are too great for mortal man to see or comprehend. This is a matter of revelation. Every one that has this hope in himself purifies himself even as he is pure. Christ in you is the hope of glory. Every one that has Christ in him the hope of glory purifies himself even as he is pure in Jesus. By this hope we are saved.

P. D. G.

YOUNGER SON

Dear Brother Gold:—Please give your view of Luke 15:11-32 through The Landmark.

I remain your humble sister,

N. A. SAWYER.

Cash Corner, N. C.

There are occasions or incidents calling out words of speakers that should fit the teaching to the cases in point, but still they are of suitability to other cases. This is especially true of the words of Him who spake as never man spake, and whose words are of universal application. His power is creative, and his judgment is always final, since no reply can ever be made to his teaching.

There was much objection to His teaching because it is always right. Men show their depravity as much in finding fault of Him as in any thing. In the present case they found that Jesus received sinners and eat with them. What fault is there in that? Who needs mercy more than sinners? It is not a sinner that finds fault of Jesus. It is not one that feels the need of mercy. It is such as feel they are better than others that object to Christ receiving and eating with sinners. Jesus replies to this objection in a parable, saying: What man of you having a hundred sheep, if he lose one does not leave the ninety and nine, and search for his lost one till he finds it, etc. So also is the case of the woman having ten pieces of silver, and losing one will leave the nine and sweep the house for the lost piece till she finds it, when she will call together her friends and neighbors saying, rejoice with me, for I have found the piece which was lost. Jesus adds, likewise there is joy in heaven over one sinner that repenteth more than over ninety and nine just persons that need no repentance.

Likewise the case of the man having two sons, and the younger son asking his father for his portion of the inheritance, and receiving it he goes into a far country and wastes his patrimony in riotous living, and when want comes on him, and none help him in

his wretchedness, he returns to his father in shame with confession for the the humblest place in his father's house; but is received with great joy by his father, and the best robe is put on him, and the richest food given him, which proves the gladness of his father at his return.

But the elder son who had tarried at home all the time, and served his father without reward, and thus was righteous becomes greatly offended, and even reproves his father for not giving him even a kid, but lavishes so much bounty on this undeserving younger brother.

Mercy is the wonderful display of grace toward sinners in the Kingdom of Jesus. Surely it is meet to rejoice when the sinner repents. But how severe is the judgment of the man who feels he is righteous against the one who feels he is a sinner. But does not the vile one who is forgiven have a joyful time with the best robe on, and feasting on the fatted calf he glories in the fullness and freeness of the father's liberality and joy.

It is strange to see the exacting nature of the man who feels that he is righteous and worthy. In him is no humility—no forgiveness for an erring brother. Haughty, self-assertive, imperious, cruel, a liar, saying I have served my father all my life and he has never given me a kid even to make merry with my friends. While the younger son feeling and knowing he is a sinner makes no charge against any one, but says I am no more worthy to be called thy son, and begs for the humblest place of servitude.

I have thought the self-righteous Jew and the Gentile far off in sinfulness but not claiming any thing of merit are somewhat represented here.

P. D. G.

SEND US YOUR JOB WORK.

WHO MADE ME A DIVIDER?

"And he (Jesus) said unto him, man, who made me a judge or a divider over you?" Luke 12:14. This answer was to one who desired Jesus to speak to his brother to divide the inheritance with him. Jesus cautions his followers to beware of covetousness, for a man's life consisteth not in the abundance of that which he possesseth.

Jesus did not come into this world for any such purpose as this. He came into the world for the greatest and best purpose, to seek and to save that which was lost. He came to call sinners to repentance, to turn men from wickedness to righteousness, to make them like unto himself.

Who made me a judge or a divider--a judge of an earthly court, or business, or a divider. The dead can bury their dead. Wordly men can judge wordly matters, and settle property estates.

Does Jesus ever cause divisions amongst brethren by setting one brother or party against another? Does Jesus ever divide those that follow him? He separates men from their sins. But he is not a sower of discord he was faithful as a servant for a pattern of those things to be spoken after. He made supplication for Israel in their disobedience, and God heard him. But the law made nothing perfect. The law made manifest the need of a better covenant founded on better promises.

Moses is the servant. Jesus is the Son over his own house, whose house are ye, if ye hold fast the beginning of your confidence, steadfast unto the end.

Moses was firm in his manhood at 120 years of age, his eye not dim, his natural force not abated. God took him away. No man was present when he died at the word of the Lord, and no man knoweth of his grave to this day.

The law weakens not in its righteous demands until the death of Moses. The burden is removed at his death when Jesus is revealed as the Lamb of God that taketh away the sin of the world. The soul that sins it shall die. When sin is finished it brings forth death. As the convicted sinner feels the sentence of death in him and dies to all hope of salvation by creature works, Jesus is revealed, crucified and risen, for him, and he receives this glorious truth, and becomes dead to the law by the body of Christ, and feels free of sin in this glorious pardoning mercy.

When God took away Moses he commanded Joshua a type of Jesus to rise up and lead the people across Jordan, saying, Moses my servant is dead. Now therefore arise thou and all this people and go over this Jordan into the promised land. Joshua was a faithful servant to Moses all through the wilderness. Jesus honored Moses and is the builder of his own house, the Church of God. He is made of God unto his people wisdom, righteousness, sanctification and redemption.

P. D. G.

Dear Bro. Gold:—I am sending you for publication in the Landmark, a statement of the amounts of money we have received to help build a meeting house in Kinston, N. C., for the Primitive Baptists. This amount (\$217.28) has been received since we sent out our call for help.

Besides this amount we already had on hand \$959.00. Of this \$500.00 was given by Mr. Lovit Hines, of Kinston, N. C. We have on our subscription list about \$120.00 that has not been paid in, which we hope to get after we begin work on the house, which we have planned to do in September.

It takes \$300.00 of what we have on hand to pay for the lot on which to build, which leaves us \$876.28 with

which to begin work.

We hope and believe that our brethren and friends will continue sending us help which, added to our own efforts, will enable us to have a house in which we can meet to worship God.

Yours in Christian love,

JOHN H. DAWSON.

Since publishing our "Call for Help" to build a Primitive Baptist meeting house in Kinston, N. C., we have received the following amounts:

Red Banks Church—David Stocks, Greenville, N. C., \$10; Elder S. Hassell, Williamston, N. C., \$5.

Deep Creek Church—J. N. Phelps, Scotland Neck, N. C., \$1.

Rocky Swamp Church—J. H. Warren, Aurelian Springs, N. C., \$5.

Arbor Church—J. E. Simmons, Fitch, N. C., \$5.

Conoho Church—M. T. Lawrence, Robersonville, N. C., \$2; B. T. Cox, Winterville, N. C., \$10; Collected by Mrs. Martha Sutton, La Grange, \$18.55; Collected by Mrs. S. A. Sutton, Kinston, N. C., \$35.45.

Roxboro (?) Church—J. S. Claytor, Roxboro, N. C., \$5.85.

Falls Tar River Church—Jesse Brake, Medora, N. C., \$9.25.

Pleasant Hill Church—Henry L. Brake, Rocky Mount, N. C., \$3.33.

Meadow (?) Church—D. A. Mewborn, Farmville, N. C., \$5.

Hancocks Church—J. M. C. Nelson, Ayden, N. C., \$3.50.

Smithwick Creek Church—Wm. H. Daniel, Jamesville, N. C., \$5.

Williams Church—W. W. Vick, Battleboro, N. C., \$5; Josephus Cox, Winterville, N. C., \$1.00.

Singleton Church—D. T. Ross, Washington, N. C., \$3.25; Mrs. H. T. Woodall, Woodland, Ga., \$1.00.

Wilson Church—Wm. Woodard, Wilson, N. C., \$10.

Durham (?) Church—G. C. Farthing, Durham, N. C., \$7.

Hope Land Church—J. W. White, \$6.60.

Sparta Church—G. A. Stancill, Hill, N. C., \$3.25.

Tarboro Church—P. D. Gold, Wilson, N. C., \$2.25.

Maple Hill Church—T. B. Rochelle, Maple Hill, N. C., \$2; Olive R. Pickett, Fitzpatrick, Ala., \$1.50.

Bear Grass Church—J. H. D. Peel, Williamston, N. C., \$3.

Providence Church—E. E. Lundy, Wilmington, N. C., \$5.

Concord Church—E. E. Lundy, Wilmington, N. C., \$5.

Bethlehem (Tyrrell Co.) Church—E. E. Lundy, Wilmington, N. C., \$1.25; Friend, E. E. Lundy, Wilmington, N. C. 10c; J. W. Gardner, Goldsboro, N. C., \$2; Mrs. A. J. Pickett, Fitzpatrick, Ala., \$5; Loff Hardy, Seven Springs, N. C., \$1; Mrs. Ruth Spieer, Goldsboro, N. C., \$1; S. J. Hall, Cedar Grove, N. C., \$1.50; N. M. Worley, Oak City, N. C., (part collected) \$2.50; Mrs. M. A. Hood, Smithfield, N. C., \$6.50; Mrs. W. T. Carroll, Winterville, N. C., \$1.

Reedy Prong Church—J. E. Smith, Beasley, N. C., \$2.

Nahunta Church—Mrs. Mary Nelson, Kinston, N. C., \$8.80.

Cypress Creek Church—Lewis Jones, Catharine Lake, N. C., \$2.50.

South West Church—J. W. Aman, Jacksonville, N. C., \$1.35.

Beth Church—Adams, Selma, N. C., \$1.00.

Total, \$217.28.

Obituaries.

RESOLUTIONS OF RESPECT.

Damascus Church, situated in Farmville, Pitt County, N. C., adopted the following resolutions in conference on

Saturday before the second Sunday in February, 1913:

Whereas, our Heavenly Father has removed from us by death our beloved sister, Hulda Dixon, on Saturday, Oct. 7, 1911, and—

Whereas, we greatly miss her comforting presence and words of advice, and knowing He doeth all things and is able to comfort all who mourn, be it,

Resolved 1. That in her death we have sustained a great loss and we desire to meekly bow in humble submission to His sovereign will. We herewith tender the bereaved family our sympathy and commend them to God whom our dear sister loved so well and served so faithfully.

2. That a copy of these resolutions be sent to Zions Landmark for publication.

M. B. WILLIFORD, Mod.

E. A. STANFIELD, Clerk.

(Gospel Messenger please copy:)

RESOLUTIONS OF RESPECT.

Damascus Church, situated in Farmville, Pitt Co., N. C., adopted the following resolutions in conference Saturday before the second Sunday in February, 1913:

Whereas our Heavenly Father has removed from us by death our beloved sister, Martha Belcher on Saturday, October 26, 1912, and—

Whereas, we greatly miss her comforting presence in our midst, and knowing He doeth all things well, and is able to comfort all who mourn, be it—

Resolved 1. That in her death we have sustained a great loss, and we are made sad to feel her absence, and the advice of her encouraging words, and we desire to meekly bow in humble submission to His sovereign will. We hereby tender the bereaved family our

sympathy and commend them to God whom our dear sister served so faithfully.

2. That a copy of these resolutions be sent to Zions Landmark for publication.

M. B. WILLIFORD, Mod.

E. A. STANFIELD, Clerk,

(Gospel Messenger please copy.)

RESOLUTIONS OF RESPECT.

Damascus Church, situated in Farmville, Pitt Co., N. C., adopted the following resolutions in conference Saturday before the second Sunday in February, 1913:

Whereas our Heavenly Father has removed from us by death our beloved sister, Mary E. Belcher, on Friday, January 17, 1913, and—

Whereas, we greatly miss her comforting presence in our midst, and knowing He doeth all things well, and be it—

Resolved 1. That in her death we have sustained a great loss, and we are made sad to feel her absence, and the advice of her encouraging words, and we desire to meekly bow in humble submission to His sovereign will. We hereby tender the bereaved family our sympathy and commend them to God whom our dear sister served so faithfully.

2. That a copy of these resolutions be sent to Zions Landmark for publication.

M. B. WILLIFORD, Mod.

E. A. STANFIELD, Clerk,

(Gospel Messenger please copy.)

MILL BRANCH ASSOCIATION.

The next session of the Mill Branch Primitive Baptist Association will be held with the church at Simpson Creek, Horry County, S. C., on first Sunday

and Friday and Saturday before, in November, 1913. All visitors will be met at Loris, S. C., on Thursday about one o'clock and conveyed to and from the Association.

C. W. BROWN, Clerk.

P. S.—I hope to be at the Black Creek Association.

The 38th annual session of the Black Creek Primitive Baptist Association is appointed to be held with the church at Creech's, Johnston Co., N. C., Friday, Saturday and Sunday, October 24, 25 and 26, 1913.

Visitors will be met both Thursday p. m. and early Friday morning. Those coming via Wilson at Micro and those coming via Raleigh, Goldsboro and Fayetteville at Selma.

J. F. FARMER,
Clerk.

APPOINTMENTS.

Elder G. W. Boswell will preach at Sandy Grove Saturday and first Sunday in November.

J. A. Shaw will preach at Beulah on Monday after the fourth Sunday in October; at Pine Level Tuesday; and at Smithfield on Wednesday. Thence to Mill Branch Association.

ELDER W. N. THORPE, OF IND.

Concord—4th Sunday in Oct.

Bethlehem—Monday.

Elizabeth City—Tuesday night.

Flatty Creek—Wednesday.

Baums School House—Thursday night.

South Lake—Friday.

Tiny Oaks—4th Saturday and 1st Sunday in Nov.

Rose Bay—Monday.

Beaulah—Tuesday.

Goose Creek Island—Wednesday.

Cedar Island—Friday.

Hunting Quarter—Sat. and 2nd Sunday.

Marshallburg—Monday night.

North River—Tuesday.

Newport—Wednesday.

Hadnots Creek—Thursday.

White Oak—Friday.

Wilmington—Sat. and 3rd Sunday.

South West—Monday.

Maple Hill—Tuesday.

Cypress Creek—Wednesday.

Muddy Creek—Thursday.

Will brother Willie Baum meet him at Fairfield on Thursday evening after 4th Sunday in Oct.

E. E. LUNDY.

M. L. COMPTON.

Oak Grove, Campbell Co., Va., Sat. and 2nd Sunday in Nov.

Brethren arrange for him in Campbell county until Wednesday.

Weatherford—Thursday.

Springfield—Friday.

White Thorn—Sat. and 3rd Sunday.

Mountain Springs—Monday.

Walton—Tuesday.

Mill—Wednesday.

MINUTES.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

P. D. G. OLD.

Wilson, N. C.

SENE SUBSCRIPTIONS.

Send us 4 new yearly subscriptions to the Landmark at \$1.50 each, or 4 new yearly subscriptions to the Semi-Weekly Times at \$1.00 each, or one new yearly subscription to the Daily Times at \$4.00 per year, and secure a good watch free.

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SCHEDULE IN EFFECT AUGUST 24, 1913.

N. B.—The following schedule figures published as information ONLY and are not Guaranteed.

TRAINS LEAVE WILSON WESTBOUND.

11:35 P. M. Daily—NIGHT EXPRESS Pullman Sleeping Car for Norfolk.

8:05 A. M. Daily, for Washington, New Bern and Norfolk. Broiler Parlor Car Service, Washington to Norfolk.

4:49 P. M. Daily, except Sunday for Washington.

EASTBOUND.

4:23 A. M. Daily for Raleigh. Connects for all points South.

9:05 A. M. Daily, except Sunday for Raleigh.

5:40 P. M. Daily for Raleigh.

For further particulars and reservation of sleeping car space, apply to

W. J. WILLIAMS,
Ticket Agent, Wilson, N. C.

W. A. WITT,
Gen'l Superintendent

H. S. LEARD,
Gen'l Passenger Agent.

NORFOLK, VA.

ZION'S LANDMARK

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AT

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Primitive or Old School Baptist

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P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE PARDON OF SIN.

"Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live."—Ezekiel xxxiii. 14-16.

"My thoughts," says God, "are not your thoughts, neither are your ways My ways." The above text has been much on my heart during the past week, and it seemed that I should not be satisfied till I had spoken from it. Whilst it was working in my mind, I indulged a hope that benefit might be reaped by some who were, after all, prevented attending; thus our thoughts are sometimes broken off, yea the thoughts of our heart.

"When I say unto the wicked, Thou shalt surely die," &c. This was the first threatening delivered, which fell upon our first parents on breaking through the bounds that God had fixed. It stands against every sinner that is in his natural state; and since the Fall, the hearts of all are declared to be deceitful above all things, and desperately wicked. This threat is the first that affects the conscience of a con-

vinced sinner, "The soul that sinneth, it shall die." Convictions wrought by the Spirit bring about what is contained in the next part of the text,— "If he turn from his sin." Soul-trouble always precedes our turning from sin and turning to God: "When thou art in tribulation, . . . if thou turn to the Lord thy God," and shalt "seek Him with all thy heart," &c. (Deut. iv. 29, 30.) We have a description of this turning by the mouth of Jeremiah, "Let us search and try our ways," (Lam. iii. 40.) The Lord says, "I the Lord search the heart—I try the reins;" and this all the churches shall know. He also makes us search and try ourselves, "Examine yourselves,"—and in His light our evil deeds are made manifest. It is light which makes manifest. How many evils do we see, when He is searching our hearts, and making us try our ways! and here we are brought in guilty of ten thousand talents due, without one mite to pay. All outward forms of godliness give way, and we see and feel the need of lifting up our hearts with our hands to God in the heavens, and to confess, "We have transgressed, we have sinned, and Thou hast not pardoned;" at which we continue, till we obtain what the publican craved when he cried, "God be merciful to me a sinner!"

In this our turning to God there is also mourning and weeping and rend-

ing the heart, instead of rending the garments. David says, "My heart is smitten, or broken, within me." It is also attended with repentance. John preached "the baptism of repentance for the remission of sins," (Mark i.4); Paul also, that men "should repent and turn to God." (Acts xxvi. 20.) This repentance is God's gift; and although at first our repentance is mostly legal, and much of it under slavish fears, yet when God appears gracious to us, we abhor ourselves, and repent in dust and ashes. These things attend our turning from sin to God.

But some will say, "After all this, I have backslidden." So have I; but the return of a backslider is as much the work of God as that which went before; it is He that visits our sin of backsliding with the rod, according to His word; and whilst this rod is on us, He says, "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity;"—"thou hast fallen from thy first love; thou hast fallen from the power that kept thee lively in thy profession; and not only so, but, what is still worse, thou hast fallen by thine iniquity into heart-idolatry, or into some besetting sin." But the mercy of this backslidden Israelite is that God has made him sensible he is fallen, and given him to feel the evil thereof; and also that He puts words in his mouth, in order to his return. "Take with you words, and turn to the Lord; say unto Him, Take away all iniquity and receive us graciously; so will we render the calves of our lips." We tell Him of our false gods, and of our foolishness in following them; and from all creatures help is vain, for only "in Thee the fatherless findeth mercy." God is pleased with our return in this way; and says this backsliding Ephraim is still a pleasant child and His dear son. What could He say more for the encouragement of such

unworthy creatures? But He still adds, "I will heal (forgive) their backslidings, and love them freely." (Hos. xiv. 1-4.) This makes all up. Be of good comfort, for thus He speaks to such. But to return to the text.

"If he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed." This is to show us the fruits of turning to God, and genuine repentance; or works meet to show it so. In Exod. xxii. 25—27, we find a law made and provided in this case. If money was lent, and raiment given as security for it; if the money was not returned by the borrower, he not having any, the lender of the money was not to keep the raiment after the sun went down; it was the raiment of his skin, in which he should sleep. If the lender was avaricious and did not return it, and the poor man cried to God, He said, "I will hear, for I am gracious." We have this repeated, Deut. xxiv. 10—13, where it is seen that if this law was complied with, the poor person would bless him that returned his raiment, and it was to be righteousness unto him before the Lord God: it would be a right work in God's sight. This is here said to be doing what is lawful; or according to the law made in that case, it was right before the Lord; it is esteemed as a fruit of the fear of God, and a part of the fruit of that repentance that is to salvation in gospel days. We find this set forth by the example of Zacheus; he was willing to restore, where he had robbed, fourfold, which also was a law made in the days of Moses; if a man had stolen a sheep and killed it, he was to restore four sheep for one, (Ex. xxii. 1.) God makes a man honest when He turns him to Himself; and if he has nothing to make restitution with, having before done any of these things, the Scripture injunc-

tion is, "Let him that stole steal no more," (Eph. iv. 28.)

"If he restore the pledge, give again that he had robbed, and walk in the statutes of life." By the statutes of life we are not to understand the commandments of the moral law, although it is said, "Which if a man do, he shall live in them;" for this law we have all broken, for all have sinned; and instead of its being a statute of life, it is become the ministration of death. "If there had been a law given which could have given life, verily righteousness should have been by the law;" but "if righteousness come by the law, then Christ is dead in vain," (Gal. iii. 21; ii. 21;) which at once proves that both righteousness and life are to be found only in Christ. Then that which commands and directs us to look to Christ for both these in the statute of life. This was showed to Israel of old by the ordinance of the passover, by the keeping of which they were saved from death. In Ps. lxxxix. 3, 4, we have it set before us as a statute: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day; for this was a statute for Israel, and a law of the God of Jacob." Also in the wilderness, when the waters were so bitter that they could not drink; by a tree cast into the waters they were made sweet, or good and healthful. Here He made a statute for them, which directed them to look to Christ alone for healing and for health: and I hope many among us know that all waters besides those which flow from the Fountain of Christ are but waters of death. According to our own experience, then, we may defy all the world to find any statute of life which does not command and direct us to look to Christ, that we may live. This is God's commandment, "That we believe on the name of His Son Jesus Christ;" and, "He that believeth on

the Son hath everlasting life; and he that believeth not the Son shall not see life," (Jno. iii. 36.)

To believe in Christ, and walk in the faith and love of Him, is walking in the statutes of life. This is seen by various scriptures. David says, "Thou has delivered my soul from death: wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?" (Psa. lvi. 18.) "In Him (Christ) was life, and the life was the light of men." (Jno. i. 4;) and, "He that followeth Me shall not walk in darkness, but shall have the light of life," (viii. 12.) Again, says David, "Teach me Thy way (of salvation,) O Lord; I will walk in Thy truth." (Ps. lxxxvi. 11.) "The law was given by Moses, but grace and truth came by Jesus Christ," (Jno. i. 17.) "I am the Truth," says Christ. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him," (Col. ii. 26.) "He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him" (Jno. vi. 56). Christ also is called a Way: "And a Highway shall be there;" but no unclean or ravenous beast was to be found in this Way; "but the redeemed shall walk there" (Isa. xxxv. 8, 9). These are the statutes of life. He is not only the Way and the Truth, but also the Life (Jno. xiv. 6). "In the way of righteousness is life, and in the pathway thereof there is no death" (Pro. xii. 28).

In Jeremiah's day they were exhorted to ask for the old paths, and say, "where is the good way?" In this they were to walk, with a promise that they should find rest for their souls. (Jer. vi. 16). Since the Fall of man there have been no statutes of life but such as these; our first parents were raised up by them; Abraham, the father of the faithful, took his steps in this path of life, and all quickened souls, blessed with life and faith, walk in the steps

of their father. We know also that when he believed God's testimony of Christ, "So shall thy seed be," it was the best step he ever took; and righteousness was imputed to him, and he was called the friend of God. And our friendship with God comes the same way. It is true we are but hobblers in this path, "but the wayfaring men, though fools, shall not err therein." (Isa. xxxv. 8). We are kept in this path by nothing less than the power of God.

A statute means an edict of the legislator, a law; and in Scripture these statutes of life are set forth by the laws of truth, faith, liberty and life. Paul calls these statutes "the law of the Spirit of life in Christ Jesus," which made him "free from the law of sin and death" (Rom. viii. 2). The Spirit's testimony of Christ was so powerful in Paul that, through faith therein, he felt his freedom from sin and death; and we have no freedom but in this way. The law of truth was in the mouth of Levi, who had with him God's covenant of life and peace; and with this truth in his mouth, he was blessed to the turning of many away from iniquity (Mal. ii. 4, 6). If the truth makes us free, it shows that nothing else can; and where the real truth is not preached, there is no statute of life made known. This statute of life is called "the law of liberty" (Jas. i. 25), which Christ came to proclaim—"liberty to the captives" (Isa. lxi. 1), who think they shall die as prisoners in the pit; but by the blood of the covenant their release is proclaimed; and by this they come up out of the pit where is no water, Zec. ix. 11. By this blood also, the prison is opened in which they were bound—bound with the chain of their sin—shut up in unbelief; but that blood which cleanses from all sin looses the chain, and opens the prison doors. It

is also called "the law of faith" (Rom. iii. 27), which Paul calls "the word of faith which we preach" (x. 8); and when this law of faith is written in the mind and heart, which God promises to do in all that He teaches, the effects are sure to follow, and are what Paul describes—confessing as Peter did who Christ was, and in the next place, believing in Him with the heart; which brings a sense of interest in Him as the whole Salvation of the soul; "Christ is All, and in all" (Col. iii. 11.) So says Paul, "Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. ii. 20).

The text says, "And walk in the statutes of life, without committing iniquity." Iniquity is sin in general; but who can say, "I am pure from my sin; I have made my heart clean"? "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we say we have not sinned, we make Him a liar, and his word is not in us" (1 Jno. i. 8—10). Again, there is no man that liveth and sinneth not; "not a just man upon the earth, that doeth good and sinneth not" (Eccles. vii. 20). In many things we all offend.

What is more express to this part of the text is noted in Psalms. exix. 2, 3; "Blessed are they that keep His testimonies, and that seek Him with the whole heart; they also do no iniquity, they walk in His ways." "Whosoever is born of God doth not commit sin; for His seed remaineth in him, and he cannot sin, because he is born of God." "Whosoever abideth in Him sinneth not" (1 John iii. 6—9). The text says, "Without committing iniquity," which is to show us that all those that walk in the statutes of life, or, in other words, have been enabled to believe in Christ, are new creatures, converted persons. They have a new man as well as an old man—an elder and younger.

"Old things (in the Scripture sense of these matters) are passed away; behold, all things are become new;" notwithstanding which, his old man is not gone.

It is true that he has got new eyes and new ears; a new heart, and a new spirit; a new tongue or language—the language of Canaan—which once he could not speak; new worship—worship in the Spirit instead of worshipping with the body only; a new song—the song which none can learn but the redeemed; a new way in which he walks, which once he knew not; he also has got, by God's blessing, a new foundation for his house; he formerly built upon the sand, and saw no danger; he has now built upon the Rock, and is quite out of the danger of having his house fall. It could not fall by winds or waves, "because it was founded on a Rock;" held fast here. He has new relations, mothers, sisters, and brothers, and loves these more than all relations that are in the flesh; he has also new wine to drink, the new wine of the kingdom, that makes glad his heart whenever he drinks it; and the invitation is, "Drink abundantly, O beloved;" here may we drink and forget our poverty, and remember our misery no more. The wine we used formerly to drink was squeezed from the grapes that grew on the vine of Sodom, whose clusters were bitter, and how bitter none know but those who have felt their sin. He has also got the new covenant in his heart, and is delivered from the old, under which he labored in vain. But God not only puts His new covenant in his heart, but also opens its contents to his mind, and sweetly entertains him, to the satisfaction of his soul, so that he can say, "This is all my salvation, and all my desire;" and he looks for a new heaven and a new earth, and hopes to live and reign with Christ therein a thousand

years.

I said these words, "Without committing iniquity," show us who are new creatures. "Put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 24). He is born of incorruptible seed: "His seed remaineth in him, and he cannot sin, because he is born of God." Here we may see the graces that compose the new man in us are all holy; and this new man, thus composed, never sins; for love is the soul of this new man, and charity "thinketh no evil" (1 Cor. xiii. 5); and if it thinketh none, it doeth none.

"Without committing iniquity." This, I think, in another sense, is plain from the Scripture: "He that committeth sin is of the devil, for the devil sinneth from the beginning;" by which is meant one in the flesh only, and under the dominion of the devil, and who lives in a constant trade of sinning. Again, "Whosoever sinneth (or lives in a constant course of sin) hath not seen Him (Christ), neither known Him;" which will appear clear if we consider the effects that followed in Paul, who, while appealing to the Corinthians respecting his character as an apostle, says, "Have I not seen Jesus Christ our Lord?" (1 Cor. ix. 1); which we all know effectually cured Paul of his old way of living; and it does the same in all that see Him in the same way. Again, "He that loveth not knoweth not God, for God is love;" but, "every one that loveth is born of God, and knoweth God" (1 Jno. iv. 7, 8); and we know those that love God hate evil. Therefore this last sense of the words is that they which are new creatures are not under the dominion of sin, it does not reign in their mortal bodies, for sin shall not have dominion over such; they are not under the law, but under grace; and grace is to reign in and for these, through the righteous-

ness of Christ, to eternal life: "Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death? . . . that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life?" Again, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. . . . For when ye were the servants of sin" (in the flesh and under Satan's control, for he that sinneth in this manner is of the devil), then says Paul, "ye were free from righteousness." Again, he draws the contrast, "But now being made free from sin (in its guilt and dominion), and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (see Rom. vi. 3—22). Both these senses—as it respects the new man that never sins, and the reign of grace in the saints, may be put upon those words; "Without committing iniquity."

"He shall surely live, he shall not die." The promise of life is made to this man. By faith in Christ he is passed from death unto life, and lives by faith in the Son of God, who says, "Because I live, ye shall live also;" and he has eaten of that bread of which a man may eat and live for ever. He shall not die; "he that believeth in Me," who am the Resurrection and the Life, "though he wer dead, yet shall he live; and whosoever liveth and believeth in Me shall never die" (John xi. 25, 26).

"None of his sins that he hath committed shall be mentioned unto him." When the Lord writes His law in that man's heart, by which he believes in Christ, He then says, "I will be merciful to their unrighteousness, and their

sins and their iniquities will I remember no more" (Heb. viii. 12); and if He will not remember them, He will not mention them, neither at death nor judgment. In Fatherly chastisement for our folly He will use His rod, but His mercy manifested in the forgiveness of sins He will not take from His children; and "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And as He will not take His mercy away, neither will He suffer His faithfulness towards them to fail. Again, "Thou hast forgiven the iniquity of Thy people, Thou has covered all their sin;" and will He uncover them again? No; He "passeth by the transgression of the remnant of His heritage" (Mic. vii. 18); and when the iniquity of Judah and the sins of Israel shall be sought for, "they shall not be found;" for "there shall be none;" "for I will pardon them whom I reserve" (Jer. i. 20); and pardon by Jesus' blood makes scarlet sins as snow and crimson sins as wool. "Thou art all fair, My love, there is no spot in thee." "Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing" (Eph. v. 25—27). "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end" (Isa. xlv. 17).

We do not want testimonies for the truth of this part of the text, but faith to believe them: and for want of faith in exercise, and looking back on a thirty-years' profession, attended with so many infirmities, sins, slips, and falls, we are ready to doubt, yea, our confidence sinks at the sight, fearing this is enough to prove all our profession

vain; and with many a groan we cry to God that He would pass by all, and give us a token for good. This was my case very lately, with all my failings in view; but whilst in confession before Him, and pleading on my knees, these words came softly on my mind, "None of his sins which he hath committed shall be mentioned to him." Quite suitable to my case and feelings were these words, and never did they prove so sweet to me before. May we not say, "Gracious is the Lord, and righteous; yea, our God is merciful," who will not so much as even mention any one sin to us? "O how great is His goodness, how great is His beauty! corn shall make the young men cheerful, and new wine the maids." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "The words that I speak unto you, they are spirit, and they are life;" and life revives when He speaks, and shows us a token for good.

The next thing in the text is, "He hath done that which is lawful and right; he shall surely live." If a man strive for an incorruptible crown (according to Paul), he must strive lawfully; but it is not lawful for any man to strive to enter into life by the deeds of the moral law. Some have pretended to do this, but it not being a lawful way, they could not succeed. To one of these pretenders the Saviour sets the task, saying, "Thou hast answered right; this do, and thou shalt live;" but his conscience failed him, and he failed in his work. "If the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise." Again, "If they which are of the law be heirs, faith is made void, and the promise made of none effect;" "Whatsoever is not of faith is sin;" "Without faith it is impossible to please God." That no man is justi-

fied by the works of the "law in the sight of God is evident, for, The just shall live by faith." Then all that is not done in faith is unlawful. When they that had been fed followed Christ over the Sea of Tiberius, because they had eaten of the loaves and fishes, He says to them, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, That ye work of God, that ye believe on Him whom He hath sent." This is doing what is lawful.

"Strive to enter at the strait gate." "I am the Door; by Me if any man enter in, he shall be saved." "We which have believed do enter in"—this is lawful strife, and lawful doing. "As many as are of the works of the law are under the curse; "but if this was lawful doing the curse would not hang over their heads. Again, "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man which built his house upon a rock." We know that this rock is Christ, who is laid in Zion for a foundation: and he that believeth, or builds upon Him, shall never be confounded. This is lawful building. But to build upon the sand of human works, paying no regard to Christ's sayings, is unlawful building; and so will it prove, for the Lawgiver will throw down the house thus built contrary to law, and the ruin of it will be great. But the will of the great Lawgiver is, "that every one that seeth the Son, and believeth on Him, may have everlasting life; and I (saith the Saviour) will raise him up at the last day." This is the man that shall be blessed in his deed—blessed with everlasting life;

and at the last day his body shall rise to a glorious immortality.

"He has done that which is lawful and right; he shall surely live." That which is lawful is also right. Paul tells us that faith worketh by love; and without these two things nothing avails (Gal. v. 6). When the Saviour said to the lawyer, "What is written in the law? how readest thou?" he answered, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself." "Thou hast answered right," said the Lord, "this do, and thou shalt live." But he had no love of God in him. "I know you, that ye have not the love of God in you." To do what is right comes to God's elect by promise, "I will circumcise their hearts to love Me that they may live" (Deut. xxx. 6); and, "We love Him because He first loved us." The love of Christ constraineth us; he also that hath much forgiven, loveth much. Thus the righteousness of the law is fulfilled in us, and love worketh no ill to his neighbor; therefore, "Love is the fulfilling of the law." None but those that have faith in Christ's blood and righteousness to save them, and whose hearts are circumcised to love God, do that which is lawful and right. These ways of God are right, and the just shall walk in them. We walk by faith, and we walk in love; and these are right, both by gospel and by law: but we are indebted to grace for both: "By the grace of God I am what I am." "He shall surely live."

The application is, have we been convinced of our wickedness? have we laid it to heart? have we turned from sin to God, with confession and supplication? has God ever appeared gracious to us in answer to our importunity? have the fruits of genuine repentance been found in us—such as loathing our-

selves for our iniquity, self-abhorrence, and debasing thoughts? For he that humbles himself shall be exalted. Has God made us honest, and kept us so? because the word is received in an honest and good heart; and this is God's work. Have we walked in the statutes of life? have we been brought (after trying all other expedients) to believe in Christ for the salvation of our souls? have we found our sins removed by faith in His blood? and has the righteousness of Christ delivered us from the yoke of the law, so as for it to say nothing to us? For what things soever the law saith, it saith to them that are under it (Rom. iii. 19). Have we looked into the law of liberty and rejoiced in it, hoping to continue in it to the end? Has the precious knowledge of the truth brought freedom to our souls? has the law of faith given Christ a dwelling in our hearts? has the law of life brought us from spiritual death, from condemnation to eternal death, and produced in us the hope of the resurrection of our body to glory and immortality? Have we the inward witness that we are born of God? "Every one that loveth is born of God and knoweth God" (1 Jno. iv. 7). Do we delight in the law of God after the inward man, consenting unto the law that it is good? The carnal mind can never do this, for want of that change of heart which those are the subjects of to whom a new heart is given.

The graces of the Spirit received in conversion are all holy. "That which is born of the Spirit is spirit" (Jno. iii. 6). Has God brought us back from our backsliding? have we experienced His rod? for as many as He loves He rebukes and chastens (Rev. iii. 19). Do we believe He has done this for our profit? do we know that in faithfulness to His Word He has afflicted us? Has He done this that we might be brought

back to the Shepherd and Bishop of our souls, and keep His Word? Have we any confidence that He has healed our backslidings, and, notwithstanding all, loves us freely? Do we believe grace has had the dominion, and that He has not suffered sin to reign? If so, brethren, we are debtors—debtors to Him that causes us to walk in the statutes of life (in the scriptural sense) without committing iniquity. Have we any good reason to believe He will never mention any of our sins to us, at death or judgment? and does this reason arise from His removing these from us by the blood of sprinkling, and God's promise to remember them no more? By this blood are they become like snow, and white as wool? Every Christian's hope of this is founded upon what Christ has done for him, and the promise and Word of God; and so is ours.

Have we done that which is "lawful and right?" Has God delivered us from striving for life in an unlawful manner? Has He convinced us of our unbelief, and that without faith in Christ it is impossible to please Him? Did He show us who He was, and what He had done, and fully convince us that all salvation was in Him, and there was no Saviour beside, nor any other way of life; and that once to attempt any other way was the ready way to destruction; and that an interest in Christ would secure us for ever? Did we strive by supplication to enter this strait gate and door of life? This was lawful strife—to ask that we might receive; to seek that we might find; and knock that the door of mercy might be opened to us. As soon as ever we were enabled to lay hold of Christ, we had the approbation of God; "For whoso findeth Me findeth life, and shall obtain favour of the Lord." Prov. viii. 35. Do we understand the loving-kindness of the Lord?

do we know the love of God? have we felt anything of the dying love of Christ? anything of that faith that purifies the heart, as love purifies the affections? This it is that enables us to do right. He that has the experience and power of these things "shall surely live"—shall certainly, undoubtedly, have everlasting life.—Selected.

Dear Brother Gold:—To-day, June 3rd, 1913, I am, if not deceived, forty years old if we may count time in the things of the kingdom of God.

On the 17th of last March I was 60 years old in Adam or the flesh. Today I can look back over these sixty years and realize that the hand of sovereign mercy has been my keeper.

For 13 years and more I mourned as one lost without hope. Even then the Gospel was precious to me. The law condemned me but the Gospel was precious. I did not fear hell, but the fear of God was before me. In these years I was made to try everything of the flesh in both religious and profane exercises to get relief from a burden which was weighing me down under my lost condition. Forty years ago to-day I had given all up. I saw myself a dry bone in the valley. So dry, and bleached in the sun that there was no substance in me. I was plowing in the field. Eleven o'clock came; I started to dinner and to feed and rest my team. Just after leaving my plow I wanted to sing. "Amazing grace, how sweet the sound," came like a flood of mercy and I sang. It appeared to me that the trees sang and the very air around me was filled with angelic music in praise to God because of His mercy to a poor sinner. Before there was not a tear to be found, now my face was bathed in tears of joy to God for His unspeakable mercies.

I fully experienced the promise of the Lord in "Come unto me, all ye that

labor and are heavy laden, and I will give thee rest." That rest was mine, and my heart was full. For nine days I slept in that rest without trouble or consideration of what had come to me. On the twelfth I woke up out of that rest. Something said, "Where is the burden under which you have labored so much?"

I was awake and searching for that burden. My trouble became great because I could no more feel that burden. I was plowing then also. About ten o'clock I was made to ask for an evidence that my sins were forgiven me. A vision was opened to me, and I saw Jesus and the two thieves on the crosses. I saw the railing of the one and the pleading of the other. I saw the streams of living mercy go out from the blessed Jesus to that pleading thief. I stretched my hand out to Him and said to the people, in the hour of His death He had power to forgive that thief all his sins. Today He is in heaven with the Father and He has the same power to forgive me who am just as guilty as that thief. When the vision was past and I knew myself again I was as happy as a poor worm could be. Jesus was my Saviour. I had seen Him for myself. He was crucified for me. By His blood He had taken away all my sins. I had no doubts then. However soon they came I had none then. It was but one hour I was allowed to enjoy that perfect peace with Him who had died for me. The tempter came and doubts filled my soul and again I was again a poor sinner. Not as I had been, for once I had not seen the Lord, but now I had seen Him. Once I mourned for a hope in His salvation, now I was hoping and fearing. So it has continued to this day.

During these 40 years I have passed through the deep valleys and in the pits. Also over the hills among the rocks and stones. My feet have been

hurt oftentimes and I have fallen footsore by the way. But for the mercies of the good Samaritan I would have perished. The clouds have been over me and the tempests have howled about me. Had it not been for the Chief Captain my little bark would have been wrecked on the rocks or stuck fast in the quicksands. However, He knew the channel and He has come and saved me at each time of necessity. He has been a very present help in time of need. Now for some time I have had no moorings. The heaven has been hid far away in the thick fog. At times the clouds have been thick and the winds have been contrary and heavy. For days at a time the tempest has lain heavily on me and the sun did not appear. I have not been able to use the quadrant nor see the map, nor get any reckonings as to my degrees. I have not known how to steer nor how to get my bearings to come towards the haven.

Once in April the light reflected for a moment. It was in these words, "The Lord will provide." I have been living on this the most of the time since, but much of my food has been bitter herbs. I have eaten nothing that was not an offering made by fire and bitter herbs. Yet it is a comfort to eat. The dead eat not at all. Then if I eat even though it be in sorrow it signifies that I live by Him who feedeth.

When will my sorrows end?
When shall I my Saviour see?
When shall I hear Him sweetly say
"Come, my child, and live with me."

It is for that day I hunger now,
And in sorrow do I pray.
At His footstool I desire to bow,
And hear His voice both night and day.

Calling to this worm so poor,

"Come, my child, and dwell with me,
I have thy salvation wrought,
That thou my Father's face should
see."

Oh, blessed Jesus, come to me;
Take my feet out of this mire;
Let me thy sweet countenance see,
And Thy love ever to admire.

Free me from this darkness, Lord,
Let thy face upon me shine;
Give me grace to speak thy word,
Show me that I am ever Thine.

Your brother in hope,
L. H. HARDY.

Reidsville, N. C.

ALL CONDEMNED.

Two harlots claiming the same child.
1 Kings, 3, 16.

Dear Bro. Gold:—Since that short article came out in *The Landmark* on the above subject, it portrayed such a little of it that I feel like, by your permission, to write a little more.

The first point I want to notice is, they were both harlots. That bothered me much last spring. I was satisfied that they were types of the elect and non-elect, but was the church a harlot? Now, here is the light I have on it. We are all sinners. We are on equal footing in that sense. We have all sinned and come short of the glory of God. By the law we all stand condemned. The difference is, the church sees her sins and owns the same, while the other does not. The church is the woman that was clothed with the sun (the power of Jesus), the moon (humanity), under her feet with 12 stars upon her head, showing that she has the acts of the 12 apostles that she loves to walk in. This is the true mother.

Now what kind of a character do we find representing the false mother?

She is riding a scarlet-colored beast

(showing she has shed much blood by being over-jealous), and she is called Mystery Babylon, the mother of Harlots, and the abominations of the earth."

There are only two ways—a wrong way and a right way. There are two kinds of worship—a false and a right worship. These two harlots set this forth. Right in the beginning of time, these two ways are introduced by Cain and Abel. People generally say Cain is a type of the world (so he is), but he did just what every child of God did (for he is the first born) before they were quickened or delivered. We all offer the fruits of our hands (self-righteousness and good works), till we come to the end of the law.

This false mother has the No. 666 written on her forehead, which are the different branches of false worship, "for it is a number of man." While the true mother has only one way—one entrance—and that is by the Door, which is Jesus, "My love, my undefiled is but one."

As I have written, the three days bring us up to the Gospel day. The living child (Jesus) has ever been with the church in the mind of God. In the fiery furnace, three were cast in, but four were seen, and the fourth like unto the Son of God. The false mother could not claim Jesus till He was born, so it was three days after the other birth that she sets up her worship—on the third day. Satan is a great imitator. What God does he imitates. There is the Trinity—Father, Son and Holy Ghost. There is the red dragon, the beast and the false prophet. There are the seven churches. Mystery Babylon rests upon seven mountains. What-ever Moses and Aaron did before Pharaoh, the magicians tried to do the same. But she could not create a louse as small as it is.

Brother Gold, I have given a little

of the non-elect side of the question, and now may it please God to enable me to tell some of it experimentally.

Last spring I had a great desire to know the meaning of my subject, but I did not know I would have to undergo what I did to learn.

Now, these two harlots lived in the same house. That is, the flesh and spirit. They live together, but not on good terms. There is a warfare going on. First one and then the other claiming the same child. This true mother says she (the other harlot) was present when she was delivered. Is not that so with us? Satan and the flesh is present to destroy the young child as soon as it is born. We know this is so. How soon we find ourselves saying "we are mistaken, it is only imagination, we have no hope." Again, the true mother says there was no stranger with us, save we two in the house. Have we not lived with this old flesh long enough for it not to be a stranger? And do we not know something of the thorn in the flesh that we should be led away captive? But things are made so plausible that we very often harken to it and have to suffer for it.

When my little Edna was sick, I tried to pray for her to live. I tried to make promises if the Lord would spare her. But it looked like I could not make a promise—she must die—and it seemed for my disobedience. I sat by her, as hard as it was for me, till her breath ebbed away. Then I went away to myself and fell upon my face and wept and cried unto the Lord. As I came back to the house, Satan says, "You have no God (and I was ready to believe it). "You have never seen any beauty in the Scriptures—all you have written is imagination—curse God and die."

Brethren and sisters, if I ever had a dead child in my breast, and the

living one (the one I bear) taken away, surely it was then. How much darker time could any one have? My sweet baby dead, after all my tears and all my prayers had failed, and then to be told all this, surely this was "midnight," and I was "asleep" to everything spiritual. I did not know God was teaching me the spiritual meaning then, but the next Sunday, while reading an article in the Landmark on the end of the Jewish world, and the signs and wonders, and when you see these things, you may know that your redemption draweth nigh, I thought surely, my redemption must be drawing nigh. I turned to your article, Brother Gold, on the two women, and immediately I saw how the false mother got into possession of the living child. That I cannot doubt. I have told how that was in my last article.

I have tried in my weak way to give some of the thoughts I have seen on this subject. I have not told it all, and can not. This subject has followed me nearly all the time since last May.

If you have nothing better you can publish this, if you think it sound; if not, all will be well. I hope the brethren and sisters will remember me while at a throne of grace.

Your brother, I hope,

T. A. STANFIELD.

McIver, N. C.

Dear Bro. Gold:—This makes the third or fourth time I have taken my pen and paper to write you the dealings of the Lord with me. But feeling my imperfections I could not send it after I wrote it. But it seems the impression to write gets stronger till I can put it off no longer. So in my weak way I will try, with the help of the Lord, for without His help I know I can do nothing.

I always had a fearful feeling about

dying, from childhood, though I never thought much about my soul's welfare until the latter part of the year 1907, when I was made to see myself a poor wretched sinner in the sight of God. I would try to pray to God to have mercy on me, but it didn't seem that my prayers went any higher than my head. My condition grew worse and worse, my daily prayer was Lord have mercy on me. For I felt I had committed the unpardonable sin, and there was no forgiveness for me. I felt like I didn't have a friend on earth or in heaven. I felt to be the least one of my father's children. Some times I felt so cast down and unworthy I did not feel fit to sit down at the table with the rest of the family to eat. I kept on in this way, growing worse from day to day until June, 1908. The third Sunday night of the month sister and I went to sit up with a sick lady. Oh, it was the most miserable night I ever spent. I was asked to sleep the first part of the night and sit up the latter. I went to bed, but there was no sleep for me. I have never been able to tell my feelings that night. When breakfast time came, I went to the table. I did not want a mouthful to eat, but thought I would eat anyway to keep the rest from thinking I was sick. It seemed that every mouthful I swallowed would choke me. I went home as early as possible that morning, feeling worse than tongue can express. I went home and laid down and slept a while. I felt somewhat revived when I woke. But I went on the balance of that week in a miserable condition and my every breath was Lord have mercy on me. I could view myself standing, as it seemed, on the edge of a dark, bottomless pit, and if I should die in that condition this pit would be my eternal home. But on Monday evening after the 4th Sunday of the same month, still in this condition and feeling my burden

more than I could bear, I went off into the woods (this was between sunset and dark), begging the Lord to have mercy on me, a poor lost sinner. While there a great darkness came over me and I saw myself less than nothing, for there was no good in me (the flesh).

I started back to the house and had gotten about half way when all at once this heavy burden was taken away from me. I felt as light as a feather. I stopped and looked around. I beheld the brightest light I ever saw. Everything seemed to be shouting praises to God. The trees looked so beautiful. I felt like shouting too, but could say nothing, but cry. I went on for two or three weeks feeling better than I had for six months. Then the impression came to go to church, and O I did not feel fit to go, but that was my whole soul's desire. I would go to preaching and look at the dear children of God, the loveliest people on earth, and oh, how I longed to be with them. But I was afraid I was deceived and would deceive them. Though I loved them and wanted a home with them.

Some times when I would go to the church it seemed I would have to hold to my seat to keep from going. I went on this way until Saturday before the second Sunday in October, 1908, when I feel that the Lord made me willing to go. I went and told them a part of what I have written, and to my surprise was received into their sweet fellowship. I was baptized next morning with four other sisters, my oldest sister being one of them. That was the most beautiful day I ever saw. Oh, how sweet and calm everything seemed.

I have received much joy and comfort by going and asking a home with those dear people. I have had a home with them very near, five years and I want to live and die with them.

Brother Gold, I know I will weary you if I keep on, but I feel like the half has never been told. The ways of the Lord are past finding out only as He reveals them to His children.

Brother Gold, I have written this for consolation of mind. While it is like myself, imperfect, yet I would not exchange this gift of the Lord, small as I feel it to be, for the world and its store of goods. It is sufficient. May God's blessings continue to rest upon you. Remember me at the throne of grace.

Your unworthy sister saved by grace if saved at all.

JOIE E. BROACH.

Hurdle's Mills, N. C.

Dear Bro. Gold:—I have a mind to write something but some how I don't feel competent nor worthy to write of the subjects that have presented themselves to me. They are simply too great. The grandeur and magnitude of their nature are truly sublime.

What I may have to write surely must be presented as I write or it will be of no value more than sounding brass and tinkling cymbals, the Creator and the created, God and man. The ways of God are truly wonderful and past finding out.

I am permitted to view in part the greatness and uprightness of God, and the wickedness and depravity of man, by transgression the whole Adamic family has been engulfed in a woeful condition. How wretchedly mean and depraved I see myself to be, and am convinced all flesh is a unit. How blind one is who thinks he or she is something somewhat good or noble, worthies of honor and high titles. Such were not the examples of the life of Christ Jesus the Lord. Here on earth, when he dwelled in this sinful flesh, here it seems to me is a grand lesson

for us. Christ surely knew that the flesh he dwelled in was sinful and not worthy of any honors, and such He refuted when tendered Him. The seals honor the real gold the riches with which were ever before him and such he held up before the people and established here on earth, preaching the everlasting plan of salvation that was arranged and established in a covenant, with Him and the Father before the foundation of the world. Such being what He was then doing keeping the Divine law, for us who were unable to keep it, presenting Himself as the purchased price for the redeemed, finishing all the works that were ordered to be done, completing the plan of salvation of immortal souls all that were in the covenant, yes every heir's name is mentioned in this will and there is no power that can deprive him of his legacy, and sooner or later the message will be borne to this hearer, who perhaps has never yet known how poor and affected he is while some have and are yet laboring under this weight and burden of sin, while some have had the glad tidings of their heirship broken upon their ears, and have been made to rejoice as with unspeakable joy and praise God for His goodness and mercy to us. Work, giving the Captain of our victory in this great conflict all the honor; well here is something to think of so wonderful, so sublime that neither pen nor tongue can tell it all.

Will close in hope of immortal glory in the name of our Lord and Redeemer, the Christ. Have a hope but don't feel worthy of membership with the redeemed of the Lord. I am,

Yours in love,

W. T. ADAMS.

Angier, N. C.

Send us your Job Printing—we give satisfaction.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

END OF VOLUME 46.

This issue closes the 46th year of Zion's Landmark. For more than 40 years I have been endeavoring to serve and comfort, so far as enabled, the dear readers of Zion's Landmark.

The labor is one of love I hope; for the doctrine they hold is dear to me. It is the doctrine of God our Saviour. Jesus brought it from heaven when he dwelt with men. The Holy Ghost has revealed it to us, and does reveal it as we sojourn through him.

The readers of this paper have been indulgent and forbearing to me. Many of the older ones have gone to their long, eternal home. Every editor among our people that wrote for our papers when my labor began, has been removed from time, years ago. Having obtained mercy of the Lord I continue to this present time testifying of the grace of God that brings salvation, which is all treasured up in the Lord Jesus, trusting that I can say by the

grace of God I am what I am.

P. D. G.

LAW OF INTERPRETATION.

Every man judges as things appear to him, or according to the ideal, good or bad, in his own mind. To the impure nothing is pure; to the unclean nothing is clean; to the vile there is nothing holy; to the lustful there are none virtuous. For the subjective thought colors the objective. He thinks what is without him is as what is within him. His standard is debased and he can see the things only in that coloring.

On the other hand, to the pure all things are clean, and such will see things only in this light. Their thoughts will be pure or they will hate the vile suggestions of the flesh. Such vile suggestions are presented through the vile lusts of the flesh in such an insinuating way through satanic influence that the poor harassed child of God will be ready to conclude that they are his thoughts, though he hates them, when they proceed from the fleshly mind, and are under the accusations of Satan. But with the mind I myself serve the law of God, and rejoice in the truth.

There are different gifts in the church and all to profit. To one there is a gift of prophecy; to another of tongues; to another of exhortation; to another of edification; to another the interpretation of tongues. One that has a gift of expounding will dwell on topics of that sort. The Scriptures that specially bear on such subjects will interest his mind and they will form the theme of his expositions. One that specially is impressed with the sovereignty of God will discourse on that theme, and not see much else to occupy his mind. One that specially is exercised on predestination will exert

the strength of his mind on that subject, making it to him the most important of all subjects. While one specially exercised on experience will be chiefly employed on topics of that character. Another whose gift is exhortation will use texts or portions of the Scripture containing such matter. A hearer also that loves to hear divine sovereignty handled deeply will have but little patience with a gift that exhorts the child of God to a careful performance of good works, and pronounce such a gift a weak one. While a hearer that is specially exercised about how he ought to live will think that the preacher who dwells on predestination is too deep or mysterious to be profitable; and the one that loves to hear experience specially preached thinks no preaching is equal to that. But the truth of it is all Scripture is profitable for doctrine, for reproof, for correction, and for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.

One Scripture is as important as another in its place and for its use. None is useless, but all is needful. If there is any part of Scripture that to you is not at all needful it should warn you of a defect in you. Every word of God is good. Man should live by every word that proceedeth out of the mouth of God. Let the preacher who sees only predestination in the Bible and no need of exhorting the people of God to good works remember that every word of God is good. Let the man who dwells only on the parts of Scripture that exhort men to good works remember that true predestination surely leads to good works, and that truly good works most clearly prove that predestination has caused these good works.

Moderation is a most wise and precious trait of a Christian character.

The servant that rightly divides the word of truth giving to each his portion in due season is useful. Also, every gift that the Lord sends is good, and none is to be rejected. A wise regard for all Scripture, so that no part will be rejected as conflicting with all, will make a good workman that the church need not be ashamed of. There is a tendency in men to extremes. Any interpretation of Scripture that conflicts with any other portion of the word of God is not scriptural, nor is it profitable. If the man with his doctrinal gift would much admire the one with the gift of exhortation that would honor it, and tend to check his extreme view.

Who more than Paul taught election, yet who exhorted more, saying to a preacher, "I will that thou affirm constantly that they that have believed in God be careful to maintain good works which are good and profitable unto men."

Let each one consider in the light of Scripture what other brethren present, and receive only that which is confirmed by thus saith the Lord. The Bereans were more noble, for they searched the Scriptures daily to see whether what the Apostles preached was the truth.

P. D. G.

YE ARE MY WITNESSES.

Often men search the opinions of others who lived years ago in order to ascertain their impression of religion. They will go far back to within two or three hundred years of the time when Christ was upon earth and read with great zest what was then written or spoken concerning these important matters.

But why not take the accredited witnesses, and the only ones that God hath supplied in order to be by them

truthfully and savingly informed of such vital matters? Christ himself is chief and the faithful witness whom God hath sent from heaven, and by whom he hath spoken to us in these last days, by whom also he made the world. What he said and did is also confirmed unto us by them that heard Him.

Jesus chose twelve Apostles that journeyed with him. For Jesus did not locate in one spot and dwell there, and open an office or school, and invite men to come to Him and go to school. But He went from place to place. He was the greatest traveling preacher. He did not seem to remain in one place longer than three days. He preached everywhere in the cities and villages of Judea, and these twelve men accompanied him everywhere. They then saw what he did, and heard what he said. Jesus said to them, "Ye are my witnesses." They are judges in Israel.

The other writers of the Bible were moved by the Holy Ghost to write what they did, and are as truthful and correct in their statements or testimony as if the events they recorded had been literally seen by them. Because God, from whom nothing can be hid, so controlled their minds and pens that they wrote and uttered nothing that was not true. "All Scripture is given by inspiration." See 2nd Tim. 3:16. While the holy Apostles of the Lamb are pre-eminently witnesses, as having seen, felt and handled of the word of life, yet all the Bible writers tell the truth; and all that is necessary for the man of God to know is therein declared.

One reading the holy scriptures therefore who doubts any part of them as being inspired, or that rejects any part, or that holds that we have not a faithful version of them, is led by a lying spirit, and is under the power of the devil.

Where do you see that a single writer of the New Testament ever intimated that any part of the Old Testament was erroneous?

Modern criticism (infidelity and a lying spirit,) has attacked the Bible in many ways. One is to claim that we have not faithful translation of the Bible. Another is that this part is an allegory, such as the book of Job—that Job was not a real man, but as a novelist fits himself up an ideal character, putting good or bad traits in him to humor the fancies of his sporting brain, and stating not truth, but fables, so Job is a mythical character, and all his children were not killed, really; and the devil is not a personality, that is not an actual spirit of evil, Jonah was not really swallowed by a whale; and attacking any and every part of the Bible that does not suit them. This foul spirit of pride, daring to sit in judgment as the man of sin, and to say what God ought to have done and not to have done, is one of the blasphemous monstrosities of this wicked generation. Under the guise of professed religion they have slain God's witnesses. As the Jews professing to be God's most faithful servants, yet stoning prophets, and finally slaying His Son, so in this day of such boasted charity and religious progress fables are believed, and the Bible rejected, true witnesses of God slain, and false witnesses received and believed. God's predestination, election and dominion are not fit to be preached. Man's ability and power is what is proclaimed and exalted.

Every one that truly seeks for guidance of God will hear what God's true witnesses testify. To the law and to the testimony. What the Bible states is as true today as it was when first written. Search the Scriptures. They testify of Jesus. By the Scriptures we allege that Jesus is the Christ. God afore promised salvation in the gospel

by His prophets in the holy scriptures, concerning His Son Jesus Christ.

Those and only those that preach in the true spirit that which the prophets foretold, and the Apostles confirmed, concerning Jesus Christ, are God's ministers. Who preach now what Paul and Peter and the other Apostles preached.

P. D. G.

PREACHERS—OPPOSITES.

It is in my mind to write somewhat of preachers and their opposites, or such as call themselves preachers or are so called by others when they are not gospel preachers.

In drawing this picture I desire to have great respect to the original book that presents a true and correct likeness of them; for the Bible is the standard authority for what we may say for or against preachers. If that book properly weighs our minds and hearts we shall receive or reject the preacher, or the one claiming to be such, receiving such as have the gospel marks, and rejecting such as do not have them.

This is a very important matter. Turn loose a man on the people as a preacher who has not the Bible marks and qualifications is placing a curse on the community that you do not know what to do with, nor how to get rid of easily. But if the Lord sends you one he is such a blessing that you perhaps fail to appreciate him while he is living.

A gospel preacher is called of the Lord and carries his credentials with him, not written with pen and ink on paper that he may carry in his pocket; but the marks of the Holy Ghost in his life and speech. A gospel preacher is a living epistle known and read of all men, nor is it in an unknown tongue, but in such demonstration of the spirit and of power that the hearer has no

doubt of his being called.

But the opposite of this character, either in his want of the gift of preaching, or in his want of the character of a gospel preacher, falls short. There may be such blemishes in his conduct that mar or take from him the savor of the good ointments of the gospel. He may talk the wrong kind of talk as well as fail to talk in the right way.

The general outline as well as the substance is described by Paul to Timothy and to Titus. See 1st Tim. 1:7 and Titus i. 6-11. It is a true saying if a man desire the office of a bishop he desires a good work. Lest any should claim superiority for a bishop above that of an elder I ask you to read Paul's instruction to Titus in ordaining elders in every city. He requires the same qualifications in an elder that are required for a bishop, so that they are the same. Also he calls the elders bishops.

Whence comes the desire to be a bishop? Is it a natural desire to give a man advantage or prominence over other men? Is it that he may get a living without labor, or live a life of ease? Is it that he may be filthy or slovenly in his dress? Let all things be done decently. While he is not to make a fine show or display of clothes he is not to appear in filth or rags.

His position is very important, therefore if God has given him the desire for this work it is a good desire. In the gospel view of truth a desire contains in it the preparation and fitness for the work, or a man could not have this desire that does not possess the qualifications described by Paul. Hence it matters not how much one may say he has impressions to preach, unless he has the qualifications, **HANDS OFF.** Do not lay hands suddenly on any man if you do you will hurt yourself if you do not hurt him, for you will turn one loose you have

no use for and who will become a troubler.

"He must be blameless." If he so act that you blame him that is hurtful. It is bad when a man has to apologize for his conduct. It destroys his "good standing." "The husband of one wife." He must be clear of ugly conduct about women. Wine, women and money are great snares to some men. He shall be a husband to his wife, not a pretended one. Does this mean that he must be married to a woman? Not necessarily. Paul was not married himself. His devotion to the church should be constant and true as a man is true to his wife. He is to be vigilant, watchful, attentive, wide awake, active, alive to the interests of the church—not lazy, remiss, careless or indifferent about serving the church. He must watch that no enemy creeps among the flock to create trouble or to cause confusion. He must watch as a sentinel. Hence he must be awake, be vigilant, "Sober." It requires a sober man to be vigilant and watchful. Who would desire a drunken man to attend to important business? No man is fit for business who is drunk. A man drunk with worldly cares is unfit to be a gospel preacher.

"Of good behaviour." How full of significance is this requirement. It certainly requires a man with the right principles within him to show them in good behaviour. He should not be a man-pleaser, nor a woman pleaser, nor a flatterer, nor full of compliments and promises and praises of others, but of such honesty, truthfulness, gentleness, wisdom, politeness and fairness that his character should commend itself to others.

I have seen men of rough, uncouth, distasteful manners, fond of snapping like a dog, or hissing like a serpent, snarlish, unpleasant in their manners so that they repel others from them.

We do not want a preacher of that sort.

"Given to Hospitality." What think you of a man that does not labor, that has no home or occupation, and nothing with which to entertain strangers, or to feed the needy? A man that will not work shall not eat. A man given to hospitality is a man that has a home and something in it to feed and entertain others, and is given to hospitality.

"Apt to Teach." One may be a vain talker, or an almost incessant talker without being a teacher. One must know something before he can tell it, and he must have the gift of telling or of instructing and teaching the truth of the gospel. He must not make himself the subject of his speech. Selfishness must not be found in it. He must hate himself, and not make that the theme of his talk. But he must preach Jesus Christ and him crucified.

"Not Given to Wine." How important that a gospel preacher should be a sober man. Let strong drink alone. If one, like Timothy, needs a little wine for his stomach's sake, take a little. Remember—a little. Be sober.

"No Striker." It is not enough to strike at a thing. A striker is one that fails or misses his aim. He must hit it. If you strike a serpent and miss it you have done no good. If you attack an error but do not give a good reason for your objection to it you are a striker. There are many false ways among men that should be condemned, but when we attack and condemn these things we should give a scriptural reason for so doing. If what we commend does not appear better than what we condemn, then the hearer is not instructed.

It is bad for preachers to take sides in confusion and disorders. Often there are disorders and fusses in the churches, for the devil is busy in keeping Baptists in distress. A traveling

preacher goes through one of these sections. Some man active on one side wishes to get his help and tells his side of the case, and is pretty apt to fix up right well to support his side, and to hurt the other side. The preacher at once before he hears the other side endorses his side, and begins to preach it and increases the confusion. He has sinned. He has taken a sow by the ear. He has not fed a sheep but has stained his hand with a hog. When you fall among people in disorder you may set it down that the only thing you can safely do is to preach the truth which will condemn the wrong in both sides. If they will not hear you, you have done your duty.

Strikes are effected by stirring up one class against another which often ends in disaster to many. Men will combine to carry out their purpose, the bottom of which is the love of money, and a great uproar follows. Keep out of such things. Be no striker. Preach Peace. Be not meddlers in other men's matters. Busy bodies in other men's matters are hateful and mischief producers.

"Not Greedy of Filthy Lucre." What a snare the love of money is. A man is too lazy to work or too proud. But he wants money so he goes to begging for it. And he cannot preach without working in his need of money, or his desire for it. Another one is so eager for it he cannot quit his labor long enough to go to preaching and fill his appointments. If he is right he will labor when not preaching, but when his time comes to attend preaching he leaves his labor. Serving the Lord is more to him than making money.

"Patient." Endurance in doing what is right, patient suffering, or bearing and enduring that which must be borne is a noble virtue. To turn back in the day of battle—to let go the plow handles when the work is rough or the

weather hot, is not patiently enduring.

"Not a Brawler." Not a scolder nor quarrelsome, nor a fault-finder.

"Not Covetous." One that covets his neighbor's goods is wrong. Covet earnestly the best gifts. If you envy another man his gift so that you would injure or slander him then you are wrong. But if you love him so that you are glad he has a good gift, and are glad that he uses it well, yet you would preach better than he does if you could, but when he preaches better than you do you are glad of it, and love him all the better for it then you have charity.

"One that ruleth well his own house having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God?" Of course if he could not do the less thing he could not do the greater one. A father may not always have good obedient children. At times jealousy, selfishness and revenge may break out, but he will dispose of or manage such matters with prudence, if he rules well. So a pastor of a church may not always have peace in his field of labor, but if he has wisdom he will so enforce discipline that offences will be purged out, and the innocent be vindicated. A faithful discipline will not prove every man to be upright, but it will show who are the upright and also who are troublemakers. The law is made to protect the innocent and to punish the guilty. To rule well is the great proof of wisdom.

"Not a Novice, lest being lifted up with pride he fall into the condemnation of the devil." A novice is one that has not experience, and cannot therefore learn because there is no travail or deliverance in him of the preparation that constitutes a call to the gospel ministry. If a man has the root of the matter in him the occasion upon which he is called to act will be used

by the wisdom that is in him in harmony with what is proper to be done and he will not be puffed up with pride. When one has been humbled by the teaching of the Lord if the brethren do honor him with exalted or responsible positions that will not puff him, but rather abase him. He that would be greatest of all must be servant of all. Humility is his best trait—not a feigned humility that talks of his unworthiness, yet is quick to take offense, but that true humility that acts in wisdom.

The devil is full of pride and is under its condemnation, and knows nothing of the lowly spirit of Jesus. What think you of a man that says he is impressed to preach and must preach, and wishes the church to ordain him, and if the church does not see the qualifications in him that are required, and therefore wisely refuses to ordain him, and this man gets mad and shows he is self-willed and under the power of the devil? A man lifted up with pride is sure to fall into the condemnation the devil is under.

“Moreover he must have a good report of them that are without; lest he fall into reproach and the snare of the devil.” He must have a good report—a good standing among lovers of truth that are not members of the church, but are judges of good character and that therefore are able to make a good report. One of the devil’s traps is to get men in the church as preachers who are wolves and who will confuse and scatter the flock of God. If the devil can get a man in the pulpit who has ugly tales following him, is tricky, deceitful, unclean, so that honest people do not want to hear him preach this will do immense harm. People that love the truth do not want to see the pulpit disgraced by the presence of unclean men in it.

No greater curse scarcely can be in-

flicted on a church than to turn loose an unclean, uncalled, ungifted man to preach. The churches should never ordain one to the gospel ministry until they are sure they see in him all the qualifications set forth in holy writ.

No greater gift of man is ever bestowed on a church than a faithful, God-given gospel preacher. Paul was an inspired man and therefore was shown each relation of life. Though not married he knew what a true husband is, and what a true wife is, what a father should be and a mother, what a pastor should be and what every church member should be. He was all things to all men in the sense of a blessing.

In the gospel preacher there must be the death or crucifixion of every ungodly principle, the sacrifice of self, the earthen pitcher must be broken that the Light of Jesus may shine.

P. D. G.

A CORRECTION.

Dear Bro. Gold:—You made me say in my article of October 1st in the Landmark, that it was not the duty of Deacons to serve at communion services. I did not intend this, but meant that it was not only the duty of Deacons to serve at communion services, but that these other duties were incumbent upon them as well.

Very truly,

H. M. BAUCOM,

Peachland, N. C.

The Skewarkey Union is appointed to be held with the church at Great Swamp, Friday, Saturday and fifth Sunday in November, 1913.

EASTERN UNION.

The Eastern Union is to be held with the church at White Plains, to commence Friday before the fifth Sun-

day in November. We will be glad to have ministering brethren to visit us.

A. W. AMBROSE,
Union Clerk.

MILL BRANCH UNION.

The Mill Branch Union is to be held with the church at Pleasant Hill, Saturday and fifth Sunday in November

BLACK CREEK UNION.

The Black Creek Union will be held with the church at Nashville Meeting House, Nash county, N. C., the fifth Saturday and Sunday in November, 1913. Elder P. D. Gold was chosen to preach the introductory sermon, and Elder J. C. Hooks be his alternate.

Messengers will be met at Nashville, N. C., Friday evening and Saturday morning.

R. H. BOSWELL,
Clerk.

SMITHFIELD UNION.

The next session of the Smithfield Union is appointed to be held with the church at Mt. Gilead, Clayton, Johnston county, N. C., on Saturday and fifth Sunday in November, 1913.

Elder J. T. Coats is appointed to preach the Introductory Sermon, and Elder J. H. Johnson his alternate.

Brethren, sisters and friends especially ministers, are cordially invited.

It is convenient, for all who wish to, to come by railroad.

Yours in hope,

J. A. BATTEN,
Union Clerk.

ELDER R. E. ADAMS.

Nashville—Union meeting Saturday and fifth Sunday in November.

Peach Tree—Monday, December 1.
Sappony—Tuesday, December 2.
Mill Branch—Wednesday, Dec. 3.
Falls—Thursday, Dec. 4.
Rocky Mount—Thursday, at night.
Angier—Saturday, Dec. 6.
Angier—Sunday, Dec. 7.
Raleigh—Monday, Dec. 8.

ELDER J. W. SHURFIELD.

Broom's Grove—Friday, November 14, 1913.

Crooked Creek—Saturday and third Sunday.

Meadow Creek—Monday.

Running Creek—Tuesday.

New Zion—Wednesday.

Concord—Wednesday at night.

Clark's Grove—Thursday at 2:00 o'clock P. M.

Bear Creek—Friday.

Freedom—Saturday.

Liberty Hill—Sunday.

Albemarle—Monday.

Mountain Creek—Tuesday.

Albemarle—Tuesday, at night.

Howard's Chapel—Wednesday.

Jones Hill—Thursday.

Jerusalem—Friday.

Lawyers Spring—Saturday and fifth Sunday.

Wadesboro—Monday, December 1st.

Bethany—Tuesday.

Wadesboro—Tuesday, at night.

High Ridge—Wednesday, at 2 P. M.

Pleasant Grove—Thursday.

Watson—Friday.

Union Grove—Saturday.

High Hill—Sunday.

Liberty—Monday.

Bro. Harkey's—Tuesday, at night.

ELDER JAMES S. CORBITT.

Blount's Creek—Fifth Saturday and Sunday in November.

Sandy Grove—Monday.

Bethel—Tuesday.

Sheffield—Wednesday.
Mt. Lebanon—Thursday.
Newport—Saturday and Sunday.

H. M. WILLIAMS.

Clark's Grove—Nov. 22.
Liberty Hill—Nov. 23.
Freedom—Nov. 24.
Howard's Chapel—Nov. 25.
Widow Deaton's—Nov. 26.
White Oak Springs—Nov. 27.
Suggs Creek—Nov. 28.
Calicut Creek—Nov. 29.
Rock Hill—Nov. 30.
Pierce's Chapel—Dec. 1.
Tom's Creek—Dec. 2.
Flat Creek—Dec. 3.
Mountain Creek—Dec. 4.
Albemarle—Dec. 5.
Salisbury—Dec. 6-7.

Conveyance needed when off railroad.

MINUTES.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

P. D. G. OLD.

THE GOOD OLD SONGS.

This is a very valuable collection of hymns and tunes published by Elder C. H. Cayce. It reminds me much of the old "Southern Harmony," now out of print. Eld. Cayce spent \$3,000.00 in publishing this book. The seven-shaped notes are given, and the introduction contains the Rudiments of Music. Many old hymns long disused are given. The price is \$1.25 apiece, or \$13.75 per dozen, postpaid. Address all orders to Cayce & Turner, Martin, Tennessee.

ELDERS J. E. WILLIAMS AND B. L. TREECE.

Freedom—November 26.
Harward's Chapel—November 27.
Brother Reuben Deaton's—November 28

White Oak Spring—November 29th and 30th.

Suggs Creek—December 1.
Calicut—December 2.
Pierce's Chapel—December 3.
Tom's Creek—December 4.
Flat Creek—December 5.
Albemarle—At night.
Conveyance needed.

W. M. MONSEES.

Smithfield—Saturday and first Sunday in November.

Clayton—Sunday night and Monday.
Durham—Monday night.
Burlington—Tuesday night.

Wolf Island—Saturday and second Sunday.

Black River—Saturday and third Sunday.

Coats—Monday.
Angier—Monday night.
Wilson Springs—Tuesday.
Thence to Georgia.

E. E. LUNDY.

Sedar Island Union Saturday and fifth Sunday in November.

Beaula—Tuesday and Wednesday after.

Rose Bay—Thursday.

North Lake—Monday after first Sunday in November.

Concord—Monday after third Sunday.

His father expects to be with him during December and January.

ELDER G. M. TRENT.

Arbor—Monday after third Sunday in November.

McCray's—Tuesday.
 Harmony—Wednesday.
 Lynch's Creek—Thursday.
 Prospect Hill—Friday.
 Wheelers—Saturday.
 Flat River—Fourth Sunday.
 Roxboro—At night.
 Surl—Monday.
 Stone's Creek—Tuesday.
 Ebenezer—Wednesday.
 Moon's Creek—Thursday.
 Danville—At night.

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M. L. COMPTON.

Oak Grove, Campbell Co., Va., Sat- and 2nd Sunday in Nov.

Brethren arrange for him in Campbell county until Wednesday.

Weatherford—Thursday.

Springfield—Friday.

White Thorn—Sat. and 3rd Sunday.

Mountain Springs—Monday.

Walton—Tuesday.

Mill—Wednesday.

A NEW CREATION

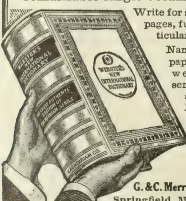
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Falls—Second Sunday in November.
Pleasant Hill—Monday.
Tarboro—Tuesday.
Cross Roads—Wednesday.
Robersonville—Thursday.
Morattock—Friday.
Norfolk—Saturday and third Sunday.
Washington—Monday.
Smithwick's Creek—Tuesday.
Bear Grass—Wednesday.
Great Swamp—Thursday.
Farmville—Friday.
Meadow—Saturday.
Wilson—Fourth Sunday.

(ALL OTHER APPOINTMENTS CANCELLED.)

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